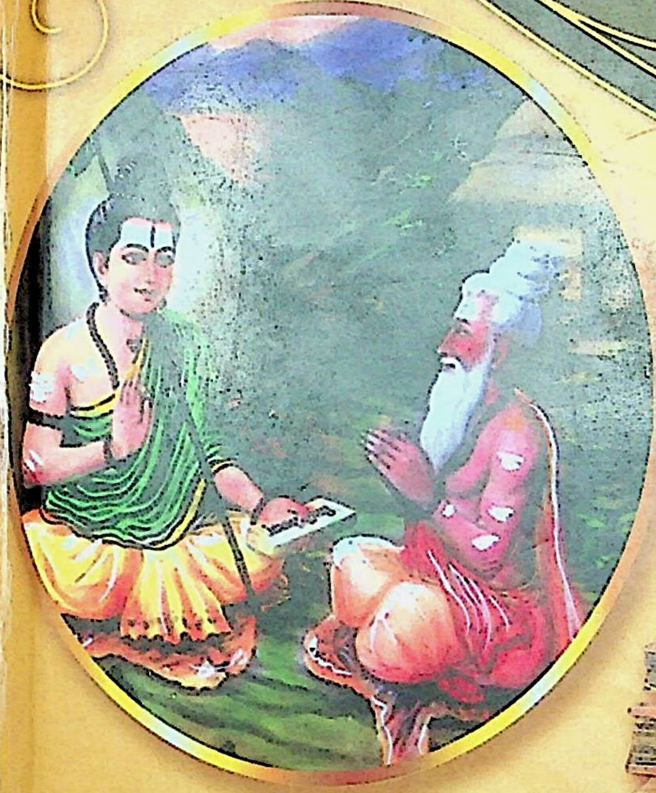
ŚRĪ SIDDHĀNTAŚIKHĀMAṆI AND INDIAN PHILOSOPHY





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SHAIVA-BHARATI SHODHA PRATISTHAN

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MAHĀSWĀMIJI'S

ŚUBHĀŚĪRVACANAM

We are extremely pleased to publish through our Shaiva Bharati Shodha Pratishthan, the English translation of our Ph.D. thesis entitled Śrīsiddhānta-śikhāmaṇi-Samīkṣā under the title Śrīsiddhānta-śikhāmaṇi and Indian Philosophy. It is prepared by Dr. M. Sivakumara Swamy, Professor of Sanskrit (Retd.), P.G.Dept. of Sanskrit, Bangalore University, Jnanabharati, Bangalore. The translation is also coupled with useful notes.

The Vīraśaiva-darśana occcupies a unique position in the tradition of Indian philosophy. This uniqueness is brought out excellently by Śrī Śrīpati Paṇḍitā-rādhya in his Śrikarabhāṣya thus :

श्रुत्येकदेशप्रामाण्यं द्वैताद्वैतमतादिषु ।
द्वैताद्वैतमते शुद्धे विशेषाद्वैत संज्ञके ।
वीरशैवैकसिद्धान्ते सर्वश्रुतिसमन्वयः ॥

Thus the uniqueness of Vīraśaiva-darśana lies in the co-ordination of the Dvaita and Advaita Śrutis. This co-ordination has been recognised and substan-tiated in the latter parts (Uttarabhāgas) of the Śaivā-gamas. Such a doctrine has been taught by Śrī Śiva-

yogi Śivācārya in his Śrīsiddhāntaśikhāmaṇi, which is the earliest available authority on the Vīraśaiva-darśana.

Dr. M. Sivakumara Swamy highly deserves our praise and blessings for having prepared this Translation with notes. May Jagadguru Viśvārādhya and Lord Viśvanātha with Devi Annapurna confer their blessings on him and his family.

Jangamwadimath

Date : 11-3-2021
(Mahāśivarātri)

With blessings

Śrījagadguru Chandraśekhara
Śivācārya Mahāswāmiji

NIVEDANAM

I deem it as a great opportunity for me to carry out a challenging task of translating the learned Ph.D. Thesis of His Holiness Śrī Jagadguru Dr. Chandrashekhara Shivacharya Mahaswamiji of Kāśi Jñānasiṁhāsanapīṭha. It is a challenging task because the thesis is written in a highly standard style congenial to Sanskrit. It took nearly two years for me to complete this work, amidst other academic and research activities. I have tried my level best to bring out a faithful version of the work in English.

The original title of the thesis is : "Śrīsiddhāntaśikhāmaṇi-Samīkṣā". The title has been modified keeping in mind the nature of its being a comparative account of Śrīsiddhāntaśikhāmaṇi with the Indian systems of philosophy.

I offer my 'Sāṣṭāṅga-praṇāmas' to His Holiness Śrījagadguru for his gracious assignment with trust and confidence in me. I express my gratefulness to Sri Venkatesh B. Inamati and Smt. Vanaja V. Inamati for the neat and efficient D.T.P. work done. My gratefulness is also due towards the printers.

Mahāśivarātri Samvat 2076
Bangalore
11th March 2021

With regards

Yours

M. Sivakumara Swamy
Professor of Sanskrit (Retd.)
Bangalore University, B'lore

Śrī Jagadguru-Pañcācāryebhyo Namaḥ

ŚRĪ SIDDHĀNTA ŚIKHĀMAṆI SAMĪKṢĀ

[Enquiry Into Śrī Siddhānta-Śikhāmaṇi]

FIRST CHAPTER

History of Vīraśaiva-Darśana

शिवस्तुतिः

[Eulogy of Śiva]

त्रैलोक्य-सम्पदालेख्य-समुल्लेखन-भित्तये ।
सच्चिदानन्दरूपाय शिवाय ब्रह्मणे नमः ॥

ब्रह्मेति व्यपदेशस्य विषयं यं प्रचक्षते ।
वेदान्तिनो जगन्मूलं तं नमामि परं शिवम् ॥
यस्योर्मिबुद्बुदाभासः षट्त्रिंशत्तत्त्वसञ्चयः ।
निर्मलं शिवनामानं तं वन्दे चिन्महोदधिम् ॥

यद्भासा भासते विश्वं यत्सुखेनानुमोदते ।
नमस्तस्मै गुणातीतविभवाय परात्मने ॥
सदाशिवमुखाशेषतत्त्वोन्मेषविधायिने ।
निष्कलङ्कस्वभावाय नमः शान्ताय शम्भवे ॥
स्वेच्छाविग्रहयुक्ताय स्वेच्छावर्तनवर्तिने ।
स्वेच्छाकृतत्रिलोकाय नमः साम्बाय शम्भवे ॥
यत्र विश्राम्यतीशत्वं स्वाभाविकमनुत्तमम् ।
नमस्तस्मै महेशाय महादेवाय शूलिने ॥

[Salutations to Śiva, the Brahman, who is the veritable canvas for the portryal of the picture in the form of the glory of the three worlds (heaven, earth and nether world).

I salute the Supreme Śiva, whom the Upaniṣadic philosophers call as the object of the designation as Brahman and as the source of the world.

I bow to the great ocean of pure intelligence, which is named as Śiva, the stainless one and of which the collection of thirty-six principle has the appearance of the bubbles of its waters.

Salutations to him, the Supreme Soul, whose splendour is beyond the reach of three gunas, by whose shine the world shines and after whose delight the world is delighted.

Salutations to Śambhu, who is peaceful, whose nature is free from all defects and who ordains the evolution of the entire body of principles starting from Sadāśiva.

Salutations to Śambhu along with Śakti (Ambā), who assumes many forms according to His free will, who acts and who created the three worlds according to His free will.

Salutations to Him, the Mahādeva, who is the great Lord, who is the bearer of trident and in whom the natural and unsurpassed overlordship rests].

शक्ति स्तुतिः

[Eulogy of Śakti]

यामाहुः सर्वलोकानां प्रकृतिं शास्त्रपारगाः ।
तां धर्मचारिणीं शम्भोः प्रणमामि परां शिवाम् ॥
यया माहेश्वरः शम्भुर्नामरूपादिसंयुतः ।
तस्यै मायास्वरूपायै नमः परमशक्तये ॥

शिवाद्यादिसमुत्पन्नशन्त्यतीतपरोत्तराम् ।
मातरं तां समस्तानां वन्दे शिवकरीं शिवाम् ॥
इच्छाज्ञानादिरूपेण या शम्भोर्विश्वभाविनी ।
वन्दे तां परमानन्दप्रबोधलहरीं शिवाम् ॥
अमृतार्थं प्रपन्नानां या सुविद्याप्रदायिनी ।
अहर्निशमहं वन्दे तामीशानमनोरमाम् ॥

[I bow to Parā Śivā (Parā Śakti) whom the experts in the Śāstras speak of as the source of all the worlds and who is co-performer of dharma (consort) of Śiva.

Salutations to Paramaśakti (Supreme Śakti) by whom the Maheśvara becomes associated with name and form and who is of the nature of Māyā.

I bow to Śivā who is superior to Śāntyatītottarā kalā, which is among the first born from Paraśiva, who is the mother of all and who confers auspiciousness on all.

I salute Śivā, who makes Śambhu to manifest himself as the Universe through her forms as Icchāśakti, Jñānaśakti, Kriyāśakti, etc., and who is the rising wave of the Supreme Bliss (Śiva).

I offer salutations, day in and day out, to the consort (creating delight in the heart) of Śiva, who is the giver of right knowledge to those who resort to Her for immortality, i.e., emancipation].

* * * * *

In this Bhārata which is prevalent with Darśana (philosophy), there are many systems of philosophy. The term Darśana is derived from the root Dṛś to see

(Bhvādi - I conjugation – 1057) with the addition of Lyuṭ-termination ('yu') and with the substitution of 'ana' for 'yu'.[1] Hence as per the etymology "दृश्यते साक्षात्क्रियते परमतत्त्वं येन तद् दर्शनम्" (that by which the Supreme Principle is seen or realised, is Darśana), the treatise which happens to be the means of spiritual knowledge is called by the name Darśana.

Number of Darśanas :

There is no uniformity among the scholars about the number of Darśanas in Bhārata. "रुचीनां वैचित्र्याद् ऋजुकुटिलनानापथजुषाम्"[2] (the aspirants with manifold tastes, follow a straight or curved path, etc.) here Śivakavi Puṣpadanta has briefly shown the manifoldness of Darśanas. His Holiness Śrī Śaṅkarācārya has said :

न सांख्यं न शैवं न तत्पञ्चरात्रम् ।
न जैनं न मीमांसकादेर्मतं वा ॥[3]

Here the Ācārya has referred to Darśanas such as Sāṅkhya, Śaiva, the Pāñcarātra, Jaina, Mīmāmsā and has revealed the endlessness of their number by using the term 'ādi' (etc). In his Sarvadarśana-saṅgraha, Śrī Mādhavācārya has taken into account sixteen-Darśanas, namely, Cārvāka, Bauddha, Jaina, Rāmānuja, Pūrṇaprajña, Lakulīśa-Pāśupata, Śaiva,

1. "युवोरनाकौ" (पा. अ. 7.1.1)
2. म. स्तो. Ślo. 7
3. दशश्लो. 4

Pratyabhijñā, Raseśvara, Vaiśeṣika, Nyāya, Jaiminīya, Pāṇinīya, Sāṅkhya, Yoga and Śāṅkara-Vedānta.

Thus in Bhārata, nobody has collected the Darśanas by deciding as to how many are those. On seeing this Śrī Narāyaṇa Miśra has said – all the afore-mentioned advocates of Darśanas appear to be partial in their outlook.[4]

Orthodox (Āstika) and Heterodox (Nāstika) Darśanas

The Darśana – tradition of Bhārata is broadly divided into two parts as Orthodox and Heterodox. In the procedure of deciding the meanings of the terms, Nāstika (Heterodox) and Āstika (Orthodox) there is difference of opinion among the scholars. Bhagavān Pāṇini has shown the etmology of the terms Āstikas and Nāstikas as those who advocate 'astitva' (existence) of destiny (fate) and faith (belief) are Āstikas and those who advocate 'nāstitva' (non-existence) of destiny and faith are Nāstikas, as per the Sūtra "अस्ति नास्ति दिष्टं मतिः".[5] It is extremely necessary to discuss there the relation between the categories denoted by the terms 'astitva' and 'nāstitva'. Otherwise, if the 'astitva' of whatever object (category) in whatever form is accepted, there would be an undesirable conclusion as regards the 'astista' of everything

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4. न्यायदर्शन-प्रस्तावना, p. 12 चौ. सं. सी. वाराणसी, 1970
5. पा. सू. 4.4.6

resulting in the absence of scope for the designation of 'Nāstika' itself. Therein what is a category ? In such an enquiry, in the context of commenting on the 'Sūtra', it is explained by Vāmana[6], Kaiyaṭa[7], Bhaṭṭoji-dīkṣita, etc.,[8] as he who has belief that there is the other world, is 'Āstika' and as he who has the opposite belief, is 'Nāstika'. Śrī Kullūkabhaṭṭa[9] accepts the other world (other birth) in connection with terms 'Astitva' and 'Nāstitva'. In the same way, Śrīmad Vīrarāghava has propounded that the acceptance of the other world, is 'Āstikatva' by saying – "आस्तिक्यम्, अस्ति परलोक इति मतिर्यस्य स आस्तिकः, तस्य भाव आस्तिक्यम्"[10]

Śrī Mādhavācārya has designated the Mīmāṁsakas who do not accept 'Īśvara' as the creator of the world, by the term 'Nāstika', saying "नास्तिकशिरोमणे ! तावदीर्ष्याकिषायिते चक्षुषी निमील्य परिभावयतु भवान्"[11] It is known by this that 'Īśvara' is made the object through the terms 'Astitva' and 'Nāstitva' in saying that those who have the belief in the existence of 'Īśvara', are 'Astikas' and those who have the belief in the absence of 'Īśvara' are 'Nāstikas'.

Again other scholars like to have the view that the object which has relation with 'Astitva' and

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6. पा. सू. 4.4.6 काशिकावृत्ति ।
7. तत्रैव महाभाष्यप्रदीप
8. सि. कौ. p.264, चौ. सं. सी., वाराणसी 1966
9. मनुस्मृ 4.163, मन्वर्थमुक्तावली ।
10. भगव. 7.11.13 वीर. व्या.
11. स. द. सं., p. 510 चौ. विद्या. वाराणसी, 1964

'Nāstitva' is Veda itself. Thus the revered Manu says – "नास्तिको वेदनिन्दकः"[12] ('Nāstika' is he who condemns Veda); His Holiness Śrī Śankara says – "आस्तिक्य-मास्तिकभावः, श्रद्दधानता आगमार्थेषु"[13] ('Āstikya' is the idea of being an 'Āstika', i.e., faith in the teaching of Veda-Āgama); Śrī Vīrarāghavācārya has said – "आस्तिक्यं शास्त्रार्थे सत्यतानिश्चयः"[14], "आस्तिक्यं शास्त्रार्थविश्वासः"[15] ('Āstikya' means acceptance of the meaning of the Śāstra as the truth; 'Āstikya' means faith in the meaning of the Śāstra). As per these views, those who have the faith in the authority of Veda are 'Āstikas'; those who have no faith in the authority of Veda, are 'Nāstikas'. Through this etmology it is established that those who accept the authority of Veda are 'Āstikas' and those who are opposed to that view are 'Nāstikas'.

Thus these ancient views lead to the conclusion that the faith in the existence of the other world, Īśvara, Karmaphala (fruits of karma) and in the authority of Veda happens to be 'Āstikya' and that the faith in the opposite view happens to be 'Nāstikya'. That is why in the Mahābhārata, Yudhiṣṭhira told Draupadī that 'Āstikya' consisted in the idea of 'Astitva' regarding Dharma, Īśvara, etc. So it is said :

न फलादर्शनाद्धर्मः शङ्कितव्यो न देवताः ।
यष्टव्यं च प्रयत्नेन दातव्यं चानसूयया ॥

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12. मनुस्मृ. 2.11
13. भ. गी. 18.42 शा. भा.
14. भगव. 11.17.18 वीर. व्या.
15. तत्रैव 11.19.33 वीर. व्या.

कर्मणां फलमस्तीह तथैतद्धर्म-शाश्वतम् ।
ब्रह्मा प्रोवाच पुत्राणां यदृषिर्वेद कश्यपः ॥
तस्मात्ते संशयः कृष्णे नीहार इव नश्यतु ।
व्यवस्य सर्वमस्तीति नास्तिक्यं भावमुत्सृज ॥
ईश्वरं चापि भूतानां धातारं मा च वै क्षिप ॥[16]

[One should not entertain doubt about Dharma, if the fruit of sacrifice, etc., does not arise. Nor one should have doubt about deities. One should perform sacrifice with efforts. One should give donotation without any grudge. There is here the fruit of actions (sacrifice, etc) necessarily. This Dharma is eternal. Thus indeed, Brahma told his sons on being taught by the seer Kaśyapa. Hence, O Kṛṣṇā (Draupadī), let your doubt vanish like frost. Believing that there is everything, give up the idea of 'Nāstikya'. Do not disregard Īśvara who is the creator of beings].

Here there is something to be pondered over : If those alone who do not accept the existence of Īśvara are 'Nāstikas', then even the philosophical sages such Kapila, Jaimini, etc., come in the scope of 'Nāstikas' in respect of the portion of not accepting the existence of 'Īśvara'. The followers of Jaimini accept the fruits of karma and 'Apūrva' (destiny). They have also not accepted 'Īśvara' as the dispenser of the fruits of karma. Then within the scope of 'Nāstikatva' of the sage Jaimini, even the performance of actions of Āryas in the form of the performance of the daily and

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16. म. भा. व. पर्व. 31.38-41

accasional actions would become supporters of 'Nāstikatva'. Even the sacred Sāṅkhya principles would become supporters of 'Nāstikatva' of Kapila, the teacher of Sāṅkhya. But there is no mention of the names of Kapila, etc., as 'Nāstikas', in the Śāstras anywhere. On the other hand, all accept their views with an idea of 'Āstikatva' and respect them.

If according to the etymology given by Kullūkabhaṭṭa, etc., as "अस्ति परलोकः (जन्मान्तरम्) इति मतिर्येषां ते आस्तिकाः", the division of 'Āstika' and 'Nāstika' is demarcated, there would be an undesirable result leading to the inclusion of Jaina and Bauddha Darśanas also in the scope of Āstika-darśanas, because they too, accept the doctrine of Karma. Hence, in all probability, all the thinkers follow the authority of Manusmṛti which says "नास्तिको वेदनिन्दकः"[17] in order to settle 'Āstikatva' in favour of Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Pūrvamīmāṁsā and Uttaramīmāṁsā, which accept the authority of Veda and 'Nāstikatva' in favour of Cārvāka, Jaina and Bauddha because the Jainas and the Bauddhas, especially the Cārvākas, do condemn Veda.[18]

In reality, however, it should be accepted that it is Āstika-darśana when one of the definitions familiarising the existence (Āstikatva') of Īśvara, Veda or

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17. मनुस्मृ. 2.11
18. त्रयो वेदस्य कर्तारौ भण्डधूर्तनिशचराः ।
जर्भरीतुर्फरीत्यादि पण्डितानां वचः स्मृतम् ॥ स. द. सं., p.24

Paraloka and that it is Nāstika-darśana when one of those is deemed to be absent. Since the other world, i.e., the doctrine of karma, is familiarised, the two Darśanas called Jaina and Bauddha are not Nastika, while the Cārvāka-darśana is alone Nāstika because it does not admit of the other world nor does it admit of the authority of Veda. Śrī Baladeva Upādhyāya[19] and Śrī Narayanamiśra[20] accept this very side of the issue.

Here this should be understood : This is probably the purport of the previous teachers in distinguishing the Darśanas as Āstika and Nāstika on the basis of the authority or otherwise of Veda : So it is said by Bhagavān Kṛṣṇa :

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥[21]

[Hence, O Arjuna ! Śāstra is the authority for you in determining what is to be done and what is to be not done. Having known what is prescribed in the Śāstra, you should do karma (duty)].

According to this statement, since the life here and life hereafter is determined by Veda only, one should live according to that (Veda) only in the world. Thus in this way, those who do not have faith in the ordinations of Veda are Nāstikas and those who have faith in them are Āstikas.

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19. भारतीयदर्शन. p. 16
20. न्यायदर्शन-प्रस्तावना, p.15 चौ. सं. सी. वाराणसी. 1970
21. भ. गी. 16.24

As per this view, Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Pūrvamīmāṁsā and Uttaramīmāṁsā, which accept the authority of Veda, are Vaidika-darśanas; that is why they are also called Āstika-Darśanas. Others such as Cārvāka, Jaina and Bauddha which are Avaidika-Darśanas, are designated as Nāstika-Darśanas. The details about these Āstika-Darśanas, are found in other works. Here, at present, since the Vīraśaiva-Darśana is to be critically evaluated in comparing it with these and the matter of Vīraśaiva-Darśana is deemed necessary for that purpose, a brief account of its history is presented.

History of Vīraśaiva-Darśana :

Here in Bhārata, only two Śāstras, namely, Nigama (Veda) and Āgama are well known to be prevalent. They are, however, not mutually opposed, but are determined in the opinion of all that Nigama is of the nature of the breath of Paramātman, while Āgama is of the nature of His speech. Hence it is that what leads to the 'Tattva' with certainly, is Nigama – "निश्चयेन तत्त्वं गमयतीति निगमः" and what brings to one's experience the special idea (matter) arising from the words of the trustworthy persons, is the Āgama – "आप्तवचनादाविर्भूतमर्थविशेषसंवेदनम् आगमः" । These etymologies of Nigama and Āgama are consistent here. Having ascertained that the Nigama (Veda) might be of little use for ordinary persons due to the fact that the vast treasure of Nigama is open to the doubts of the opposite faction of many contenders, Śaṅkara, who is ever-girded up his loins for the protection of the

world, taught Goddess Pārvati the Āgamas which were of the nature of exposition of the significance of Veda for the use of all persons. So it is said :

आगतं शिववक्त्रात्तु गतं च गिरिजामुखे ।
मतं श्रीवासुदेवेन आगमस्तेन कीर्तितः ॥[22]

['आ' stands for what emerged from the mouth of Śiva 'ग' stands for what entered the mouth of Pārvati (Girijā's ears in the form of speech) and 'म' stands for what was accepted with approval by Vāsudeva. Thus it came to be called 'Ā-ga-ma'].

This word Āgama has its conventional meaning (but not the etymological meaning). The etymological meaning is however, this : "आसमन्ताद् अर्थं गमयतीति आगमः" – [that Śāstra which leads to the meaning (useful to all) which is all-comprehensive, is Āgama]. Śrī Vācaspati-Miśra has shown the etymology of the term Āgama thus[23] : "आगच्छन्ति बुद्धिम् आरोहन्ति यस्माद् अभ्युदयनिःश्रेयसोपायाः स आगमः" [That Śāstra through which the means of achieving prosperity and propitiousness comes within one's reach, i.e., comes to one's intellect].

The Āgama itself has another designation as 'Tantra'. The scholars in Tantra propound the etymological meaning of the term Tantra as – "तन्यते विस्तार्यते ज्ञानमनेन" [(तन्यते तनु विस्तारे) = विस्तार्यते; that by which the knowledge is expanded, is Tantra].

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22. भास्करी द्वि. भागः, p. 85
23. यो. सू. 1.15 तत्त्ववैशारदी

So it is said in the Kāmikāgama :

तनोति विपुलानर्थान् तन्त्रमन्त्रसमन्वितान् ।
त्राणं च कुरुते यस्मात् तन्त्रमित्यभिधीयते ॥

[That Śāstra which expands abundant fund of meaning connected with 'Tantra' and 'Mantra' (procedure and pronouncement of hymns) and which extends protection through it, is Tantra].

Kinds of Tantra

There are three kinds of Tantra as Brāhmaṇatantra, Bauddhatantra and Jainatantra. Again the Brāhmaṇatantra is also divided into three kinds as Śaiva, Vaiṣṇava and Śākta on the basis of the difference in the deity of worship (as Śiva, Viṣṇu and Śakti). Therein the Vaiṣṇava Āgamas (Pāñcarātrāgamas and Vaikhānasāgamas) propound Viśiṣṭādvaita, the Śāktāgamas propound Advaita, Śaivāgamas propound Dvaita, Advaita and Dvaitādvaita. Therein it should be understood that Pāśupata and Siddhāntaśaiva propound Dvaita, Pratyabhijñā-darśana (Kāśmīra śaiva-darśana) propounds Advaita, Lakulīśa-Pāśupata propounds Dvaitādvaita, Śrīkaṇṭhaśaiva-darśana propounds Śaiva-viśiṣṭādvaita, Vīraśaiva-darśana propounds Śakti-viśiṣṭādvaita designated as Viśeṣādvaita.

Śaivāgamas (Siddhāntāgamas)

The twenty-eight Āgamas from Kāmika to Vātula are called Śaivāgamas. In their case only, there is also the usage of the terms Siddhāntāgama. It is thus :

"अप्तोक्तिरत्र सिद्धान्तः शिव एवाप्तिमान् यतः"[24] – (the statements of a trustworthy person constitute Siddhānta since Śiva is one who is trustworthy) – while explaining this statement of Śrīkaṇṭha – Sūri, the revered Aghora-Śivācārya has said : "सिद्धान्तशब्दः पङ्कजादिशब्दवद् योगरूढ्या शिवप्रणीतेषु कामिकादिषु दशाष्टदशतन्त्रेषु प्रसिद्धः"[24] the term Siddhānta is well known as applicable to ten and eighteen Tantras taught by Śiva such as Kāmika, etc., by 'Yogarūḍhi' as in the case of terms Paṅkaja, etc. Hence these are called Siddhānta Āgamas. In this manner, in the context of explaining this the worshipful Aghora-Śivācārya has said :

कामिकं योगजं चिन्त्यं कारणं त्वजितं तथा ।
दीप्तं सूक्ष्मं सहस्रञ्च अंशुमत् सुप्रभेदकम् ॥
विजयञ्चैव निःश्वासं स्वायम्भुवमथानिलम् ।
वीरं च रौरवं चैव मुकुटं विमलं तथा ॥
चन्द्रज्ञानं बिम्बञ्च प्रोद्गीतं ललितं तथा ।
सिद्धं सन्तानशर्वोक्ते पारमेश्वरमेव च ॥
किरणं वातुलं चैव अष्टाविंशति संख्यया ।[25]

1. कामिक, 2. योगज, 3. चिन्त्य, 4. कारण, 5. अजित, 6. दीप्त, 7. सूक्ष्म, 8. सहस्र, 9. अंशुमत्, 10. सुप्रभेद, 11. विजय, 12. निःश्वास, 13. स्वायम्भुव, 14. अनिल, 15. वीर, 16. रौरव, 17. मुकुट, 18. विमल, 19. चन्द्रज्ञान, 20. बिम्ब, 21. प्रोद्गीत, 22. ललित, 23. सिद्ध, 24. सन्तान, 25. शर्वोक्त, 26. पारमेश्वर, 27. किरण, and 28. वातुल. These are twenty-eight in number.

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24. र. त्र. p. 5
25. क्रि. सा. भा. 1, p. 9

Thus these are twenty-eight in number. Among these, the first ten Āgamas are said to be 'Śaivāgamas' and the rest of eighteen are said to be 'Rudrāgamas'. Śrīmān Nīlakaṇṭha Śivācārya has said :

ताल्वोष्ठपुटनिष्पन्दपूर्वकं शिवभाषिताः ।
अष्टाविंशतिसंख्याकाः शिवोक्तास्ते शिवागमाः ॥[26]

Since these twenty-eight Āgamas are designated as Siddhāntāgama. Of these, the first ten Āgamas are Śaivāgamas and the rest of the Āgamas are called Rudrāgamas. This is how it is : [These twenty-eight Āgamas (from Kāmika to Vātula) are told by Bhagavān Śiva by employing his palate, cavity of lips, etc. Hence these are known by the term Śivāgama or Śaivāgama].

Āgamas are the Source of Vīraśaiva-darśana :

Therein, in the Siddhāntaśikhāmani, His Holiness Śrī Reṇuka has said :

शैवतन्त्रमिति प्रोक्तं सिद्धान्ताख्यं शिवोदितम् ।
सर्ववेदार्थरूपत्वात् प्रामाण्यं वेदवत्सदा ॥
वेदधर्माभिधायित्वात्सिद्धान्ताख्यः शिवागमः ।
वेदबाह्यविरोधित्वाद्वेदसंमत उच्यते ॥
वेदसिद्धान्तयोरैक्यमेकार्थप्रतिपादनात् ।
प्रामाण्यं सदृशं ज्ञेयं पण्डितैरेतयोः सदा ॥
सिद्धान्ताख्ये महातन्त्रे कामिकाद्ये शिवोदिते ।
निर्दिष्टमुत्तरे भागे वीरशैवमतं परम् ॥[27]

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26. तत्रैव, भा. 1, p. 9
27. सि. शि. 5.8, 12, 13, 14

[The Śaiva-doctrine which is spoken as Siddhānta expounded by Śiva, is authoritative like Veda, because it brings out significance of the entire Veda.

The Śivāgama (Śaivatantra) called Siddhānta is said to be acceptable to Veda because it advocates the Dharma that is taught in Veda and also because it opposes whatever that is outside or unacceptable to Veda.

Veda and Siddhānta are one because they propound the same doctrine. Authoritativeness of the two should always be grasped as similar by the learned.

In the latter part of the great traditional lore called Siddhānta which starts with Kāmika and which is taught by Śiva, the supreme doctrine of Vīraśaiva is advocated].

The Śivāgama designated as Siddhānta is acce ptable to Veda because it propounds the Dharma consisting in the application of Bhasma, Liṅga, Rudrākṣa, etc., told in Veda and also because it wards off the views of Jaina, Cārvāka, etc., which are outside the scope of Veda, i.e., opposed to Veda. Accordingly, as per the statement of the Vīrāgama, namely, "सर्ववेदेषु यद्दृष्टं तत्सर्वं तु शिवागमे" (whatever that is found in all Vedas is found in the Śivāgama), it is propounded that the Siddhānta is also authoritative like Veda because Veda and Siddhānta teach the same doctrine and that the doctrine of the Siddhānta starting from Kāmika and ending with Vātula, is also authoritative. Having propounded thus, it is said that the all-surpassing Vīraśaiva faith is taught in the latter part of great

Tantra called Siddhānta starting from Kāmika and ending with Vātula told by Śiva. Hence it is decided that the Vīraśaiva-darśana designated as Siddhānta is approved by the Śaivagama. Hence, the Pārameśvaratantra has taken into account the Vīraśaiva also in the context of dealing with six systems of philosophy which are acceptable to Āgamas, in saying :

वीरशैवं वैष्णवं च शाक्तं सौरं विनायकम् ।
कापालमिति विज्ञेयं दर्शनानि षडेव हि ॥[28]

[Vīraśaiva, Vaiṣṇava, Śākta, Saura, Vaināyaka and Kāpāla (Sāṅkhya) – these are Darśanas to be known as six only].

Etymology of the term Vīraśaiva :

Vīraśaiva faith is in two forms as Dharma and Darśana. That is why the Ācāryas have given its etymologies from the point-of-view of Darśana as well as from the point-of-view of Dharma. Thus in due order they are considered. From the point-of-view of Darśana, the etymology of the term Vīraśaiva is :

वीशब्देनोच्यते विद्या शिवजीवैक्यबोधिका ।
तस्यां रमन्ते ये शैवा वीरशैवास्तु ते मताः ॥
विद्यायां शिवरूपायां विशेषाद्रमणं यतः ।
तस्मदेते महाभागा वीरशैवा इति स्मृताः ॥
वेदान्तजन्यं यज्ज्ञानं विद्येति परिकीर्त्यते ।
विद्यायां रमते तस्यां वीर इत्यभिधीयते ॥[29]

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28. पा. तन्त्र. 1.22-23
29. Si.Śi 5.16, 15, 18

[The syllable (root) 'Vi' stands for 'Vidyā' (knowledge) which teaches the identity or non-difference between Śiva and Jīva. Those devotees of Śiva who take delight in that are called Vīraśaivas. It is because of the special experience of bliss in the knowledge in the form of Śiva that these great souls are called as 'Vīraśaivas'. That knowledge which arises from Vedānta is called as 'Vidyā'. He who takes delight in that knowledge is designated as 'Vīra'].

Thus His Holiness Śrī Reṇuka has brought out the philosophical (dārśanika) etymology of the term 'Vīraśaiva'.

This is the intention (ākūta) here : In Pāṇini's Dhātupāṭha, there is a root 'Vī' which means movement, etc., – "वी गति-व्याप्ति-प्रजनन-कान्ति-असन-खादनेषु"[30] ('Vī' meaning movement, pervasion, giving birth, lustrous, food and eating). As per the statement "ये गत्यर्थकास्ते ज्ञानार्थकाः" roots giving the sense of 'gati' (movement) are also those which give the sense of knowledge, the root 'vī' which means 'movement' has the meaning of knowledge (Jñāna) or learning (Vidyā) also. The syllable 'Ra' has the meaning of 'having bliss'. Hence, those Śaivas, i.e., devotees of Śiva, who take delight in the 'Vidyā' (knowledge) revealing the identity between Śiva and Jīva conveyed by the term 'Vī-Ra', are exclusively Vīraśaivas.

30. अदादि (II) गण, 1123

An objection by Dr. S. N. Dasgupta and its reply :

Śrī Dasgupta raises his doubt against the etymology of the term Vīraśaiva given in Śrī Siddhānta-śikhāmaṇi thus :

"The Siddhāntaśikhāmaṇi gives a fanciful interpretation of the word 'vīra' as being composed of 'vī' meaning knowledge of identity with Brahman and 'ra' as meaning someone who takes pleasure in such knowledge. But such an etymology, accepting it to be correct, would give the form 'vira' but not 'vīra'. No explanation is given as to how 'vi' standing for 'vidyā' would lengthen its vowel into 'vī'. I therefore find it difficult to accept this etymological interpretation as justifying the application of the word 'vīra' to 'vīraśaiva'. Moreover, most systems of Vedantic thought could be called 'vīra' in such an interpretation, for most types of Vedānta would feel enjoyment and bliss in true knowledge of identity. The word 'vīra' would thus not be a distinctive mark by which we could distinguish 'vīraśaivas' from the adherents of other religions. Most of the Āgamic Śaivas also would believe in the ultimate identity of individuals with Brahman or Śiva".[31]

This is the intention of the objection : In Śrī Siddhānta-śikhāmaṇi, the etymology of the term 'vīra' is extremely peculiar. "विद्यायां रमते" – through this etymology, the form should be 'vira' only but not 'vīra'.

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31. A History of Indian philosophy, Vol. V, p. 44, 45

Hence, how did the 'vi' of the word 'vidyā' become 'vī' ? Further, taking delight in the 'vidyā' is taken by the vedāntins, advocates of Advaita, some followess of the tradition of Āgamas and by the Śaivas also. Hence, how is it possible to exclude the vīraśaivas from others with the help of the adjective 'vīra' derived through the etymology "विद्यायां रमते" ? This is because such an adjective as 'vīra' could be possibly found with Advaita-Vedāntins, etc.

This is the answer to the objection : In Śrī Siddhānta-śikhāmaṇi, in the etymology "वी-शब्देनोच्यते विद्या शिवजीवैक्यबोधिका" the root (syllable) meaning 'vidyā' is 'vī' that is employed but not 'vi'. Hence, there is no scope for the doubt as to how the short 'vi' became long (as vī).

If, however, the base (prātipadika) is taken as vīra as resulting from the etymology 'विद्यायां रमते', even then there is no impediment for having 'dīrgha' (वी). This is how it is : From the root 'ईर गतौ कम्पने च' (ईर् to move and to shake), there would be a form as विर्, as per the etymology as 'विद्यायाम् इर्ते गच्छति प्रवृत्तो भवति' (moves with the knowledge, i.e., proceeds with it). Then, as regards विर, 'ड' – termination comes according to the sūtra 'अन्येष्वपि दृश्यते'[32] and the vowel is lengthened, as per the sūtra 'व्यत्ययो बहुलम्'[33], the form that arises is 'वीर'.

Further, as regards the question as to how there would be the exclusion of others (apart from vīraśaiva)

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32. पा. अ. 3.2.101
33. पा. अ. 3.1.85

through the Adjective 'vīra', because such taking of delight in the knowledge can be found in the case of Advaita Vedāntins, etc., also, the answer is that it is not proper because of the ignorance about the (Vīraśaiva) tradition. May you listen to this secret : In the Bhāsya of Śārīrakasūtra – "अथातो ब्रह्मजिज्ञासा"[34], in the anticipation as to who is the eligible person (adhikārin) for enquiring into Brahman, His Holiness Śaṅkara has spoken of the significance of the term 'Atha' as the 'ānantarya' (immediate succession) with reference to the fund of four-fold 'sādhana' such as viveka, by saying "तस्मादथशब्देन यथोक्तसाधनसम्पत्त्यानन्तर्य-मुपदिश्यते" (Hence, the afore-said 'immediate succession' – ānantarya – of the fund of sādhana, is taught by the term 'Atha'). But in the Śrīkarabhāṣya accepted by the Vīraśaiva-darśana His Holiness Śrī Śrīpati Paṇḍitārādhya has said : There is no eradication of three Malas (Āṇava, Kārmika, Māyā) in the case of one who has not received (Vīraśaiva) Dīksa. In the Vīraśaiva faith, the 'यजन' (worship), etc., which are prescribed in the three sections of Bhakti, Kriyā and Jñāna, are fully accepted as to be necessarily practised, like Dhyāna, etc., told in Vedānta. It is through the practise of actions such as यजन etc., with an idea of dedication to Śiva in many lives, that there would be the imparting of causativeness with regard to the realisation of Paraśiva, the Paramātman, in the mind of the aspirant. The liberation (Mukti) which

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34. ब्र. सू. 1.1.1 शा. भाष्यम्

happens to be the fruit of the realisation of Paraśiva, the Paramātman, will accrue to the aspirant through the flight of six steps, which is designated as 'षट्स्थल' (Bhakta, Māheśvara, Prasādin, Prāṇaliṅgin, Śaraṇa and Aikya). Paraśiva is said to be 'revealer' of the world which is endowed with 'sthūla-cit' (kiñcijñatva) and 'sthūla-acit' (kiñcitkartṛtva) on the one hand and with 'sūkṣma-cit' (sarvajñatva) and 'sūkṣma-acit' (sarvakartṛtva), on the other hand. It is through the meritorious actions such as Yajana, Yājana, Tapas, Dhyāna and many others, that 'Apūrva' (destiny) is formulated. The fruit of this 'Apūrva' is – the destruction of the 'Malatraya' and then with the rising of compassion, auspiciousness and feeling of emancipation in the Vīraśaiva aspirants, they acquire the merit of eligibility (for practising Vīraśaivism). He who grants these three powers is Śiva; he is endowed with the 'Aṅga' (body) in the form of 'Aṣṭāvaraṇa' and 'Prāṇa' life in the form 'Pañcācāra'. But without the dawn of Śakti (in the form of Bhakti), one does not get the favour of the Guru. It is through the compassionate sight of the Guru awakened by Śaktipāta that the aspirant obtains the 'Pāśupata-dīkṣā' in the form of granting of the Iṣṭaliṅga (as a symbol) of Paraśiva. It is the 'āntarya' (inner-spirit) of this 'Dīkṣā' alone that is the meaning of the term 'अथ' in the Vīraśaiva-darśana. The 'ānantarya' of Dīkṣā exists in the case of 'Brahmajijñāsā'. This much is very clear – the eradication of 'Malatraya' happens through three kinds of Dīkṣā. Again, through the favour of the Guru, the Pāśupata-dīkṣā in the form of

'Liṅgadhāraṇa' is obtained. It is the 'ānantarya' of this Dīkṣā that is propound as the meaning of the term 'Atha' in the Vīraśaiva faith.[35] This is the concluding matter that comes here – he alone who takes delight in the knowledge revealing the unity of Śiva and Jīva after obtaining the 'Liṅga-dhāraṇa', is called Vīraśaiva. This is the intended meaning of the Ācāryas.

Thus the 'Iṣṭaliṅga-dhāraṇa' is not obtained by the Advaita-vedāntins and the followers of other Śaiva traditions. Hence the term 'Vīra' which is established through etymology in the word 'Vīraśaiva' does not have 'ativyāpti' in others and as such the exlusion of Vīraśaivas from the fold of Vedāntins as well as other Śaivas, is possible through the Adjective 'Vīra'.

Thus the term Vīraśaiva should be regarded as 'Yogarūḍha'. As per the maxim "अन्यद्धि शब्दानां व्युत्पत्तिनिमितम् अन्यद्धि प्रवृत्तिनिमित्तम्" [the ground for etymology of the words is one and the ground for usage is altogether different], the meaning obtained through etymology may be doubted as somehow applicable to another object; yet there is no occasion for 'Ativyāpti' of Virasaiva in others as it is 'Rūḍha' (conventional) in the case of the particular aspirants who are endowed with an equipment in the form of 'Iṣṭaliṅgadhāraṇa' as established in the vīraśaiva-siddhānta.

That is why even if the meaning of 'गौः' which is obtained through the etymology as 'गच्छतीति गौः' (it is

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35. ब्र. सू. श्रीकार. 1.1.1

गौः because it goes), is applicable to bison, etc., yet they are not denoted by the word 'गौ'. In the same way, when the word Vīraśaiva is derived through philosophical (dārśanika) etymology, the scholars should know that there is no scope for the objection raised by Dr. S. N. Dasgupta.

Derivation of the word Vīraśaiva from religious point-of-view :

Here, in the Vīraśaiva-siddhānta, the Guru grants the Iṣṭaliṅga in Dīkṣā and teaches that it (the Iṣṭaliṅga) should be bourne on the body as his very 'prāṇa' without anytime separating it from the body as long as one lives. So it is said :

प्राणवद्धारणीयं तत्प्राणलिङ्गमिदं तव ।
कदाचित्कुत्रचिद्वाऽपि न वियोजय देहतः ॥[36]

[It (the Iṣṭaliṅga) should be bourne as the very life of yours. It is your life-principle in the form of the Liṅga (Prāṇaliṅga). At any time and at any place you should not separate it from your body].

Thus in accordance with the direction of the Guru, he who bears the Iṣṭaliṅga granted by the Guru vigilently on his body and who resolves to undertake the 'Vīra-vrata' that he would give up his 'prāṇas' in case sometime due to inadvertence, the Liṅga falls down, is the Vīraśaiva. This is the religious etymology of the term Vīraśaiva. So it is said in the Candrajñānāgama :

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36. सि. शि. 6.26

इष्टलिङ्गवियोगे वा व्रतानां वा परिच्युतौ ।
तृणवत्प्राणसंत्याग इति वीरव्रतं मतम् ॥
भक्त्युत्साहविशेषोऽपि वीरत्वमिति कथ्यते ।
वीरव्रतसमायोगाद् वीरशैवं प्रकीर्तितम् ॥[37]

[The giving up of one's life as if it were a straw of grass, when the Iṣṭaliṅga is separated (from the body) and when there is any transgression in the practise of the vow, is deemed to be 'Vīra-vrata'. The special enthusiasm in doing Bhakti, is also said to be 'Vīra-vrata'. Due to the association with that 'Vīra-vrata', it is said to be Vīraśaiva].

Hence, through the word 'Vīraśaiva' which is derived from the etymology as "वीरश्चादौ शैवश्च वीरशैवः" (he who is 'Vīra' and 'Śaiva', is Vīraśaiva), the acuteness of Bhakti in Paraśiva is revealed. That is why the 'Vīratva' here is not by virtue of physical strength, but by virtue of Bhakti. So it is said by Sri Ṣaḍakṣaramantrin :

वीरत्वमस्य न धनेन न वा बलेन ।
नो कार्यतश्च विहितं दृढशम्भुभक्त्या ॥
वीरस्तुरीय इति शङ्करभाषणेन ।
श्री वीरशैवमतगान्न परोऽस्ति कश्चित् ॥[38]

['Vīratva' (heroism) of this Vīraśaiva is not determined by virtue of wealth nor by strength nor by

37. चन्द्र. Jña आ., क्रियापाद 10.33-34
38. वी. ध. शि. 1.19

efficiency in action, but by virtue of firm devotion in Śambhu (Paraśiva). Vīra is one who is in the state supreme-spirit (one with Paraśiva) – by virtue of this statement of Śaṅkara (Paraśiva), this is one who is never greater than the one who pursues the path of Vīraśaiva faith].

Just as, in the battlefield, the soldier who is enthused with heroism surrenders himself through his loyalty to the master, in the same way the devotee of Śiva also, being without attachment towards his body, etc., does not, when occasion arises, hesitate to give up his life for the sake of Paraśiva. So it is said by His Holiness Nīlakaṇṭha Śivācārya :

विशब्दो वा विकल्पार्थो रशब्दो रहितार्थकः ।
विकल्परहितं शैवं वीरशैवं प्रचक्षते ॥[39]

[The syllable 'Vi' has the meaning of 'Vikalpa' (alternativa or indecision) and 'Ra' has the meaning of 'rahita' (absence); 'Vikalparahitam Śaivam' (Śaiva without 'vikalpa') is said to be 'Vīraśaiva'].

In the 'Śaṅkarasamhitā' which is a part of 'Skandapurāṇa', it is said that the worshipper of the Iṣṭaliṅga is designated by the term 'Vīraśaiva'. This is said here :

यो हस्तपीठे निजमिष्टलिङ्गं विन्यस्य तल्लीनमनःप्रचारः ।
बाह्यक्रियासंकुलनिस्पृहात्मा सम्पूजयत्यङ्ग स वीरशैवः ॥

39. क्रि. सा., भा. 1, p. 11

[He who places his Iṣṭaliṅga on the seat of the palm, who, with the currency of his mind concentrated on it (the Iṣṭaliṅga), worships it, without any attachment towards any external action, should be regarded as the 'Vīraśaiva'].

In this manner, since this devotee of Śiva, who is endowed with the special merit in the form of wearing the Iṣṭaliṅga (on the body), etc., is grasped as altogether different from what is found in the entire world, in all his wordly, philosophical and other activities, is called as the Vīraśaiva. So it is said in the Vātulaśuddha-tantra :

विशिष्ट ईर्यते यस्माद्वीर इत्यभिधीयते ।
शिवेन सह सम्बन्धं शैवमादृतं बुधैः ॥
उभयोः सम्पुटीभावाद्वीरशैवमिति स्मृतम् ।
शिवार्पितजीवत्वाद् वीरतन्त्रसमुद्भवात् ॥
वीरशैवसमायोगाद् वीरशैवमिति स्मृतम् ।[40]

[Since he is grasped as special he is called Vīra. The relation with Śiva is regarded by the scholars as Śaiva. Due to coelescence between the two (Vīra and Śaiva), he is understood as Vīra-Śaiva. Since he has his body dedicated to Śiva, since he follows what has been taught in the Vīraśaiva Āgamas and since he has made the Vīraśaiva as his own, he is regarded as Vīraśaiva].

Having etymologically derived the term Vīraśaiva saying – "विरोधरहितं शैवं वीरशैवम्" as conveying the sense

40. वा. शु. तन्त्रम्, 10.17-29

of absence of opposition (incongruity), the nature of the Vīraśaivas in showing attachment (love) towards the people, has been propounded by His Holiness Śrī Nīlakaṇṭha Śivācārya. So it is said :

विरोधार्थो विशब्दः स्याद् रशब्दो रहितार्थकः ।
विरोधरहितं शैवं वीरशैवं विदुर्बुधाः ॥[41]

[The syllable 'Vi' means 'Virodha' (opposition) and the syllable 'Ra' means 'rahita' (absence of it). That Śaiva which is 'Virodha-rahita' is known as Vīraśaiva by the scholars].

Thus through pondering over the philosophical as well as religious etymologies of the term 'Vīraśaiva', what is known is this : He who takes delight in the knowledge revealing the unity between Śiva and Jīva, wearing carefully, on his chest, Iṣṭaliṅga granted by the Śrī Guru through Dīkṣā and abserving the 'brave vow' (Vīravrata) of giving up his life if an occasion arises for the sake of Paraśiva, is 'Vīra'. Such a Śaiva who is endowed with such an Adjective as 'Vīra', is the Vīraśaiva.

'Liṅgāyata' as the other synonym of Vīraśaivas :

The Vīraśaivas are, however designated also by the term 'Vīraśaiva'. "लिङ्गम् आयतिर्यस्य स लिङ्गायतः" (Of whom the Liṅga is the latter duration – āyati = uttarakāla - Amara, 2.494, p.116). As per the authority

41. क्रि. सा. भा. 1, p. 11

of this Amarakośa, he the latter time of whose life is Liṅga itself, i.e., is one with Linga as predominant, is Liṅgāyata. He whose latter time after Dīkṣā is spent through the worship of and meditation on the Liṅga, etc., is the Liṅgāyata. This is the import. That is why, it is said by Maharṣi Vedavyāsa thus :

शैलादेन महाभागा विचित्रा लिङ्गधारकाः ।
शवस्योपरि लिङ्गञ्च ध्रियते च पुरातनैः ॥
लिङ्गेन सह पञ्चत्वं लिङ्गेन सह जीवितम् ।[42]

[It is said by Śailāda that the highly blessed wearers of Liṅga are strange persons; the ancient people used to put the Liṅga on the corpse, their death is along with the Liṅga and their life is along with the Liṅga].

Thus Vyāsa has said that the steady devotion towards the Liṅga on the part of the wearers of Liṅga, the Liṅgāyatas who have another synonym as Vīraśaiva, has been necessary.

Kinds of Virasaiva :

This Vīraśaiva is classified into three groups as Sāmānya, Viśesa and Nirābhārin. So it is said in the Sūkṣmāgama :

वीतरागादिदोषत्वादात्मतत्त्वविचारणात् ।
विकल्पाकल्पशून्यत्वाद्वीरशैवमिति स्मृतम् ॥

42. स्क. पु. केदारखण्ड, 7.41-42

सामान्यं प्रथमं प्रोक्तं विशेषञ्च द्वितीयकम् ।
निराभारं तृतीयं स्यात् क्रमाल्लक्षणमुच्यते ॥[43]

[Those aspirants have surpassed the defects in the form of attachment, etc., as they are engaged in thinking deeply about the principle of Ātman. That is why the uncertainty and the absence of it being totally gone, they are regarded as Vīraśaiva. The first class of them is Sāmānya (general or ordinary), the second is Viśesa (special or above the ordinary) and the third is Nirābhārin (blessed with the absence of the weight of karman). Their characteristics are told in order].

He who has firm devotion towards the Iṣṭaliṅga granted by the Guru and who follows such general obligations of the Vīraśaiva as the service of the Guru, Liṅga and Jaṅgama, is called 'Sāmānya-Vīraśaiva'.[44]

He who is endowed with mature mind, heart and intellect and who gets the revelations of the secret of the nature of coelescence of the 'Aṅga' (Jīva) with the 'Liṅga' (Śiva) in the case of six-sthalas falling into one-hundred and one sub-sthalas through the teaching of the Guru, in accordance with the Āgama-statement, viz., "विशिष्टधर्मानुष्ठानाद्विशेषः" he is Viśesa (special) on account of special religious practices, is designated as 'Viśesa-Vīraśaiva'.[45]

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43. सूक्ष्मा. 7.29-30
44. तत्रैव. 7.31-38
45. तत्रैव. 7.39-63

When this very 'Viśesa-Vīraśaiva' becomes accomplished and leads his life like one who is liberated while alive by unattached mode of life through the relinquishment of all self-conceit as per the Āgama-statement, viz., 'निवृत्तकर्मभारत्वान्निराभार इति स्मृतः' [he is regarded as Nirābhāra due to the termination of the burden (pressure) of 'karma'], (spoken as 'Nirābhāra-Vīraśaiva').[46]

Designation of the Vīraśaiva faith through the term 'Darśana' :

The Vīraśaiva faith, too, gets designated by the term Darśana, in accordance with the etymology that it is Darśana since the principle of Paraśiva is realised as one's own self; here, too, the Jīva is accepted as of the nature of Paraśiva.

Synonyms of Vīraśaiva-Darśana :

There in the Vīraśaiva literature, its synonyms such as Viśeṣādvaita, Śaktiviśiṣṭādvaita, Śivādvaita, etc., are etymologically explained.

(1) विशेषाद्वैतम् – "विश्व शेषश्च विशेषौ = ईश-जीवौ, तयोरद्वैतं = विशेषयोः अद्वैतं विशेषाद्वैतम्". वि and शेष form Dvandva compound as वि-शेषौ; वि is ईश (Paraśiva) and शेष is जीव (Self), the non-duality between them; षष्ठी तत्पुरुष compound is विशेषाद्वैत; this is the etymology (of Viśeṣādvaita). This is the import here : Among the writers of

46. तत्रैव. 7.64-91

Nighaṇṭu, there is an indication that the term वि designates Paramātman as per the statement – "विश्चक्षुषि व्योम्नि वाते परमात्मनि पक्षिणि"[47] ['Vi' stands for the eye, sky, wind, Paramātman and bird]. In accordance with the etymology, viz., "वाति उत्पादयति" (blows means produces), वि stands for Paramātman, who is the cause for the creation of the world. In the Muṇḍakopaniṣad this Mantra is read : "द्वा सुपर्णा सयुजा सखाया....."[48] In this Mantra the Paramātman is propounded as the bird. Hence, in the context, 'Vi' is accepted as designating Paramātman. Through the term 'Śeṣa', 'Jīva' is taken as a portion of him (Paramātman). This is because the 'Jīva' is told by the Śruti "यथाग्नेः क्षुद्रा विस्फुलिङ्गाः"[49] (just as there are small sparks of fire), along with an analogy, Jīva is taken as the 'अंश' of Śiva. Then by the Śruti "यथा नद्यः स्यन्दमानाः......"[50], non-duality (Advaita) of them is taught. Thus, in this manner, this Darśana propounds that Śiva and Jīva, who are the 'अंशिन् and अंश' in the mundane state, are non-dual in the state of Mukti. The same is told by Śrīpati-Paṇḍitārādya, the author of the Bhāṣya (Śrikara-bhāṣya on Vedāntasūtra) :

विशब्देनोच्यते शम्भुर्हंसहंसेति मन्त्रतः ।
शेषशब्देन शारीरो यथाग्नेरिति मन्त्रतः ॥
अद्वैतेन भवेद्योगो यथा नद्य इति श्रुतेः ।[51]

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47. एकाक्षरकोषः, p. 18
48. मुण्डको. 3.1.1
49. बृहदारण्यक., 2.1.201
50. मुण्डको. 3.1.1
51. मुण्डको. 3.2.8

[Śambhu is told by the term 'Vi' as per the Mantra, 'हंसः हंसः'. The शारीर (self) is told by the term 'Śeṣa', as per the Mantra 'यथाग्नेः'. By the word अद्वैत coelescence between them is told as per the Śruti 'यथा नद्यः'].

(2) शक्तिविशिष्टाद्वैतम् – "शक्तिश्च शक्तिश्च शक्ती, ताभ्यां विशिष्टौ जीवेशौ, तयोरद्वैतं शक्तिविशिष्टाद्वैतम्" – [शक्ति and शक्ति, two Śaktis, the two, जीव (self) and ईश (Supreme God), are endowed with those two शक्तिs; the non-duality between them (the two शक्तिविशिष्टs), is शक्तिविशिष्टाद्वैत] – this is its etymology. The जीव is endowed with gross चिद्-अचिच्छक्ति (चिच्छक्ति and अचिच्छक्ति); here gross चित् is in the form of 'किञ्चिज्ज्ञत्व' (a little or limited knowledge) and gross अचित् is in the form of किञ्चित्कर्तृत्व a little capacity or limited capacity in action. In the same way Śiva is endowed with subtle चिदचिच्छक्ति; the subtle चित् is in the form of 'सर्वज्ञत्व' (omniscience) and subtle अचित् is in the form of 'सर्वकर्तृत्व' (capacity to do everything). It means that Jīva is endowed with a little or limited knowledge and Śiva is endowed with omniscience and capacity to do everything as per the statement of His Holiness Śrī Reṇuka, viz., "जले जलमिव न्यस्तं वह्नौ वह्नि रिवार्पितम्"[52] (like water poured into water and like fire offered into fire), it is non-duality that is propounded. Hence this Darśana is called शक्तिविशिष्टाद्वैत.

(3) शिवाद्वैतम् – "शिवश्च शिवश्च शिवौ, तयोरद्वैतं शिवाद्वैतम्" (शिव and शिव, two शिवs, the non-duality between them

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52. सि. शि. 20.61

is शिवाद्वैत) – this is the etymology. Here, too, the first शिवपद means the Liṅga named Śiva which is characterised by the Śakti of the nature of subtle चित् and subtle अचित् and the other शिवपद means the Aṅga, the Jīva, which is characterised by the Śakti of nature of gross चित् and gross अचित्, which is of the form of a portion of Śiva (शिवांश) that has become overpowered by beginningless अविद्या and whose Malas (आणव, कार्मिक and मायीय) are set aside by शिवदीक्षा.

Thus, in this manner, through the etymology of the above-mentioned three names of the Vīraśaiva-darśana, what is known is that the Vīraśaiva-darśana advocates 'अभेद' (non-difference) of the Paramātman in the state of 'मुक्ति' with the Jīvas which are different from the Paramātman in the state of bondage.

The Ācāryas who established Vīraśaiva-dharma :

यदा यदा हि धर्मस्य ग्लानिर्भवति भूतले ।
तदा तदाऽवतारोऽयं गणेशस्य महीतले ॥

[Whenever there befalls debility of Dharma on the earth, then and then there is the incarnation of the Gaṇeśa on the surface of the earth].

In accordance with this statement of the Skanda-purāṇa, just as Śiva is known to send his Gaṇas (Śiva's troop of demi-gods) and get the Dharma re-established, so it is accepted that, although the Vīraśaiva-dharma is ancient, it is established at the commencement each epoch (युग) by the Śivagaṇas, the five Ācāryas.

The five Ācāryas who are the founders of the Vīraśaiva-dharma in each epoch, are understood as having emerged from the five faces of Paraśiva, namely, Sadyojāta, Vāmadeva, Aghora, Tatpurusa and Īśāna. In keeping with the change in the epoch, their names are different. Thus in the Kṛtayuga, their names are Ekākṣara-Śivācārya, Dvyakṣara-Śivācārya, Tryakṣara-Śivācārya, Caturakṣara-Śivācārya and Pañcākṣara-Śivācārya. So it is said :

एतेषां प्रतिनामानि युगभेदेन च श्रृणु ।
एकाक्षरो द्व्यक्षरश्च त्र्यक्षरश्चतुरक्षरः ॥
पञ्चाक्षरः कृतयुगे पञ्चनामानि सर्वशः ॥[53]

These very Ācāryas, when they get incarnated in the Tretāyuga, their names are Ekavaktra-Śivācārya, Dvivaktra-Śivācārya, Trivaktra-Śivācārya, Catur-vaktra-Śivācārya and Pañcavaktra-Śivācārya. So it is said :

एकवक्त्रो द्विवक्त्रश्च त्रिवक्त्रश्चतुराननः ।
पञ्चवक्त्र इति ख्यातास्त्रेतायां तु महेश्वरि ॥[54]

Then in their incarnation in the Dvāparayuga, their names are Reṇuka-Śivācārya, Dāruka-Śivācārya, Ghaṇṭākarṇa-Śivācārya, Śaṅkhukarṇa-Śivācārya, Dhenukarṇa-Śivācārya and Viśvakarṇa-Śivācārya. So it is said :

द्वापरे रेणुकश्चेति दारुकश्च द्वितीयकः ।
तृतीयः शङ्खुकर्णश्च चतुर्थो धेनुकर्णकः ॥

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53. वी. स. सं. 1.30-31
54. तत्रैव, 1.31-32

पञ्चमो विश्वकर्णाख्यः पञ्चनामानि वै श्रुणु ॥[55]

In the Kaliyuga, their names are Revaṇārādhya, Maruḷārādhya, Ekorāmārādhya, Paṇḍitārādhya and Viśvārādhya. The same is told :

रेवणो मरुळश्चैकोरामः पण्डित एव च ।
विश्वारध्य इति प्रोक्ताः कलावपि मम प्रिये ॥[56]

These five Ācāryas of the Kaliyuga emerged from the five Paraśivaliṅgas which are famous as the five faces of Paraśiva. Their details are given in due order.

(1) Revaṇārādhya : Having emerged from the Śivaliṅga called Someśvara at the holy place called Kulyapāka (konalupāka) in Andhra pradesh, Śrī Revaṇārādhya established a 'पीठ' at the Bāḷehonnūr town which is situated in the Cikkamagaḷūr district in Karnāṭaka, in order to spread the Dharma. Even now it is well known by the name 'रम्भापुरीपीठ'. This very Revaṇārādhya initiated 'वीरगोत्र' and 'पडविडिसूत्र'. This is called 'रेणुकशाखा' and the holy throne is designated as 'वीरसिंहासन'.[57] In the tradition of this 'पीठ', the present Śrī Jagadguru Prasannareṇuka Vira Rudramuni Deva Śivācārya is in his glory as the 119th head of the 'पीठ' (This is an account pertaining to the time when this book was written; the present 120th head

55. तत्रैव. 1.32-33
56. तत्रैव. 1.34
57. तत्रैव. 1.37-39; हिन्दुत्व (रामदास गौड), p. 695-696

of the 'पीठ' is Śrī Jagadguru Prasannareṇuka Vira Someśvara Śivācārya).

It should be noted here that Śrī Rambhāpurī-pitha is famous from ancient times. From Śrī Revaṇā-rādhya, the founder of the pīṭha in the Kaliyuga to the present Pontiff Śrī Jagadguru Vīra Someśvara Śivā-cārya Mahāsvāmījī, 120 Jagadgurus are counted and the present Pontiff is counted as the 121st Jagadguru. There seems to have been some breaks in counting. Otherwise the number of Pontiffs would not have been so less. Due to the fact that the Ācāryas of the same names adorned the Pīṭha, there might have been some confusion regarding the counting.

(2) Maruḷārādhya : Maruḷārādhya (Maruḷā-rādhya) emerged from the Siddheśvara-Mahāliṅga at the Vaṭakṣetra near Avantikā (Ujjayinī) city in Madhya-pradesh. Due to some reason, Śrī Maruḷā-rādhya left Avantikā, came to some place in the Ballary district and established a 'पीठ' there after naming it as Ujjayinī in order to spread the Dharma. Now it is well known as the 'सद्धर्मपीठ'. The same Maruḷārādhya, the head of 'सद्धर्मपीठ' initiated 'नन्दिगोत्र' and 'वृष्टिसूत्र'. It is 'दारुकशाखा' and the holy throne is called 'सद्धर्मसिंहासन'. It is heard that there was a branch Maṭha of 'सद्धर्मसिंहासन' at the Ujjayinī city (Madhya-pradesh).[58] [Now that area is under the ownership of

58. तत्रैव., 1.40-43 हिन्दुत्व., p. 695-696

the Ujjayinī-piṭha of Karnataka]. In the tradition of this 'पीठ', Śrī Jagadguru Siddheśvara Śivācārya and Śrī Jagadguru Maruḷārādhya Śivācārya are in their glory as 109th and 110th heads of the 'पीठ'. (This is the account of the time when this book was written; the 111th Pontiff was Late Śrī Jagadguru Maruḷasiddha Rājadeśikendra Śivācārya Mahāsvāmījī and the present 112th Pontiff is Śrī Jagadguru Siddhaliṅga Rājadeśikendra Śivācārya Mahāsvāmījī). [What is said about the Rambhāpurī-piṭha in respect of the number of Pontiffs, has to be stated here also].

(3) Ekorāmārādhya : Ekorāmārādhya who emerged from the Rāmanāthaliṅga of the holy centre Drākṣārama, established a 'पीठ' near Kedāreśvara in the Uttara-pradesh. It is called 'केदारपीठ'. The same Ekorāmārādhya, the head of the 'केदारपीठ' initiated 'भृङ्गिगोत्र' and 'लम्बनसूत्र'. His is धेनुकर्णशाखा, and the holy throne is called 'वैराग्यसिंहासन'. That 'वैराग्यसिंहासन' is now well known as 'ओखीमठ' (उषामठ).

The king Janamejaya, with a view that his parents should attain to Śivaloka, donated the holy land of Kedāra to the Ācarya called Ānandaliṅga-Jaṅgama, the then head of the 'वैराग्यसिंहासन'. That holy land was situated in the centre of the confluence of rivers called Mandākinī, Kṣīragaṅgā and Sarasvatī. That donation deed is as given below :

॥ श्री केदरेश्वराय नमः ॥ स्वस्तिश्री विजयाभ्युदय युधिष्ठिर शके प्लवङ्गाख्ये एकोन – नवतितमसंवत्सरे सहसि मासे अमावास्यायां सोम वासरे श्रीमन् महाराजाधिराज-परमेश्वर-वैयाघ्रपदगोत्रज-श्रीजनमेजय भूपालः इन्द्रप्रस्थनगरीसिंहासनस्थः सकलवर्णाश्रमधर्मपरिपालकः उत्तर

हिमालये श्रीकेदारक्षेत्रे तत्रत्यमुनेरुषामठस्य श्रीगोस्वामी आनन्दलिङ्ग-श्रीमच्छिष्यज्ञानलिङ्ग-जङ्गमद्वारा आराधित-श्रीकेदारनाथस्य पूजार्थं चतुः-सीमापरिक्रमः पूर्वभागे दक्षिणवाहिनी मन्दाकिनी पश्चिम-दक्षिणभागे क्षीरगङ्गा, उत्तर-पश्चिमे मधुगङ्गा, पूर्वोत्तरभागे स्वर्गद्वार-नदी, दक्षिणे सरस्वतीमन्दाकिन्योः सङ्गमः । एतन्मध्ये श्रीकेदारक्षेत्रम् । भवच्छिष्य परम्परयाऽऽचन्द्रार्कपर्यन्तं निधिनिक्षेपे-जल-पाषणगामि-सिद्धसाध्य-तेजस्वाम्यसहितं स्वबुद्ध्याऽऽनुकूल्येनाऽस्मन्मातृसमये सहिरण्यमन्दाकिनी-जलधारापूर्वकं क्षेत्रमिदं हस्ते दत्तवानस्मि । एतद्धर्मसाधनस्य साक्षिणः –

आदित्यचन्द्रावनलश्च द्यौर्भूमिरापो हृदयं यमश्च ।
अहश्च रात्रिश्च उभे च सन्ध्ये धर्मश्च जानन्ति नरस्य वृत्तम् ॥
दानपालनयोर्मध्ये दानाच्छ्रेयोऽनुपालनम् ।
दानात्स्वार्गमवाप्नोति पालनाद् द्विगुणं फलम् ॥
स्वदत्ताद् द्विगुणं पुण्यं परदत्तानुपालनम् ।
परदत्तापहारेण स्वदत्तं निष्फलं भवेत् ॥
स्वदत्ता पुत्रिका ज्ञेया पितृदत्ता सहोदरा ।
अन्यदत्ता तु जननी दत्तभूमिं परित्यजेत् ॥
अन्यैस्तु वर्धितं भुङ्क्ते सार्थस्य वर्धितं न तु ।
ततः कष्टस्ततो नीचः स्वयं दत्तापहारकः ॥
स्वदत्तां परदत्तां वा ब्रह्मवृत्तिं हरेच्च यः ।
षष्ठिवर्षसहस्राणि विष्टायां जायते क्रिमिः ॥ इति ॥

Translation :

"In the auspicious year called Plavaṅga, which is the 89th year in the Yudhiṣṭhira Śaka, in the Mārga-śīrṣa month, on the Amāvāsyā day called Monday, Śrī Janamejaya bhūpāla, the Emperor Lord belonging to Vaiyaghrapada-gotra and adorning the throne of Indraprastha city, who is the guardian of Varṇā-śramadharma, has offered this Śrī Kedārakṣetra

which is surrounded on all the four quarters, by southward flowing Mandākinī river in the East, Kṣīragaṅgā in the South-west, Madhugaṅgā in the North-west, Svargadvāra river in the North-east and the confluence of Sarasvatī and Mandākinī in the South, to the Gosvāmin Ānandaliṅga Jaṅgama of the Uṣāmaṭha in the Kedārakṣetra of North Himālaya, for the purpose of getting the worship of Śrī Kedāranātha done through his disciple Jñānaliṅga Jaṅgama. I have offered the Kṣetra into Your hands along with the ownership of the treasures, hoard, waters, rocks and the lustres (minerals) which are already existing and which would be formed in future for all the times as long as the moon and sun last. The witnesses of this Dharmasādhana are :

"The sun, the moon, the wind, the sky, the earth, waters, the heart and Yama. Between donation and protection of the donated, the latter is superior to the former. By donation one attains heaven and by protection of the donated one gets double the reward. The protection of what is donated by others brings double the merit of that of what is given by one's self. By the stealing of what is donated by others, what is given by one's self goes without any fruits. What is given by one's self should be deemed as the daughter, what is given by one's father as the sister and what is given by others as the mother and the region donated should be given up. One who takes back what is donated by one's self, is worse and more degraded than the person who enjoys what is accumalated by others without increasing it in any way. Whether

donated by one's self or by others, if one steals the 'Brahmavṛtti', one will be born as a worm in the excreta for sixty thousand years".

It may be noted here that the Yudhiṣṭhira Age approximately conforms to the Kali Age. The present year in the Kali Age is 5108. Thus 89th year of Yudhiṣṭhira Age world be equal to 3017 B.C. approximately. Thus the date of Janamejaya's edict is 3017 B.C. i.e., more than five thousand years ago.

Further according to the list of the pontiffs of the Kedārapīṭha published in a book called 'Gadvāl ka ĪtIihās' (in Hindi) written by Paṇḍit Harikrishna Rathooḍi (published from Gadwal Press, Dehra Dun in 1982), the number of pontiffs comes to 322. The elder Gurūjī of Kedārapīṭha called Śrī Jagadguru Siddheśvaraliṅga Śivācārya is 323rd Svāmījī and younger Gurūjī called Śrī Jagadguru Bhīmāśaṅkaraliṅga Śivācārya is the 324th Svāmījī of the Pīṭha. Even if ten years of duration is allowed for each Pontiff of the Pīṭha, the date of the Pīṭha goes back to a period earlier than 3240 years. As mentioned in King Janamejaya's edict, the Maṭh of Kedārapīṭha is called Uṣāmaṭha. Its vernacular form is 'Okhīmaṭh' and it is now the name with which the pīṭha is called. It is called Uṣāmaṭha because it was got constructed by Bāṇasura's daughter Uṣādevī who was the wife of Aniruddha, a grand son of Śrī Kṛṣṇa.

The Kṛtayuga Ācārya of this Pīṭha, viz, Tryakṣara Śivācārya taught king Māndhātṛ of the Solar Race about the tenets of Vīraśaivism. The king spent his last days in the Pīṭha at Okhīmaṭh. In memory of this,

the king's statue has been installed in the Pīṭha. Ghaṇṭākarṇa Śivācārya of the Dvāparayuga travelled from Kedāra to Kāśī with the task of spreading Vīraśaivism in North India and at Kāśī he taught Vīraśaivism to sage Vyāsa. As an evidence of that there has been at Vyāsakāśī a Vyāseśvara temple with a statue in sitting posture of Śrī Ghaṇṭākarṇa doing 'Pūjā' of the Iṣṭaliṅga on the left palm of his hand. After taking Dīkṣā from Śrī Ghaṇṭākarṇa, Vyāsa became engaged in doing Śivapūjā :

पराशर्यस्तदारभ्य शम्भुभक्तिपरोऽभवत् ।
लिङ्गं व्यासेश्वरं प्राप्य घण्टाकर्णहृदाग्रतः ॥
विभूतिभूषणो नित्यं नित्यं रुद्राक्षाभूषणः ।
रुद्रसूक्तपरो नित्यं नित्यं लिङ्गार्चकोऽभवत् ॥

(Skānda P., Kā. Kha., 95.68-69)

एतद्दानपत्रप्रमाणेन ओखीमठः (उषामठः) पञ्चसहस्रवर्षप्राचीन इत्यैतिहासिका अभ्युपगच्छन्ति । एतत्पीठपरम्परायामधुना ३२३ तम पीठाधीश्वरत्वेन "रावल्" श्रीजगद्गुरुः सिद्धेश्वरलिङ्गशिवाचार्यो धर्माधिकारी विराजतेतराम् ।

It is on the basis of this donation deed that the historians admit that this 'ओखीमठ' (उषामठ) is ancient by five thousand years. In the tradition of this 'पीठ' 'Rawal' Śrī Jagadguru Siddheshwaraliṅga Śivācārya is in his glory as the 323rd 'धर्माधिकारिन्'; [the present Śrī Jagadguru Bhīmāśaṅkaraliṅga Śivācārya is the 324th Pontiff of the Kedārapīṭha].[59]

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59. The list of 322 Pontiffs is given by Harikrishṇa Rathooḍi in his 'Gadvāl kā Itihās' (1982)

(4) पण्डिताराध्यः – आन्ध्रप्रदेशे श्रीशैलक्षेत्रीयमल्लिकार्जुनाख्य-ज्योतिर्लिङ्गात् श्रीपण्डिताराध्यः प्रादुर्बभूव । अयं श्रीशैलक्षेत्र एव पीठमेकं संस्थापयामास । तदधुना 'सूर्यसिंहासनपीठम्' इति नाम्ना प्रख्यातमस्ति । सूर्यसिंहासनाधिपतिरयं श्रीपण्डिताराध्यो वृषभगोत्रस्य, मुक्तागुच्छसूत्रस्य च प्रवर्तकः । अस्य धेनुकर्णशाखा, सिंहासनं च सूर्यसिंहासनमित्याख्यायते । एतत्पीठपरम्परायामधुना श्रीजगद्गुरु-उमापतिपण्डिताराध्यो विराजते ।

(4) Paṇḍitārādhya : Śrī Paṇḍitārādhya emerged from the ज्योतिर्लिङ्ग called मल्लिकार्जुन at Śrīśaila in Āndhra Pradesh and established a 'पीठ' in the holy Śrīśaila itself. It is now well known as 'सूर्यसिंहासनपीठ' – This very Paṇḍitārādhya initiated 'वृषभगोत्र' and 'मुक्ता-गुच्छसूत्र'. His is धेनुकर्णशाखा and the holy throne is called 'सूर्यसिंहासन'[60] In the tradition of this 'पीठ', Śrī Jagadguru Umāpati-Paṇḍitārādhya is the present Pontiff. (This was the account at the time when the book was written. The present Gurūji of the Peetha is Sri Jagadguru Dr. Channa Siddharama Panditaradhya Mahaswami-galu).

(5) श्रीविश्वाराध्यः – श्रीकाशीक्षेत्रस्य विश्वनाथाख्यज्योतिर्लिङ्गात् श्रीविश्वाराध्यः प्रादुर्बभूव तथाऽयं धर्मप्रचारार्थं काश्यामेव पीठमेकं संस्थापयामास । तद् ज्ञानपीठमिति कथ्यते । अधुना तदेव 'जङ्गमवाडीमठ' इति नाम्ना प्रसिद्धमस्ति । श्रीविश्वाराध्यः स्कन्दगोत्रस्य, पञ्चवर्णसूत्रस्य च प्रवर्तकः । अस्य विश्वकर्णशाखा, सिंहासनं च ज्ञानसिंहासनमित्यभिधीयते । काशीस्थमिदं जङ्गमवाडीमठमपि बहुप्राचीनं वर्तते । काशीनरेशस्य जयनन्ददेवस्य दानपत्रेणेदं चतुरधिकैकसहस्रवर्षप्राचीनमित्यैतिहासिकाः प्रमाणितवन्तः । हिन्दीभाषामयस्य श्रीजयनन्ददेवप्रदत्तदानपत्रस्य संस्कृता-नुवाद एवं वर्तते –

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60. हिन्दुत्व (रामदास गौड) p. 695-696

॥ श्रीगणेशाय नमः ॥

श्रीविश्वेश्वरः

'स्वस्ति श्रीमहाराजाधिराज श्रीमहाराजजयनन्ददेवकाशीनरेशादेशात् श्रीविश्वाराध्यसिंहासनस्य मल्लिकार्जुनजङ्गमशिवयोगिभ्यः प्रदत्तमिदं भूदानशासनम् । कर्दमेश्वरमहादेवगङ्गानद्योर्मध्ये गोसञ्चरद्वनमध्ये शिव-प्रीत्यर्थं प्रदत्तम् । भूमेश्चतुर्दिक्प्रमाणं पूर्वपश्चिमदिशोः अष्टशतपरग (८००) परिमाणम्, उत्तरदक्षिणदिशोः अष्टशतपरग (८००) परिमाणम् । एतत्परिमाणयुतभूमौ यदुत्पद्यते, तत्सर्वं मल्लिकार्जुनजङ्गमसाम्प्रदायिकाः सर्वदाऽनुभवन्तु । एतद्भूमौ यः पातयेन्मन्ददृष्टिं सोऽवश्यं नश्येत् ।

स्वदत्तां परदत्तां वा यो हरेत्पृथिवीमिमाम् ।
षष्टिवर्षसहस्राणि विष्ठायां जायते कृमिः ॥१॥

आदित्यचन्द्रावनिलोऽनलश्च द्यौर्भूमिरापो हृदयं यमश्च ।
अहश्च रात्रिश्च उभे च सन्ध्ये धर्मश्च जानन्ति नरस्य वृत्तम् ॥२॥

दानपालनयोर्मध्ये दानाच्छ्रेयोऽनुपालनम् ।
दानात् स्वर्गमवाप्नोति पालनादद्भुतं पदम् ॥३॥

स्वदत्ताद् द्विगुणं पुण्यं परदत्तानुपालनम् ।
परदत्तापहारेण स्वदत्तं निष्फलं भवेत् ॥४॥

विक्रमाब्दीयैकत्रिंशदधिकषट्शत (६३१) संख्यान्वितकार्तिकशुद्ध-देवोत्थानैकादश्यां तिथौ (११) ।

एकत्रिंशदधिकषट्शतसंख्यायुताब्दे (६३१) जयनन्ददेवकाशीनरेशेन दत्तदानशासनस्याविकलप्रतिलिपिरियं वर्तते । अस्माभिरवलोकितं शासनम् । तदतिजीर्णीभूतमित्येतत्ताम्रफलके लिखितम् । द्व्यशीत्यधिकैकोनविंशति-शत – (१९८२) संख्यान्विताब्दाषाढशुद्धाष्टम्यां (८) तिथौ लिखितमिदम् । 'प्रभुनारायणसिंहः काशीराजः ।'[61] इति ।

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61. वीरशैवेन्दुशेखर p. 171

अत्रेदमवधेयम् – श्रीजयनन्ददेवलिखितं कर्गजदानपत्रमतीव जीर्णमिति कृत्वा तद्वंशीयः प्रभुनारायणसिंहस्तद्दानपत्रमेव ताम्रपत्रे पुनर्विलिख्य प्रदत्तवान् । ते उभे अपि दानपत्रे जङ्गमवाडीमठेऽधुनापि विलसतः । एतदतिरिक्तं हुमायून्-अकबर-जहाँगीर-शाहजहाँ-औरङ्गजेबप्रभृतीनां यवनराजानामपि दानपत्राणि मठेऽस्मिन् उपलभ्यन्ते । एतत्पीठपरम्परायामधुना ८५ तमपीठाधीश्वरत्वेन श्रीजगद्गुरुर्विश्वेश्वर-शिवाचार्यो विराजतेतराम् ।

अस्य जङ्गमवाडीमठस्यैव शाखामठो नेपालदेशीयभक्तपुरे (भातगाँव) वर्तते । तत्रापि नेपालनरेशेन ६९२ विक्रमाब्दे प्रदत्तं भूमिदानविषयकशिलाशासनमद्यापि विलसति ।

एते च रेवणाराध्य-मरुळाराध्य-एकोरामाराध्य-पण्डिताराध्य-विश्वाराध्याख्या आचार्याः 'पञ्चाचार्याः' इति व्यवह्रियन्ते । एतैरेव पञ्चाचार्यैर्वीरशैवमतं संस्थापितम् । एभिराचार्यवर्यैः संस्थापितेषु पञ्चपीठेषु वीरशैवमाहेश्वर (जङ्गम) वंशोत्पन्ना एव परम्परया आचार्यपट्टाभिषिक्ता भवन्ति । एत एव वीरशैवानां प्रधाना गुरवः । परम्परागतपञ्चपीठाधिकारिणो महाचार्याः, जगद्गुरव इति च कथ्यन्ते । कर्णाटकआन्ध्र-महाराष्ट्रप्रदेशेषु प्रतिग्रामं वीरशैवीयमठा विद्यन्ते । ते सर्वे उपर्युक्तपञ्चमहापीठेष्वेकतमस्य शाखानुवर्तिनो भवन्ति ।

Translation :

Welfare. By the order of Śrī Mahārajādhirāja Śrī Mahārāja Jainandadeva, the king of Kāśī, has donated to His Holiness Mallikārjuna Jaṅgama of Śrī Śrī Śrī Viśvārādhya Siṁhāsana, for attaining Śiva's grace, this cow-grazing land from the Kardameśvara Mahādev temple to Gaṅgājī (Gaṅgā river) measuring 800 Paragas from east to west and 800 Paragas from north to south and has requested that his Holiness

Mallikārjuna Jaṅgama and his tradition can have the ownership of this land along with its produce. He who looks at this land even with dim eyes, would be reduced to nought.

Whether it is donated by one's self or by others, whoever steals this land would be born as a worm in the excreta for sixty thousand years. (1)

The sun, the moon, the wind, the fire, the earth, the water, the heart, the Yama, the day, the night, the two twilight periods of morning and evening and the Dharma know the behavior of man. (2)

Between donation and protection of what is donated, the latter is superior to the former. Through donation one attains heaven and through the protection of that one attains the highest (astonishing) state. (3)

The protection of what is donated brings double the merit of what is got through donation. By the stealing of what is donated by others, what is donated by one's self goes without reward. (4)

Date : Kārtik Śuddha Devotthāna Ekādasī Saṁvat 631.

This is the true copy of that 'Sanad' which was given by the Kāśī king Jainandadeva in 631 (Vikram Era). Since it has become old, this has been engraved on a Copper plate on 8, Āṣāḍha Badī (Śuddha), Saṁvat 1982 (which is equal to 1925 A.D.).

PRABHUNĀRĀYAṆA SIṀHA KĀŚĪRAJA

Justice Babu Vindhyāvāsi Prasād of Banaras Sub-judge Court has certified to the genuineness of the document in his judgement (on writ petition no. 15 of 1932 A.D.) :

"True history shows that about the 5th century the Rājā of Kanauj had obtained mastery over Benaras, but there is nothing to show that the Rājā of Benaras was deprived of all his powers. What appears to have happened was that Rājā of Kanauj became the suzerain power, but the Rājā of Kāśī continued under him. He continues upto this day. The defendents contention as regards this document, therefore, fails. I hold that Ex. 1. is a genuine docrment and Ex. 2. is its true copy on copper plate".

This shows beyond doubt that the Jaṅgamawāḍī Maṭh of Śrī Kāśī existed before 6th century A.D. The same land was granted to Paṇḍit Madan mohan Mālavīya by Śrī Jagadguru Pañcākṣara Śivācārya Mahāsvāmījī to build Banāras Hindu University. The area is even now called 'Jaṅgama pura' and one or two Samādhis of the earlier Jagadgurus are there and they are called even now with respect as 'Jaṅgam-bābā samādhi' and worshipped. Further, there is a Śākhāmaṭha of this Piṭha in the Bhaktapura (Bhātgāo) in Nepal. This Matha is also called Jaṅgam maṭh. In Vikrama Saṁvat, 629 (ज्येष्ठ शुद्धाष्टमी) which corresponds to 635 A.D., King Viśvamalla, the then ruler of Nepal, has made land donation to Śrī Jagadguru Mallikārjuna Śivācārya and has got the event recorded on a stone inscription which exists in

the Bhātgāo Jaṅgam Maṭha even now. There are two Jaṅgamvāḍī Maṭhas at the Śisoriya Mohallā of Gayā and at Dārāgañj in Prayāg (Allahabad). The Maṭha at Gayā is not under the control of the Piṭha, while that at Prayāg is under the control of the Piṭha.

The Dvāparayuga Ācārya of the Piṭha, viz., Śrī Jagadguru Viśvakarṇa Śivācārya made Vīraśaiva-tattvopadeśa to Sage Durvāsas. That very place where this 'Upadeśa' was given is now called Jaṅgamavāḍī Maṭha. The present Jagadguru Dr. Candraśekhara Śivācārya Mahāsvāmījī is the 86th Pontiff of the Piṭha. (What is said about the Rambhāpurīpiṭha regarding the number of Jagadgurus should be taken here also)

श्रीबसवेश्वरस्य धर्मसंस्थापकत्वभ्रमनिरासः

प्रवादोऽयं श्रूयते यत् खि० द्वादशाब्दीयेन चालुक्यवंशस्य बिज्जलाख्यमहाराजस्य प्रधानमन्त्रिणा श्रीबसवेश्वराख्यमहापुरुषेणेदं वीरशैवमतं संस्थापितमिति। तदयुक्तम्, यतो हि ब्राह्मणवंशोत्पन्नो बसवेश्वरोऽष्टमे वर्षे ब्राह्मणोचितोपनयनसंस्कारं विहाय श्रीकूडलसंगमक्षेत्राधिपतेः श्रीजातवेदमुनिरित्याख्यवीरशैवाचार्यात् वीरशैवोचितेष्टलिङ्गदीक्षां गृहीतवान् इति हि तच्चारित्र्येण परिज्ञायते। एवं श्रीबसवेश्वरो वीरशैवधर्मे दीक्षित इति कृत्वाऽयं धर्मस्ततोऽपि प्राचीन इति सहजतयैव विज्ञायते।

इदं तु निश्चितरूपेण वक्तुं शक्यते यद् वीरशैवधर्मे दीक्षितोऽयं श्रीबसवेश्वरोऽस्य धर्मस्य पुनरुज्जीवनं कृतवान् इति। यथाऽद्वैतवेदान्तस्य भगवत्पादशङ्कराचार्यात्प्राग्विद्यमानत्वेऽपि पूज्यपादैरेवास्याधिकः प्रचारः सञ्जात इति श्रीशङ्करभगवत्पादा अद्वैतमतसंस्थापनाचार्या इति स्वीक्रियन्ते, तथा श्रीबसवेश्वरादस्य वीरशैवधर्मस्याधिकः प्रचारो जात इति तस्य धर्मसंस्थापकत्वेन व्यवहारः प्रचलितः। किन्त्वयं वादोऽर्थवादमात्रम्।

आधुनिकैतिहासज्ञा दार्शनिकाश्च श्रीबसवेश्वरस्य वीरशैवधर्मप्रचारकत्वमेव प्रतिपादयन्ति, न तु संस्थापकत्वेन। तथाहि डॉ० कान्तिचन्द्रपाण्डेयमहोदयाः कथयन्ति यद् वीरशैवमतानुयायिनो बसवेश्वरस्य वीरशैवमतस्थापकत्वं न स्वीकुर्वन्ति, तं तस्य पुनरुज्जीवकमेव मन्यन्ते। इदं मतं समीचीनमेव प्रतिभाति। यतो हि राजशेखरः स्वीयषड्दर्शनसमुच्चये केचन शैवमतानुयायिनः प्राणलिङ्गानि धारयन्ति स्मेति कथयति। श्रीपतिपण्डितश्च श्रीकरभाष्ये प्राणलिङ्गधारणं सदानन्दोपनिषदि सामजैगीषीयशाखीयायामामप्युक्तमिति प्रकटयति। अस्य रेणुक-दारुक-एकोराम-पण्डिताराध्य-विश्वाराध्यनामकाः प्रसिद्धाचार्या इतीदं पञ्चाचार्यमतमित्यपि प्रसिद्धम्[62] इति।

डॉ० यदुवंशीमहाभागाः कथयन्ति – "दक्षिण में एक नये सम्प्रदाय का भी प्रादुर्भाव हुआ, जिसका आगे चलकर बडा महत्व हुआ। यह था 'लिङ्गायत' अथवा 'वीरशैव' सम्प्रदाय। इस सम्प्रदाय का जन्म कब और कैसे हुआ और इसका संस्थापक कौन था, यह अभी तक विवादास्पद विषय है। परन्तु एक बात तो निश्चित है कि प्रख्यात 'बसव' इस सम्प्रदाय के जन्मदाता नहीं थे; यद्यपि उन्होने इसको बहुत सहायता दी"[63] इति।

श्री के० ए० नीलकण्ठशास्त्रिमहाभागाः– "Liṅgāyat tradition avers that the sect is very old and was founded by five ascetics – Ekorāma, Panditaradhya, Revana, Maruḷa and Vishvārādhya who were held to have sprung from the five heads of Śiva. Basava, they say, was but the reviver of the faith".[64] इत्येवं वीरशैवमतस्य प्राचीनत्वम्, तस्य च

62. सारस्वतीसुषमा, 15, 1-4 Aṅkas
63. शैवमत, p. 158-159, बिहार राष्ट्रभाषा Patna 1955
64. A history of South India, p.435 Oxford University Press, 1966

शिवस्य पञ्चमुखोद्भूतैरेकोराम-पण्डिताराध्य-रेवण-मरुळ-विश्वाराध्याख्यै-पञ्चाचार्यैः संस्थापितत्वं प्रतिपाद्य, श्रीबसवेश्वरस्य च पुनरुज्जीवकत्वं प्रतिपादयामासुः ।

डॉ० एस्० सी नन्दीमठमहोदयाः – "The darkness surrounding the early history of the sect has led almost all scholars (Dr. Bhandārkar excepted) to conclude that it was founded by Basava, the minister of Kalacuri King Bijjala (1122-1167 A.D.). However, this is far from the truth, for none of the books on Virasaivism, either in Kannada or in Sanskrit, ascribe the foundation of the sect to Basava".[65]

अर्थात् "डॉ० भाण्डारकरव्यतिरिक्ताः प्रायः सर्वेऽपि संशोधकाः कलचूरिबिज्जलभूपतेः प्रधानमन्त्रिणा बसवेश्वरेण वीरशैवधर्मः संस्थापित इति प्रतिपादितवन्तः, तन्न सत्यम्, यतो हि कन्नडसंस्कृतभाषामयेषु वीरशैवधर्मग्रन्थेषु कुत्रापि 'बसवेश्वरो धर्मसंस्थापकः' इति नोल्लिखितम्" इति बसवेश्वरस्य धर्मसंस्थापकत्वं निराकृतवन्तः ।

मि० इ० थर्स्टननामकः प्रसिद्ध इतिहाससंशोधकः – "The five great Gotrakārās established five great religious centres in different parts of India, viz., Ekorama at Kedara in the Himālayas, Viswacharya at Benaras, Marulāchārya at Ujjain, Paṇḍitāchārya at Śrīśaila in Cuddapah district, and Reṇukāchārya at Balehalli or Balehonnur in Koppa taluk (of Mysore), at all of which places the mutts still exist".[66] इति ।

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65. Hand book of Vīraśaivism
66. Castes and Tribes of Southern India, p. 264-265, Govt. Press Madras, 1909

अर्थाद् वीरशैवपञ्चगोत्रप्रवर्तकाः पञ्चाचार्या भारतस्य विभिन्न-प्रदेशेषु पञ्चमहामठान् संस्थापयामासुः । तेषु एकोरामो हिमालयस्य केदारक्षेत्रे, विश्वाचार्यः काश्याम्, मरुळाचार्य उज्जयिन्याम्, पण्डिताचार्यः श्रीशैले, रेणुकाचार्यश्च मैसूरप्रान्ते बाळेहोन्नूरग्रामे मठं प्रतिष्ठापयामासुः। एते पञ्चमठा अधुनापि विद्यन्त इति वीरशैवधर्मस्य प्राचीनत्वं सूचयामास ।

डॉ० जे० एन्० फर्क्युहरमहोदयः – "The tradition is that the sect was founded by five ascetics – Ekorāma, Paṇḍitāradhya, Revaṇa, Marula, Vishwaradhya who are held to have sprung from the five heads of Śiva, incarnated age after age. These are regarded as very ancient and Basava is said to have been but the reviver of the faith".[67] इति ।

अर्थात् ''प्रतियुगं शिवस्य पञ्चमुखोद्भूता एकोराम-पण्डिताराध्य-रेवण-मरुळ-विश्वाराध्याः पञ्च यतय इमं धर्मं प्रतिष्ठापयामासुः । एते चातीव प्राचीनाः । बसवेश्वरस्तु पुनरुज्जीवकः'' इत्युपर्युक्तैः पञ्चाचार्यैरेव वीरशैवधर्मस्य संस्थापितत्वं समर्थयामास ।

तदेवमैतिहासिकानां मतावलोकनेन श्रीजगद्गुरुरेणुकादिपञ्चाचार्या एव वीरशैवधर्मस्य संस्थापकाः, महात्मा बसवेश्वरस्तु पुनरुज्जीवक एवेति निश्चीयते । पञ्चाचार्याणां वीरशैवधर्मसंस्थापकत्वविषयकप्रमाणानामि-तोऽपि विस्तरः कलियुगव्यासेतिप्रख्यातै रायचूरचन्द्रशेखरशास्त्रिमहाभागैः कृते ''श्रीजगद्गुरुपञ्चाचार्यरि वीरशैवमतस्थापकरु''[68] इत्याख्ये कन्नडग्रन्थे जिज्ञासुभिरवलोकनीयः ।

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67. An outline of the Religious Literature of India, p. 260, Oxford University of India, Bombay, 1920
68. This work was published by Girija Printers, Raichur, 1971

Removal of the misconception that Śrī Basaveshwara was the founder of the Dharma

There is a fanciful rumour among some people that Basaveshwara, who was the prime Minister under King called Bijjala belonging to the Cālukya dynasty in 12th century A.D., was the founder of Vīraśaiva faith. This is not tenable, because it is known from his life history that he who was born in a Brāhmaṇa family, discarded the sacrament of Upanayana due for a Brāhmaṇa and received the Dīkṣā consisting in the wearing of an Iṣṭaliṅga due for a Vīraśaiva from a Vīraśaiva Ācārya called Śrī Jātaveda-muni, the head of the holy centre, Śrī Kūḍalasaṅgama. The fact that Śrī Basaveshwara was initiated into Vīraśaiva-dharma naturally reveals that the Dharma existed before him from very ancient times.

It can be said with certainty that Śrī Basaveshwara, who was initiated into Vīraśaiva-dharma, reformed and rejuvenated it. Just as His Holiness Śrī Śaṅkarācārya is accepted as the Ācārya who founded Advaita-Vedānta on the ground the it got its prevalence through him, although it existed even before him, so is Śrī Basaveshwara deemed as the founder of Vīraśaiva-dharma on the ground that it became more prevalent through him. But this is only an 'Arthavāda' (eulogy).

The modern historians and scholars in Darśanas propound that Basaveshwara was only a missionery in spreading the Vīraśaiva-dharma, but not a founder.

Thus Dr. Kanti Candra Pandeya says that the followers of Vīraśaiva faith do not accept Basaveshwara as the founder of Vīraśaivism. They accept him only as one who rejuvenated it. This view appears to be valid, because Rajaśekhara says in his Ṣaḍ-darśana-samuccaya, that some followers of Śaiva faith were wearing Prāṇaliṅgas. Śrīpati Paṇḍita, has shown in his Śrīkarabhāṣya that 'Prāṇaliṅgadhārana' is told in the Sadānandopaniṣad belonging to the Sāmajaṅgīṣīya-śākhā. It is well known that this is the faith of the five Ācāryas well known as Reṇuka, Dāruka, Ekorāma, Paṇḍitāradhya and Viśvāradhya.

Dr. Yaduvamsi has said : "There arose a new religious tradition and as time went by it assumed great importance. That was the tradition of Liṅgāyat or Vīraśaiva. As to when this faith arose, how it arose, and who was its founder, is yet a matter of dispute. But one thing is certain and that is, the well known Basava was not its founder, although he helped it a large to grow".

Dr. K. A. Nīlakaṇṭhaśāstrin has said "Liṅgāyat tradition avers that the sect is very old and was founded by the five ascetics – Ekorāma, Paṇḍitārādhya, Revaṇa, Maruḷa and Viśvārādhya who are held to have sprung from the five heads of Śiva. Basava, they say, was but the reviver of the faith". Thus the scholar has propounded about the ancient time of the Vīraśaiva faith, its founding by the five Ācāryas born from the five faces of Śiva, Ekorāma, Paṇḍitārādhya, Ravaṇa, Maruḷa and Viśvārādhya and its revival by Śrī Basaveshwara.

Dr. S. C. Nandimath has said : "The darkness surrounding the early history of the sect has led almost all scholars (Dr. Bhandarkar excepted) .... conclude that it was founded by Basava, the minister of Kalacuri king Bijjala (1122-1167 A.D.). However this is far from the truth, for none of the books on Vīraśaivism, either in kannada or in Sanskrit, ascribe the foundation of the sect to Basava.

Mi. I. Thirston, a well known researcher in history has said : "The five great Gotrakāras established five great religious centres in different parts of India, viz., Ekorāma at Kedāra in the Himālayās, Viśvārādhya at Benaras, Maruḷācārya at Ujjain, Paṇḍitācārya at Śrīśaila in Cuddapa district, and Reṇukācārya at Bāḷehaḷḷi or Bāḷehonnūru in Koppa taluk (of Mysore), at all of which places the Mutts still exist.

Dr. J. N. Ferquhar says : "The tradition is that the sect was founded by five ascetics – Ekorāma, Paṇḍitārādhya, Revaṇa, Maruḷa, Viśvārādhya who are held to have sprung from the five heads (faces) of Śiva, incarnated age after age. These are regarded as very ancient and Basava is said to have been the reviver of the faith.

Thus on taking into account the views of the historians, it is decided that the five Jagadgurus, Reṇuka, etc., were in fact the founders of the Vīraśaiva-dharma, Mahātmā Basaveshwara was only the reviver of the faith. Further details about the authorities as regards the founding of Vīraśaiva-dharma can be found in a kannada work entitled "Śrī Jagadguru-

Pañcācāryare Vīraśaiva-mata-sthapakaru" written by Raichur Candraśekhara-śāstrin, who is well known as 'Kaliyuga-Vyāsa'.

वीरशैवसाहित्यं तत्प्रणेतरश्च

सिद्धान्ताख्ये महातन्त्रे कामिकाद्ये शिवोदिते ।
निर्दिष्टमुत्तरे भागे वीरशैवमतं परम् ॥[69]

इति रेणुकभगवत्पादोक्त्या शिवोपदिष्टानां कामिकादि-वातुलान्तानां शैवागमानामुत्तरभाग एव वीरशैवदर्शनस्य प्रधानं स्रोतो वर्तते । अतस्तदनुरुद्ध्यैवावशिष्टस्य साहित्यस्य प्रादुर्भावो जातः । वीरशैवधर्मसंस्थापकेषु पञ्चाचार्येषु रेवणसिद्ध-मरुळसिद्ध-एकोराम-भगवत्पादाचार्या वेदानाम् उपनिषदां च वीरशैवसिद्धान्तपरत्वेन भाष्याणि कृतवन्त इति श्रीकरभाष्यादवगम्यते[70] किन्तु तानि भाष्याण्यधुना नोपलभ्यन्ते ।

अगस्त्यमुनिः –

अगस्त्यमुनिचन्द्रेण कृतां वैयासिकीं शुभाम् ।
सूत्रवृत्तिं समालोक्य कृतं भाष्यं शिवङ्करम् ॥[71]

इति श्रीपतिपण्डिताराध्यवचनेन अगस्त्यमुनिकृता वीरशैवदर्शनपरा ब्रह्मसूत्रवृत्तिरासीदिति ज्ञायते । इयं च लघुसूत्रवृत्तिरिति नाम्ना प्रसिद्धाऽऽसीत् । अस्याः प्रतिकृतिरेका कुम्भकोणनगरे वर्तत इति श्रूयते ।[72]

श्रीशिवयोगिशिवाचार्यः – खि० अष्टमशताब्दीयोऽयमाचार्यः शैवागमानामाधारेण सिद्धान्तशिखामण्याख्यं पद्यात्मकं ग्रन्थं विरचयामास ।

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69. सि. शि. 5.14
70. द्र. ब्र. सू. श्रीकरभाष्यम्, 1.1.1; 3.3.4; 3.3.40
71. ब्र. सू. श्रीकर. मङ्गलश्लोक. 17
72. श्रीकरभाष्यभूमिका, O.R.I., Mysore (1977), p. 115

उपलभ्यमानेषु वीरशैवदर्शनग्रन्थेष्वयमेव प्राचीनः प्रामाणिकश्च वर्तते। ग्रन्थस्यास्य विशेषपरिचयः "सिद्धान्तशिखामणिसमयसमीक्षा"[73] इत्याख्ये मम निबन्धे, अस्यैव ग्रन्थस्य द्वितीयपरिच्छेदे च द्रष्टव्यः।

श्रीनीलकण्ठशिवाचार्यः – वीरशैवाचार्यपरम्परायां द्वौ नीलकण्ठ-शिवाचार्यौ वर्तेते। तत्राद्यो ब्रह्मसूत्रस्य भाष्यकारः, द्वितीयो भाष्यार्थस्य कारिकारूपेण संग्राहकश्च। भाष्यकारो नीलकण्ठशिवाचार्य आद्यशङ्करा-चार्याणां समकालीनः। तयोश्च मिथः शास्त्रार्थः सम्पन्न आसीदिति शङ्करदिग्विजयादवगम्यते।[74]

शक्तिविशिष्टाद्वैतसिद्धान्तप्रतिपादकस्य आद्यनीलकण्ठशिवाचार्य-विरचितस्य नीलकण्ठभाष्यस्य काठिन्यपरिहारार्थमाधुनिकनीलकण्ठशिवा-चार्या सरलया सुरगिरा कारिकाः विरचयामासुः। तथा ह्युक्तम् –

मयापि तस्य तात्पर्यं श्रोतॄणां सुखबुद्धये।
कारिकारूपतः सर्वं क्रमेणैव निबध्यते॥[75] इति।

कारिकारूपोऽयं ग्रन्थः 'क्रियासार' इति नाम्ना प्रसिद्धोऽस्ति। क्रियासारस्य रचनाकालः खि० १४०० तमाब्द इति प्रतिपाद्यते। ग्रन्थोऽयं खि० १९५४, ५७, ५८, तमाब्देषु मैसूरनगरस्थितेन प्राच्य-विद्यासंशोधनालयेन खण्डत्रयेषु प्रकाशितोऽस्ति।

श्रीपतिपण्डिताराध्यः – खि० ११ तमशताब्दीयोऽयमाचार्यः शारी-रकसूत्राणां विशेषाद्वैतापरपर्यायं शक्तिविशिष्टाद्वैतसिद्धान्तप्रतिपादकं भाष्यमचीकरत्। इदं च 'श्रीकरभाष्यम्' इति नाम्ना प्रसिद्धमस्ति। खि०

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73. सरस्वती सुषमा, व. 34, अं. 1-2

74. इति युक्तिशतैः स नीलकण्ठः कविरक्षोभयद्वितीयपक्षम्।
निगमान्तवचः प्रकाशमानं कलभः पद्मवनं यथा प्रफुल्लम्॥
– शङ्करदिग्विजय, 15.49

75. क्रि. सा. 1.33

१९७७-७८ तमेऽब्दे प्राच्यविद्यासंशोधनालयेन खण्डद्वये प्रकाशितोऽयं ग्रन्थः ।

श्रीमायिदेवः – खि० १५ तमशताब्दीयोऽयं वीरशैवपण्डिताग्रणीर्बहून् ग्रन्थान् अरचयत् । तेषु अनुभवसूत्राख्यः प्रधानो ग्रन्थः । अयं वातुलतन्त्रानुसारं विनिर्मितो वर्तते । अस्य विशेषार्थप्रकाशिकाख्यो ग्रन्थोऽस्यैवानुभवसूत्रस्योत्तरार्धमिति –

इति पूर्वोत्तरभागद्वयसमुचितमेतदभिहितं विहितम् ।
शिवसिद्धान्तं तन्त्रं शिवानुभवसूत्रमत्र सम्पूर्णम् ॥[76]

इत्यनेन विशेषार्थप्रकाशिकोक्तश्लोकेन परिज्ञायते । एतदतिरिक्तमनेन "वीरशैवोत्कर्षः", "शतकत्रयम्", "प्रभुगीता" इत्यादिग्रन्था अपि विनिर्मिताः ।

श्रीनन्दिकेश्वरः – खि० १५ तमाब्दीयोऽयं "लिङ्गधारणचन्द्रिका" इत्याख्यं ग्रन्थं विनिर्ममे । ग्रन्थेऽस्मिन् वैदिकमन्त्रप्रमाणेन इष्टलिङ्गधारणसिद्धान्तस्य वैदिकत्वं प्रसाधितं वर्तते । प्राचीनस्यास्य ग्रन्थस्य शरन्नामिका व्याख्या श्रीकाशीक्षेत्रस्थमहामहोपाध्याय पण्डितशिवकुमारमिश्रमहाभागैः १९६० तमे विक्रमाब्दे विनिर्मिता वर्तते । ग्रन्थोऽयं तदानीन्तनजङ्गमवाडीमठाधिपतिना श्रीजगद्गुरु राजेश्वरमहास्वामिना खि० १९०५ तमाब्दे प्रकाशित आसीत् । सोऽधुना खि० १९८८ तमेऽब्दे हिन्दीभाषानुवादेन साकं प्रो० व्रजवल्लभद्विवेदमहोदयानां सम्पादकत्वे पुनर्मुद्रितोऽस्ति काशीजङ्गमवाडीमठस्थेन शैवभारतीभवनेन ।

श्रीस्वप्रभानन्दशिवाचार्यः – श्रीस्वप्रभानन्दशिवाचार्यः काश्मीरदेशीयवीरशैवाचार्य आसीत् । अनेन "शिवाद्वैतमञ्जरी" नामको ग्रन्थो विरचितः । ग्रन्थेऽस्मिन् प्रथमं पूर्वपक्षरूपेणाद्वैतमतस्य मण्डनम्, तदनन्तरं

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76. विशेषार्थप्रकाशिका, 5.208

तस्य खण्डनम्, अन्ते च शक्तिविशिष्टाद्वैताभिध-वीरशैवदर्शनस्य मण्डनं सुचारुरूपेण कृतं वर्तते। पुस्तकमिदमस्माभिः सम्पादितम्, ख्रि० १९८६ तमेऽब्दे प्रकाशितञ्च वाराणसीस्थेन जङ्गमवाडीमठेन । श्रीस्वप्रभानन्द-शिवाचार्यस्य समयः ख्रि० १७ तमशतक इति प्रतिपाद्यते ।

श्रीमरितोण्टदार्यः – ख्रि० १७ तमशताब्दीयेन श्रीमरितोण्टदार्या-ख्येन विदुषा वीरशैवानन्दचन्द्रिकाख्यः स्वतन्त्रो ग्रन्थो विरचितः। अयं क्रिया-वाद-कथाख्यकाण्डत्रयान्वितो वर्तते । एतेषु वादकाण्डभागः कर्नाटकप्रदेशीय-हुबलीनगरस्थितेन मूरुसाविरमठेन ख्रि० १९३६ तमेऽब्दे प्रकाशितोऽस्ति । अस्मिन् वादकाण्डे चार्वाक-बौद्ध-जैन-मीमांसक-सांख्य-शाक्त-गौतमीय-योग-शङ्कर-रामानुज-मध्वमतानि सम्यग्विमृश्य तानि निराकृत्य च वीरशैवमतोत्कर्षः संवादरूपेण सम्यक् साधितो वर्तते। एतदतिरिक्तं श्रीमरितोण्टदार्येण सिद्धान्तशिखामणेस्तत्त्वप्रदीपिकाख्या व्याख्या च व्यरचि । एतद् व्याख्याविशिष्टः सिद्धान्तशिखामणिः ख्रि० १९०५ तमेऽब्दे सोलापुरनगरस्थितेन वारदप्रकाशनेन खण्डद्वये प्रकाशितः।

श्रीकेलदीबसवभूपालः – अयं ख्रि० १७ तमशताब्दे कर्णाटकप्रदेशीय-केलदीसंस्थानस्य राजा आसीत् । संस्कृतभाषाविदुषाऽनेन शिवतत्त्व-रत्नाकर-सुभाषितसुरद्रुम-सूक्तिसुधाकराख्याः सर्वविद्वज्जनमनस्तुष्टिकरा-स्त्रयो ग्रन्था विरचिता इति ज्ञायते। तदुक्तं मरितोण्टदार्येण –

सुधामधुरया गिरा बसवभूमिपालाग्रणीः
सुभाषितसुरद्रुमं सशिवतत्त्वरत्नाकरम् ।
सुधाकरमचीकरत्तदनु सूक्तिशब्दादिमं
कृतित्रितयमप्यदः सरससन्मनस्तुष्टये ॥[77] इति ।

एतेषु सूक्तिसुधाकरो नोपसभ्यते । सुभाषितसुरद्रुमस्तु मैसूर-प्राच्यविद्या-संशोधनालयग्रन्थालये विद्यते; किन्त्वद्यावधि न प्रकाशितः।

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77. The Bhūmika of शिवतत्त्वरत्नाकर, Mysore ORI, 1964, p. 5

शिवतत्त्वरत्नाकरस्तु प्रथमतः १९२७ तमे खिस्ताब्दे वि० रामराव० विद्वान्-पि० सुन्दरशास्त्री-इत्येताभ्यां मद्रपुरीतः प्रकाशित आसीत् । अनन्तरं मैसूरविश्वविद्यालयस्य प्राच्यविद्यासंशोधनालयतः १९६४ तमे खिस्ताब्दे प्रथमभागः, १९६९ तमे खिस्ताब्दे द्वितीयभागः, १९८८ तमे खिस्ताब्दे तृतीयभागश्च प्रकाशितः । शिवतत्त्वरत्नाकरः शा० श० १६३१ तमे वर्षे सर्वधारिसंवत्सरे भाद्रपदमासे शुक्रवासरे पौर्णमास्यां परिपूर्णोऽभूदिति –

श्रीमत्युन्नतशालिवाहनशके चन्द्राग्न्यृतुक्ष्मामिते
वर्षे विश्रुतसर्वधारिणि तथा मासे नभस्याह्वये ।
वारे निर्जरवैरिणामपि गुरोः श्रीपौर्णमासीतिथौ
ग्रन्थोऽयं परिपूर्णतामवहत प्रख्यातसारार्थयुक् ॥[78]

इत्यनेन ग्रन्थस्थश्लोकेन सुस्पष्टमवगम्यते ।

विचित्रानेकरत्नानामाकरत्वात्समुद्रस्य रत्नाकर इति संज्ञा, तद्वच्छिवेन परमात्मना साक्षात् परम्परया वा निर्मितानां तत्त्वरत्नानां प्रतिपाद्यविषयरूपाणामाकरत्वादस्य ग्रन्थस्य शिवतत्त्वरत्नाकर इत्यन्वर्था संज्ञा । यद्यप्यत्र प्रतिपाद्या विषयास्तत्र तत्र पुराणेतिहासादिषु प्रसिद्धा एव; अथापि तावद्-ग्रन्थपर्यटनं विनाऽनायासेनैकत्रैव तावतामपि विषयाणामवगन्तुमनुकूलत्वादयं ग्रन्थः संस्कृतवाङ्मयस्य विश्वकोश इव विलसति । अत एव ग्रन्थकारो ग्रन्थारम्भे –

विचित्रनानाविषयाभिरामे मनोजबन्धेऽत्र महाप्रबन्धे ।
वेद्यावबोधार्थमहं प्रमेयसंक्षेपमुदेशमुखेन कुर्वे ॥[79]

श्रीशङ्करशास्त्रिणः (खि० श० १९३०) – धर्मरत्नपदवीविभूषिताः श्रीशङ्करशास्त्रिमहाभागा ईश-केन-मुण्डक-सिद्धान्तशिखोपनिषदामुपरि

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78. शिवतत्त्वरत्नाकर, Madras Edn. 1927, p. 434
79. शिवतत्त्वरत्नाकर, Madras Edn (1937), p. 1

भाष्याणि विरचयामासुः । एतदतिरिक्तं श्रीशास्त्रिमहाभागैर्व्याससूत्राणां वीरशैवसिद्धान्तपरा वृत्तिर्लिखिता । सेयं "ब्रह्मसूत्रवृत्तिः" इति नाम्ना प्रसिद्धाऽस्ति । एते सर्वेऽपि ग्रन्था मैसूरुश्रीशङ्करविलास-संस्कृतपाठशाला-ध्यक्षैः श्रीमदुज्जयिनीसद्धर्मसिंहासनचरपट्टाध्यक्षैर्मरुळाराध्यशिवाचार्य-महास्वामिभिः प्रकाशिताः सन्ति ।

Vīraśaiva Literature and its Authors

"The great Vīraśaiva faith is told in the latter part of the Mahātantra called 'Siddhānta' taught by Śiva starting from Kāmikā (and ending with Vātula)"

[These (twenty-eight) Tantras are called Śaivāgamas]

As per this statement of Reṇuka Bhagavātpāda, the principal stream of Vīraśaiva-darśana is found in the latter parts of the Śaivāgamas starting from Kāmikā and ending with Vātula taught by Śiva. Hence, the rest of the literature arose in consonance with that (Siddhānta) only.

Among the five Ācāryas who founded Vīraśaivism, the (three) Bhagavatpādas, viz., Revaṇasiddha, Maruḷa-siddha and Ekorāma (the first Ācāryas of the Pīṭhas at Rambhāpurī, Ujjayini and Kedāra), are known from Śrīkarabhāṣya to have written Bhāṣyas on Vedas and Upaniṣads according to Vīraśaiva-siddhānta. But those Bhāṣyas are not available now.

Agastyamuni

"This auspicious Bhāṣya is written after consulting the sacred 'Sūtra-vṛtti' (gloss) on the sūtras (Brahma-

sūtras) of Vyāsa, composed by Agastya, the moon among to sages".

As per this statement of Śrīpati Paṇḍitārādhya, it is known that there existed a Brahmasūtra-vṛtti in accordance with Vīraśaiva-darśana written by the sage Agastya. This was known by the name 'Laghu-sūtra-vṛtti'. It is heard that a copy of it is available at Kumbhakoṇam city.

Śrī Śivayogi Śivācārya

This Ācārya belonging to the eighth century A.D. wrote a metrical work by name Siddhānta-Śikhāmaṇi on the authority of Śaivāgamas. This is the most ancient and authoritative among the available works on the Vīraśaiva-siddhānta. In order to get more details about this work, the second chapter of my own (Ph.D.) thesis "Siddhānta-śikhāmaṇi-samīkṣa" can be consulted.

Śrī Nīlakaṇṭha-Śivācārya

There are two Nīlakaṇṭha Śivācāryas in the tradition of Vīraśaiva Ācāryas. Between them the first one is the author of a Bhāṣya on Brahmasūtras and the second one is the author of the Bhāṣyārtha in the form of a collection of 'Kārikās'. The author of the Bhāṣya was a contemporary of Ādi Śaṅkarācārya. It is known from the Śaṅkara-digvijaya that they mutually held discussion on Śāstras.

In order to remove the difficulties of the Nīlakaṇṭha-bhāṣya propounding Śaktiviśiṣṭādvaita-

siddhānta, written by the first Nīlakaṇṭha-Śivācārya, the later Nīlakaṇṭha-Śivācārya has prepared 'Kārikās' in simple language.

So it is said –

"In order to make its import easily understood by the readers, all that is presented in due order in the form of Kārikās".

This work in the form of Kārikās is well known by the name 'Kriyāsāra'. The date of its composition is said to be 1400 A.D. This work was published in three parts during the years 1954, 1957 and 1958, by the Oriental Research Institute established in Mysore city.

Śrīpatipaṇḍitārādhya

Śrīpati Paṇḍitārādhya, an Ācārya who lived in the 11th century A.D., wrote a Bhāṣya on Śārīraka-sūtras, in favour of Śaktiviśiṣṭādvaita-siddhānta, the other synonym of which is Viśeṣādvaita. This is well known by the name 'Śrīkarabhāṣya'. This was published in two parts by the Oriental Research Institute in the year 1977-78.

Śrī Māyideva

This great Vīraśaiva scholar has written many works. Among them, Anubhavasūtra is a major work. This work is written according to Vātulāgama. The work entitled Viśeṣārthaprakāśikā is the latter part of this very Anubhavasūtra; this is known from the stanza told in the Viśeṣārthaprakāśikā :

"Thus the Śivānubhavasūtra, a 'Tantra' on Śiva-siddhānta, which duly propounds what is proper in the two parts, former and latter, is complete".

Apart from these the author has written the works such as Vīraśaivotkarṣa, Śatakatraya, Prabhu-gītā, etc.

Śrī Nandikeśvara

Sri Nandikeśvara of 15th century A.D. has written a work called Liṅgadhāraṇa-candrikā. In this work the author has proved that the 'Siddhānta' advocating 'Iṣṭaliṅgadhāraṇa' is Vedic on the authority of Vedic Mantras. A 'Vyākhyā' (commentary) called 'Śarat' on this work was written by the revered Mahāmaho-pādhyāya Śivakumāra Miśra of Śrī Kāśī in the Vikram Samvat year 1960. This work was first published by His Holiness Jagadguru Rājeśvara Mahāsvāmin, the Head of the Jaṅgamwāḍi Maṭh, in the year 1986 A.D. That work is now edited and got reprinted with Hindi translation of Prof. Vraj Vallabh Dvivedi through the Śaiva-bhāratī Bhavana at Kāśī Jaṅgamwāḍi Maṭh in the year 1988 A.D.

Śrī Svaprabhānanda Śivācārya

Śrī Svaprabhānanda Śivācārya was a Vīraśaiva Ācārya of Kashmir. He wrote a work called 'Śivā-dvaita-mañjarī'. In this work, the 'Advaitamata' is presented as a 'Pūrvapakṣa'. Then its refutation comes. Finally an excellent presentation of the Vīraśaiva-darśana called Śakti-viśiṣṭādvaita is found

in it. This work is edited by us and published in the year 1986 A.D. through the Jaṅgamwāḍi Maṭh in Vārānasī. The date of Śrī Svaprabhānanda Śivācārya is 17th century A.D.

Śrī Maritoṇṭadārya

The scholar by name Maritoṇṭadārya who belonged to 17th century A.D., wrote an independent work called 'Vīraśaivānanda-candrikā'. This work is endowed with three 'kāṇdas' (parts) called Kriyā, Vāda and Kathā. Among them the part of Vādakāṇḍa was published by the Mūrusaviramaṭha of Hubli city in the Karnataka region, in the year 1936 A.D. In this Vādakāṇḍa, the systems such as Cārvāka, Bauddha, Jaina, Mīmāṁsā, Saṅkhya, Śākta, Gautamīya, Yoga, Śāṅkara, Rāmanujiya and Madhva are refuted after proper scrutiny and the greatness of the Vīraśaivamata is properly presented in the form of dialogue. Apart from this a 'Vyākhyā' called Tattvapradīpikā was written by him on Śrī Siddhānta-Śikhāmaṇi. This Siddhāntaśikhāmaṇi with the said Vyākhyā was published in two parts through Vārada Publications of Sholapur city in the year 1905 A.D.

Śrī Keḷadi Basavabhūpāla

This Basavabhūpala was the king of Keḷadisaṁsthān in the Karnataka region during the 17th century A.D. He who was a scholar in Sanskrit, is known to have written three works called Śivatattvaratnākara, Subhāṣitasuradruma and Sūktisudhākara,

which were highly pleasing to the minds of all scholars. So it is said by Maritoṇṭadārya –

"Basavabhūmipala, who was foremost (among the kings) wrote in his nectar-sweet speech Subhāṣita-suradruma along with Śivatattvaratnākara and Sūktisudhākara. All the three works are such as pleasing the minds of the later Sahṛdayas of highly appreciative taste".

Among these works, Sūktisudhākara is not available. Subhāṣitasuradruma (its manuscript) is found in the Oriental Research Institute of Mysore University. But until today it has not been published. Śivatattvaratnākara was, however, first published from Madras by B. RamaRao and Vidvān Sundara-śāstrin in 1927 A.D. Thereafter its first part was published through O.R.I. Mysore in 1964 A.D., its second part was published in 1969 A.D. and its third part was brought out in 1988 A.D. It is said that Śivatattvaratnākara was completed on Friday the Full Moon day of Bhādrapada month in the Sarva-dhāri-saṁvatsara belonging to the Śālivāhana-śaka year 1631. This is known from the following stanza of the work –

"This work, which is endowed with the well known material of note on the day called after the name of the preceptor of the demons (enemies of gods), i.e., Śukra, in the month called Bhādrapada (Nabhasi) belonging to the illustrious year called Sarvadhāri of the lofty Śālivāhanaśaka year bearing the number 1631 (Candra = 1, Ṛtu = 6, Agni = 3 and Kṣmā = 1)".

Due to the fact that the ocean is a store of many varieties of jewels (ratna), it is designated as Ratnākara. In the same way, since this work is a storehouse of the jewels in the form of 'Tattvas' (religious principles) projected by Śiva on his own at a time or in course of time (Paramparā) as the subjects to be propounded, it is the well known Śivatattvaratnākara true its name. Although the topics propounded here are well known in the Purāṇas and Itihāsas, yet this work is highly appreciated as an encyclopedia of Sanskrit (religious) literature, since it facilitates to understand all the topics in one place without going from one work to another. That is why the author has submitted thus in the beginning of the work itself as –

"I have here a brief account of the 'Prameyas' for the purpose of making them known and understood, in this extensive work, which creates delight by its many topics and which is heartening by its composition".

Śrī Śaṅkaraśāstrin (1930 A.D.)

Śrī Śaṅkaraśāstrin, who is honoured by the title 'Dharmaratna', wrote Bhāṣyas on the Upaniṣads, Īsa, Kena, Muṇḍaka and Siddhāntaśikhā. Apart from these, he wrote a vṛtti (gloss) on Vyāsasūtras in accordance with Vīraśaiva-siddhānta. This is well known by the name 'Brahmasūtra-vṛtti'. All these works are published by His Holiness Maruḷārādhya-śivācārya, the Carapaṭṭādhyakṣa of Śrīmadujjayinī Saddharmasiṁhāsana and the Head of Mysūru-ŚrīŚaṅkaravilāsa-Saṁskṛta-Pāṭhaśālā.

एतदतिरिक्तं संस्कृतभाषायां वीरशैवसाहित्यं सुमहद्वर्तते । तदेवाधः संक्षेपतः सूच्यते । तथाहि –

	ग्रन्थनाम	ग्रन्थप्रणेतुर्नाम	तत्समयः (खि.श.)
१.	अमृतेश्वरभाष्यम्	सर्वेश्वरयतिः	१६००
२.	अनादिवीरशैवसारसंग्रहः	गूळूरुसिद्धवीरणाचार्यः	१६००
३.	आनन्दगीता	मल्लिकार्जुनपण्डिताराध्यः	११३०
४.	एकोत्तरशतस्थली	जक्कणार्यः	११३०
५.	कविकर्णरसायनम्	यळन्दूरुषडक्षकरकविः	१६६५
६.	कामिकाद्यष्टविंशत्यागम-वृत्तयो दीपिकाश्च	सकलागमाचार्यः	११५०
७.	कैवल्योपनिषत्सदा-शिवभाष्यम्	सदाशिवशिवाचार्यः	१९४८
८.	कैवल्यसारः	मरितोण्टदार्यः	१६६०
९.	चन्नबसवपुराणम्	कुमारस्वामिशास्त्री	१६६०
१०.	चोल-रेणुकसंवादः (शिवाधिक्यशिखामणिः)	सोसले रेवणाराध्यः	१६६०
११.	ज्ञानशतकम्	सर्पभूषणशिवयोगी	१६६०
१२.	नन्दिकेश्वरकारिका	नन्दिकेश्वरशिवाचार्यः	१६६०
१३.	नीलकण्ठभाष्यम् (ब्रह्मसूत्रस्य)	नीलकण्ठशिवाचार्यः	८००
१४.	पण्डिताराध्यचरितम्	गुरुराजकविः	८००
१५.	प्रश्नरेणुकम् (हस्तलेखः)	रुद्रमुनीश्वरः	८००
१६.	बसवराजीयम्	पाल्कुरिकि सोमनाथः	११८०

१७. बसवेशविजयम्	कञ्चि शङ्कराराध्यः	११८०
१८. भक्ताधिक्यरत्नावलिः	षडक्षरदेवः	१६६५
१९. भगवद्गीतावीरशैवभाष्यम्	टी.जी. सिद्धप्पाराध्यः	१९६६
२०. भीमेश्वरगद्यम्	मल्लिकार्जुनपण्डिताराध्यः	११३०
२१. महानारायणोपनिषद्भाष्यम्	वृषभपण्डिताराध्यः	१४००
२२. माचिदेवमनोविलासः	बसवलिङ्गशिवयोगी	१४००
२३. रेणुकचम्पूः	ईशानशिवगुरुः	९५०
२४. रेणुकविजयचम्पूः	सिद्धनाथशिवाचार्यः	९६०
२५. रेवणसिद्धचरितम्	ईशानशिवगुरुः	९५०
२६. लिङ्गराजीयः	लिङ्गराजः (कोडगुनृपः)	१८००
२७. लिङ्गोद्भवकाव्यम्	मल्लिकार्जुनपण्डिताराध्यः	११३०
२८. वातुलोत्तरव्याख्यानम्	गुब्बि मल्लणाचार्यः	१३००
२९. वीरमाहेश्वराचारसंग्रहः	नीलकण्ठनागनाथाचार्यः	१३००
३०. वीरमाहेश्वराचारसारोद्धारः	लक्ष्मीधराराध्यः	१३००
३१. वीरशैवधर्मशिरोमणिः	षडक्षरमन्त्री	१७००
३२. वीरशैवप्रदीपिका	मरितोण्टदार्यः	१७००
३३. वीरशैवविलासः	पादपूजाबसवलिङ्ग-देशिकेन्द्रः	१७००
३४. वीरशैवसदाचारसंग्रहः	श्रीनागनाथाचार्यः	१७००
३५. वीरशैवान्वयचन्द्रिका	आराध्यवीरेशशास्त्री	१७००
३६. वीरशैवाचारकौस्तुभः	मौनप्पपण्डितः	१७००
३७. वीरशैवाचारप्रदीपिका	गुरुदेवकविः	१७००
३८. वीरशैवाचारसुधानिधिः	गुरुबसवः	१७००

३९. वीरशैवाष्टावरण-प्रमाणाष्टकाभरणम्	इवटूरिनन्दिकेश्वरशास्त्री	१७००
४०. वीरशैवन्दुशेखरः	पण्डितसदाशिवशास्त्री	१९२०
४१. वीरशैवोत्कर्षसंग्रहः	पी.आर. करिबसवशास्त्री	१९०८
४२. वीरभद्रदण्डकम्	षडक्षरदेवः	१६६५
४३. विवेकचिन्तामणिः	लिङ्गराजः (कोडगुनृपः)	१८००
४४. वीरशैवोत्कर्षप्रदीपिका	चन्नबसवदेशिकः	१८००
४५. वेदान्तसारवीरशैव-चिन्तामणिः	चिट्टूरुनञ्जणाचार्यः	१८००
४६. श्वेताश्वतरोपनिषद्वीर-शैवभाष्यम्	टी.जी. सिद्धप्पाराध्यः	१९६५
४७. शक्तिविशिष्टाद्वैतदर्शनम् (शोधप्रबन्धः)	टी.जी. सिद्धप्पाराध्यः	१९६५
४८. शङ्करगीता	मल्लिकार्जुनपण्डिताराध्यः	११३०
४९. शरणगीता (कन्नडवचनानां पद्यानुवादः)	टी.जी. सिद्धप्पाराध्यः	१९६६
५०. शिवाधिक्यरत्नाकरः	केलदीबसवभूपालः	१६००
५१. शिवाधिक्यरत्नावलिः	षडक्षरदेवः	१६६५
५२. शिवाद्वैतपरिभाषा	हूलीनीलकण्ठशिवाचार्यः	१९२०
५३. शिवाद्वैतदर्पणः	शिवानुभवशिवाचार्यः	१९२०
५४. शिवपञ्चस्तवव्याख्या	विश्वाराध्यपण्डितः	१९२०
५५. शिवपञ्चविंशतिलीलाशीः-शतकम् (हस्तलेखः)	श्रीकाशीजगद्गुरुवीरभद्र-शिवाचार्याः	१९४५
५६. शिवप्रसङ्गरत्नाकरः	वृषभलिङ्गशिवयोगी	१९९०

५७. शिवमन्त्रजपविधिः (संग्रहात्मकः)	मुरुसाविरमठ-गङ्गाधरस्वामी	१९२१
५८. शिवयोगप्रदीपिका	चन्नसदाशिवयोगी	१९२१
५९. शिवलिङ्गसूर्योदयः (वीरशैव-धर्मबोधकनाटकम्)	मल्लणाराध्यः	१९२१
६०. शिवज्ञानदीपिका	मल्लार्यगुरुः	१२००
६१. शिवसहस्रनामभाष्यम्	सङ्गमेश्वरयतिः	१७८०
६२. शिवज्ञानप्रदीपिका	विश्वनाथाचार्यः	१७८०
६३. शिवज्ञानबोधः	शिवाग्रयोगीन्द्रज्ञान-शिवाचार्यः	१७८०
६४. शिवज्ञानभाष्यम्	शिवाग्रयोगीन्द्रज्ञान-शिवाचार्यः	१७८०
६५. शिवज्ञानसमुच्चयः	जगदाराध्यनागेशगुरुः	१२००
६६. शैवरत्नाकरः	श्रीमज्ज्योतिर्नाथः	११००
६७. श्रीबसवोदाहरणम्	पाल्कुरिकिसोमनाथः	११८०
६८. श्रुतिसारभाष्यम्	श्रीशिवपूजाशिवलिङ्ग-शिवयोगीन्द्रः	१७४५
६९. सव्याख्या पञ्चश्लोकी	श्रीमत्केलदीबसव-वसुमतीवासः	१७४५
७०. सदानन्दचरितम्	पद्मराजः (केरेयपद्मरसः)	११८०
७१. सारोद्धारः	लक्ष्मीदेवगुरुः	१२००
७२. सिद्धान्तसारावलिः	त्रिलोचनशिवाचार्यः	१२००
७३. सिद्धार्थबोधिनी (सिद्धान्त-शिखामणेः कन्नडटीका)	सोसलेरेवणाराध्यः	१६६०

७४. स्तवनमञ्जरी	अभिनवकालिदासो बसवप्पशास्त्री	१६६०
७५. हरलीला	उद्भटाराध्यः[80]	१०२०

एवं संस्कृतभाषायामितोऽप्यधिका ग्रन्थाः सन्ति । संस्कृतभाषातिरिक्तं कन्नड-मराठी-तेलगु-आङ्गल-तमिलु-भाषासु च विपुलं वीरशैवसाहित्यं वरीवर्ति । प्रबन्धगौरवभयादत्र केवलं संस्कृतभाषामयस्य प्रमुखवीरशैव-साहित्यस्यैव दिग्दर्शनं कृतम् । मन्येऽनेन जिज्ञासूनां वीरशैवदर्शनेतिहासविषयकाः प्रायः सर्वा जिज्ञासाः समाहिता भवेयुरिति ।



80. उपर्युक्तानां संस्कृतग्रन्थानां लेखकतत्कालादिविचाराः श्री बी० शिवमूर्ति-शास्त्रिकृतस्य वीरशैवसाहित्यं तदितिहासश्च, (भा. १) इत्याख्यस्य कन्नड ग्रन्थस्य तथा मैसूरुविश्वविद्यालयस्य प्रबुद्धकर्णाटकाख्य-कन्नडपत्रिकायां (वर्ष ५८, अङ्क १, १९७६ ई०) प्रकाशितस्य 'संस्कृते वीरशैवसाहित्यम्' इत्याख्यस्य श्री जि० मरुसिद्धय्यकृतस्य कन्नडलेखस्य, एवमेव चिदिरेमठीय-वीरभद्रशर्मणा लिखितस्य 'रेणूकविजयमु' इत्याख्यस्य तेलगुभाषापुस्तकस्य (शिवधर्मग्रन्थमाला, सिकन्दराबाद १९४३) प्रस्तावनाया आधारेण लिखिताः ।

SECOND CHAPTER

An Acquaintance of the Work Siddhāntaśikhāmaṇi

– श्रीमते रेणुकाचार्याय नमः –

द्वितीयः परिच्छेदः

सिद्धान्तशिखामणिग्रन्थपरिचयः

अस्मिन् प्रबन्धे सिद्धान्तशिखामणेर्दर्शनान्तरीयसिद्धान्तैः सह समीक्षा तावत् क्रियते । तदत्र जिज्ञासूनां मनसि कोऽयं सिद्धान्तशिखामणिर्नामा ग्रन्थः? कस्य दर्शनस्येदं पुस्तकम्? ग्रन्थकारः कः? तस्यैतिह्यं किम्? ग्रन्थरचनाकालः कः? ग्रन्थस्यास्य को वा सिद्धान्तः? इत्याद्यनेके प्रश्नाः सम्भवन्ति । एवमत्र सम्भाव्यमानानां सर्वेषामपि प्रश्नानामुत्तरं यथामति सप्रमाणं प्रस्तूयते ।

सिद्धान्तशिखामणिर्हि वीरशैवधर्मदर्शनयोः सिद्धान्तप्रतिपादकः प्रधानः प्रामाणिकश्च ग्रन्थः । यथा वेदान्तप्रस्थानत्रये प्रसिद्धा सकलोपनिषत्सारभूता गीता भगवता श्रीकृष्णेन महाभारतयुद्धक्षेत्रेऽर्जुनं प्रत्युपदिष्टा, या च पुनः कृष्णार्जुनसंवादरूपेण महर्षिणा व्यासेन ग्रथितेति विज्ञायते, तथाऽयं सिद्धान्तशिखामणिरपि कामिकादिवातुलान्तानां शैवागमानां सारभूतो वीरशैव-सिद्धान्तप्रतिपादको ग्रन्थो मुनिकुलतिलकाय अगस्त्याय भगवत्पादै रेणुकाचार्यैरुपदिष्टः । सोऽयमुपदेश आचार्यवर्येण श्रीमता शिवयोगिशिवाचार्येण रेणुक-अगस्त्ययोः संवादरूपेण ग्रथितो वर्तते । तदुक्तं श्रीमरितोण्टदार्येण –

रेणुकागस्त्यसंवादं निगमागमविश्रुतम् ।
प्रदीपयति गुप्तार्थमुद्धृत्य शिवयोगिराट् ॥[1] इति ॥

भगवता श्रीकृष्णेनोपदिष्टोपदेशः पद्यात्मक इति यथा स भगवद्-गीतेति कथ्यते, तथाऽयं सिद्धान्तशिखामणिरपि पद्यात्मकत्वात् 'रेणुक-गीता' इत्याख्ययापि समाख्यायते ।

किञ्च, भगवद्गीताया यथैकादशाध्याये भगवता श्रीकृष्णेनार्जुनाय विश्वरूपं प्रदर्शितम्, तथा सिद्धान्तशिखामण्या एकविंशतितमपरिच्छेदेऽपि विभीषणस्य प्रार्थनानुसारेण युगपत् त्रिकोटिशिवलिङ्गसंस्थापनार्थं श्रीरेणुक-भगवत्पादास्त्रिकोट्याचार्यरूपं[2] परिधाय विभीषणाय विश्वरूपं प्रदर्शित-वन्त इतीयं रेणुकगीता श्रीमद्भगवद्गीतायास्तुल्यकोटिकेत्यत्र न कोऽपि सन्देहः ।

ग्रन्थेऽस्मिन् एकविंशतिपरिच्छेदाः, तत्राहत्य चाष्टनवत्युत्तरत्रयो-दश – (१३९८) श्लोकाः सन्ति । ग्रन्थस्य प्रथमतश्चतुर्थपरिच्छेदपर्यन्ते भागे तथैकविंशतिपरिच्छेदे च एकोनसप्तत्युत्तरद्विशत (२६९) – श्लोकेषु चारित्रिको विषयो वर्तते । पुनः पञ्चमपरिच्छेदाद्विंशतिपरिच्छेदपर्यन्त-मेकोनत्रिंशदुत्तरैकादशशत (११२९) श्लोकेषु वीरशैवषट्स्थलसिद्धान्तः प्रतिपादितोऽस्ति । ग्रन्थोऽयं रेणुकागस्त्यसंवादः, रेणुकगीता, सिद्धान्त-शिखामणिरिति नामत्रयेणापि व्यवह्रियते, अथापि 'सिद्धान्तशिखामणिः' इत्येवास्य प्रसिद्धं नाम ।

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In this thesis a comparative account of Śrī Siddhāntaśikhāmaṇi with the doctrines of other

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1. सिद्धान्तशिखामणि, भा.1., p.1
2. कोटित्रयं तु लिङ्गानां यथाशास्त्रं यथाविधि ।
त्रिकोट्याचार्यरूपेण स्थापितं तेन तत्क्षणे ॥ सि.शि. 21.33, p.226.

Darśanas is given. Many questions possibly arise in the minds of enquirers such as : Which is this work called Siddhāntaśikhāmaṇi ? What is the Darśana of this work ? Who is the author ? What is his life-history ? What is the date of the composition of this work ? In this background, answers to these possible questions are presented with authority within the limit of our understanding.

Śrī Siddhāntaśikhāmaṇi as a major authoritative work on Vīraśaiva religion and philosophy. Just as among the three 'Prasthānas', the Gītā is the quintessence of all Upaniṣads, taught by Lord Śrīkṛiṣṇa on the battlefield of Mahabharata war and is known to have been collected in the form of a dialogue between Śrīkṛiṣṇa and Arjuna, in the same way, Śrī Siddhāntaśikhāmaṇi, too, happens to be quintessence of the (28) Śaivāgamas starting from Kāmika and ending with Vātula and it is taught by Bhagatpāda Śrī Reṇukācārya to Agastya, the chief of the race of sages. This teaching is composed in the form of a dialogue between Reṇuka and Agastya. So it is said by Śrī Maritoṇṭadārya –

"The Lord among the Śivayogins (Śivayogi Śivācārya) illuminates the dialogue between Śrī Reṇuka and Agastya which is well known in Veda and Āgamas, by revealing its inner significance."

Just as the teaching given by Lord Śrīkṛṣṇa is called as Bhagavadgītā because it is metrical in form, so is Siddhāntaśikhāmaṇi otherwise called Reṇukagītā because it is metrical in form.

Further, just as in the eleventh chapter of the Bhagavadgītā Śrīkṛṣṇa revealed his 'viśvarūpa' (all-extensive form) to Arjuna, so in the twenty-first chapter of Śrī Siddhāntaśikhāmaṇi, Śrī Reṇuka Bhagavatpāda also revealed his 'viśvarūpa' by assuming the form of Trikoṭyacārya to Vibhīṣaṇa in order to establish three crores of Śivaliṅgas simultaneously on his request. Thus this Reṇukagītā is undoubtedly on par with Śrīmad-Bhagavadgītā.

In this work, there are twenty-one chapters (Paricchedas), there are one thousand three hundred and ninety eight stanzas in all. In the part ending with the first four chapters of the work and in the two hundred sixty-nine stanzas of the twenty-first chapter, some historical accounts are found. Again in one thousand one hundred and twenty-nine stanzas of the chapters from five to twenty, the Vīraśaiva Ṣaṭsthala-siddhānta is expounded. Śrī Siddhānta-śikhāmaṇi is its well known name, while it is also called by three names, viz., Reṇukāgastya-saṁvāda, Reṇukagītā and Siddhāntaśikhāmaṇi.

ग्रन्थनामरहस्यम्

तत्रभवान् शिवयोगिशिवाचार्यः स्वरचितस्य श्रीरेणुक-अगस्त्ययोः संवादात्मकस्य ग्रन्थस्य 'सिद्धान्तशिखामणिः' इति नामकरणमकरोत् । अत्राऽयं हेतुः – शिवोक्ताः कामिकादिवातुलान्ता अष्टाविंशत्यागमाः 'सिद्धान्तः' इति नाम्ना प्रसिद्धाः । अत एवाघोरशिवाचार्यः – 'सिद्धान्त-शब्दः पङ्कजादिशब्दवद्योगरूढ्या शिवप्रणीतेषु कामिकादिषु दशाष्टादश-तन्त्रेषु प्रसिद्धः'[3] इति निरूपयामास । तेषां सिद्धान्तशब्दितशिवागमाना-

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3. रत्नत्रयम्, p.5.

मुत्तरभागे वीरशैवसिद्धान्तः प्रतिपादितोऽस्ति । तदुक्तं श्रीरेणुकभगवत्पादैः –

सिद्धान्ताख्ये महातन्त्रे कामिकाद्ये शिवोदिते ।
निर्दिष्टमुत्तरे भागे वीरशैवमतं परम् ॥[4] इति ॥

एवं सर्वेषां शैवसिद्धान्तानामुत्तरभागे शिखामणिरिव निरूपितस्य वीरशैवसिद्धान्तस्य सारोऽत्र श्रीमता शिवयोगिशिवाचार्येण संगृहीत इति ग्रन्थोऽयं 'सिद्धान्तानां शिखामणिः – सिद्धान्तशिखामणिः' इति व्युत्पत्तिसिद्धमन्वर्थं च नाम धारयति । तदेवोक्तं ग्रन्थकारेणापि –

सर्वेषां शैवतन्त्राणामुत्तरत्वान्निरुत्तरम् ।
नाम्ना प्रतीयते लोके यत्सिद्धान्तशिखामणिः ॥[5] इति ॥

The hidden significance of the name of the work

Revered Śivayogi Śivācārya named the work written by him as 'Siddhanta-sikhamani, which is in the form of a dialogue between Śrī Reṇuka and Agastya. Here this is the cause – The twenty-eight Śaivāgamas starting from Kāmika and ending with Vātula are well known by the name 'Siddhānta'. That is why Aghora Śivācārya has given the exposition as "the term 'Siddhānta' is well known as applicable to the twenty-eight Āgamas starting from Kāmika by 'yoga-rūdhi' like the terms Pañkaja, etc. The Vīraśaiva-siddhānta is propounded in the latter parts of Śivāgamas designated by the term 'Siddhānta'. So it is said by Śrī Reṇuka Bhagavatpāda –

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4. सि.शि. 5.15, p.57
5. सि.शि. 1.31, p.10

"The great Vīraśaiva faith is presented in the latter parts of the Āgamas taught by Śiva, which happen to be a 'Mahātantra' called Siddhānta".

Thus since the quintessence of Vīraśaiva-siddhānta projected in the latter parts of all Śaivasiddhāntas (Śaivāgamas) is brought out in a collection by Śrī Śivayogi Śivācārya as their crest-jewel (Śikhāmaṇi), this work is disignated as Siddhāntaśikhāmaṇi as per the analysis 'the crest jewel of Siddhāntas – Siddhānta-śikhāmaṇi? The same is told by the author –

"Since it is the culmination of all Śaiva-tantras, it does not have any counter argument. This is implied by the name Siddhānta-śikhāmaṇi in the world".

ग्रन्थकर्तुरैतिह्यं ग्रन्थनिर्माणकालश्च

तत्रभवता श्रीशिवयोगिशिवाचार्येण ग्रन्थारम्भे –

कश्चिदाचारसिद्धानामग्रणीः शिवयोगिनाम् ।
शिवयोगीति विख्यातः शिवज्ञानमहोदधिः ॥
तस्य वंशे समुत्पन्नो मुक्तामणिरिवामलः ।
मुद्ददेवाभिधाचार्यो मूर्धन्यः शिवयोगिनाम् ॥
तस्यासीन्नन्दनश्शान्तः सिद्धनाथाभिधः शुचिः ।
शिवसिद्धान्तनिर्णेता शिवाचार्यः शिवात्मकः ॥
तस्य वीरशिवाचार्यशिखारत्नस्य नन्दनः ।
अभवच्छिवयोगीति सिन्धोरिव सुधाकरः ॥[6]

इति स्ववंशवर्णनं कृतम् । एतावताऽयं शिवयोगिनः प्रपौत्रः, मुद्ददेवस्य पौत्रः, सिद्धनाथस्य च पुत्र इत्येव ज्ञायते । एतदतिरिक्तं न वा तस्य देशः, नापि कालोऽत्र निर्दिष्टः ।

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6. सि.शि. भाग-1, 1.13-20, p.5-7.

ग्रन्थकर्तुः शिवयोगिशिवाचार्यस्य प्रपितामहस्यापि नाम शिवयोगि-शिवाचार्य इत्येवासीत् । लोके परिपाटिरियं वर्तते यत् पितामह-प्रपितामहादीनां नामानि तद्वंश उत्पन्नेभ्यः पुत्र-पौत्रेभ्यः पुनः प्रदीयन्ते । तद्वद् ग्रन्थकारः शिवयोगिशिवाचार्यः स्वप्रपितामहस्य नाम्नैवात्र प्रसिद्धिं जगाम ।

सिद्धान्तशिखामणेस्तत्त्वप्रदीपिकाख्यसंस्कृतव्याख्याकारेण श्रीमता मरि-तोण्टदार्येण (ख्रि० १७००) ग्रन्थारम्भे – "अत्र कलिकालप्रवेशानन्तरं लोकहितार्थं रेणुकगणेश्वर इति प्रसिद्धो रेवणसिद्धेश्वरः कुम्भसम्भवाय वीरशैवशास्त्रमुपदिष्टवान् । तदनन्तरं रेवणसिद्धेश्वरदृष्टिगर्भसम्भूतसिद्ध-रामेश्वरसम्प्रदायप्रसिद्धः सकलनिगमागमपारगः शिवयोगीश्वर इत्यभि-धानवान् कश्चिद् माहेश्वरस्तद्रेणुकागस्त्यसंवादं निर्विघ्नेन स्वशिष्यान् बोधयितुं स्वमनसि कृतसकलसिद्धान्तश्रेष्ठनिगमागमैक्यगर्भीकारलक्षण-स्वेष्टदेवतानमस्काररूपमङ्गलं शिष्यशिक्षार्थं सप्तभिः श्लोकैर्निबध्नाति"[7] इत्यवतरणिकायां ग्रन्थकारः शिवयोगिशिवाचार्यो रेवणसिद्धेश्वरवर-प्रसादेन समुत्पन्नस्य सोल्लापुरसिद्धरामेश्वरस्य वंशज इति प्रतिपादितम् ।

अत्रेदमवधेयम् – तत्र तावन्महाराष्ट्रप्रान्ते 'सोल्लापुरम्' इति सुप्रसिद्धं पत्तनमेकं वर्तते । तत्पत्तनस्थमुद्दगौड-सुग्गलादेव्योर्दम्पत्योः षष्टिवर्षे वयसि श्रीरेवणसिद्धेश्वराख्यस्य वीरशैवाचार्यस्याशीर्वादविशेषेण सिद्धरामेश्वराख्यः पुत्रः संजातः । स चाग्रे सिद्धरामशिवयोगीति नाम्ना ख्रि० १२०० तमाब्दे प्रसिद्ध आसीत् ।[8] स च कन्नडभाषायां स्वानुभव-पद्यानि लिलेख । तान्यधुना 'सिद्धरामेश्वरवचनगलु' इति नाम्ना प्रथितानि सन्ति । श्रीमरितोण्टदार्यः (ख्रि० १७००) सिद्धान्तशिखामणेर्व्याख्या-

7. सि.शि. भाग-1, p.1-2.
8. 'सिद्धरामशिवयोगि' by M.B. Kotrashetti (in Kannaḍa), Karnataka, V. V. Prakashana, 1975, p.69-85.

नावसरे कविवंशे समागतं 'मुद्ददेवः' इति नाम दृष्ट्वा, स च पूर्वोक्त-सिद्धरामेश्वरस्य पिता मुद्दगौड एव स्यादिति निर्णीय –

तस्यासीन्नन्दनः शान्तः सिद्धनाथाभिधः शुचिः ।
शिवसिद्धान्तनिर्णेता शिवाचार्यः शिवात्मकः ॥[9]

इत्यस्य श्लोकस्य व्याख्यायाम् – "तस्य मुद्ददेवस्य ..... सिद्धनाथाभिधः सिद्धरामेश्वराभिधासंयुक्तः सिद्धनाथाचार्याख्यो नन्दनः कुमार आसीदभवदित्यर्थः" इति मुद्ददेवस्य पुत्रं सिद्धनाथं सिद्धरामेश्वर इति व्याख्याय, पुनः –

तस्य वीरशिवाचार्यशिखारत्नस्य नन्दनः ।
अभवच्छिवयोगीति सिन्धोरिव सुधाकरः ॥[10]

इति श्लोकव्याख्याने च – "सिद्धनाथाचार्यस्य नन्दनः कुमारः सिन्धोः समुद्रस्य सुधाकर इव शिवयोगीत्यासीत् प्रसिद्धो जात इत्यर्थः"[11] इति सिद्धरामेश्वराभिधस्य सिद्धनाथस्य पुत्रोऽयं शिवयोगिशिवाचार्य इत्यवधार्य शिवयोगिशिवाचार्यं सिद्धरामेश्वरवंशोत्पन्नत्वेन प्रतिपादितवान् ।

एवमनया मरितोण्टदार्योक्त्या सिद्धान्तशिखामणेः कालो द्वादश-शताब्दीयसिद्धरामेश्वर-बसवेश्वरादिभ्योऽर्वाचीन इति प्रतीयते; किन्तु कविकालवंशविषयको मरितोण्टदार्यस्य पक्षो न क्षोदक्षम इति वीरशैव-विदुषामाशयः ।

तत्र डॉ० ज० च० नि० महाभागाः – "मरितोण्टदार्यवचनानु-सारेण मुद्ददेवस्य पुत्रः सिद्धनाथ एव सिद्धरामेश्वरः, तत्पुत्रश्च शिवयोगि-शिवाचार्य इत्यङ्गीकर्तुं न शक्यते । यतो हि सोल्लापुरसिद्धरामेश्वर-

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9. सि.शि. 1.17.

10. सि.शि. 1.17.

11. सि.शि. तत्त्व, 1.17.

स्त्वविवाहितः । विनैव विवाहं कथं पुत्रसम्भवः? यदि सिद्धरामेश्वर एव शिवयोगिशिवाचार्यस्य पिता स्यात्, तर्हि शिवयोगिशिवाचार्यः स्वपितुर्नामोल्लेखने 'सिद्धरामः' इत्येव वक्ष्यति स्म, न तु 'सिद्धनाथः' इति । न च छन्दोभङ्गशङ्कालवलेशोऽपि । तथा हि – 'तस्यासीन्नन्दनः शान्तः सिद्धनाथाभिधः शुचिः' इति वक्तव्ये 'तस्यासीन्नन्दनः शान्तः सिद्धरामाभिधः शुचिः' इति वक्तुं शक्यते स्म । किञ्च, सोल्लापुरसिद्धरामेश्वरस्य पितुर्नाम मुद्दगौडः, न तु मुद्ददेवः । अतः किञ्चिन्नामसाम्येन नैवं वक्तुं योग्यम् ।

यदि च शिवयोगीति प्रसिद्ध आचार्य एव सिद्धरामेश्वरः, स च ग्रन्थकारस्य प्रपितामह इत्युच्यते, तर्हि तदप्ययुक्तम्; यतो हि शिवयोगिशिवाचार्यो ग्रन्थलेखनावसरे –

आलोक्य शैवतन्त्राणि कामिकाद्यानि सादरम् ।
वातुलान्तानि शैवानि पुराणान्यखिलानि तु ॥[12]

इत्यादिश्लोकानुक्त्वा स्वप्रपितामहस्य वचनशास्त्रमपि दृष्टवानिति वक्ष्यति स्म; तन्नोक्तम्, अतः शिवयोगीति विख्यातो ग्रन्थकारवंशमूलपुरुषोऽपि न सोल्लापुरसिद्धरामेश्वरः । तदेवं ग्रन्थारम्भे शैवागमानां पुराणानां च नामोल्लेखनेन वचनशास्त्रस्य चानुल्लेखनेनाऽयं सिद्धान्तशिखामणिकारः शिवयोगिशिवाचार्यो वचनशास्त्रकर्तृभ्यः सिद्धरामेश्वरबसवेश्वरादिभ्योऽपि प्राचीन इत्यवधार्यते ।

अपि च शिवयोगिशिवाचार्यः स्ववंशावल्यां ग्रामस्य मातुर्वा नाम नोक्तवान् । अतोऽस्य वंशक्रमो न गृहस्थाश्रमिक; अपि त्वौत्तराश्रमिकाचार्यपरम्परानुवर्तीति सम्भावयितुं शक्यते । अपरं च –

येन रक्षावती जाता शिवभक्तिः सनातनी ।
बौद्धादिप्रतिसिद्धान्तमहाध्वान्तांशुमालिना ॥[13]

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12. सि.शि. 1.25.
13. सि.शि. 1.2.

इत्यनेन श्लोकेन शिवयोगिशिवाचार्यस्य समये बौद्धाद्यवैदिक-धर्माणामधिकः प्रसार आसीत्, तन्निरासायैवाऽयं ग्रन्थमिमं प्रणिनायेति ज्ञायते । द्वादशाब्दीयसिद्धरामेश्वर-बसवेश्वरादिसमये कर्णाटकप्रदेशे बौद्धमतप्राबल्यं नासीदेव । तस्मादयं कविः सिद्धराम-बसवेश्वरादिशिव-शरणेभ्यः प्राचीन इति वक्तव्ये न किमपि काठिन्यम् ॥[14]

मैसूरास्थानविद्वान् प० एन्० आर्० करिबसवशास्त्री – "ग्रन्थस्यास्य कर्ता शिवयोगिशिवाचार्यः पीठिकायां स्ववंशानुक्रमं प्रतिपादितवान् । तावता तस्य कः कालः? को वा देश इति न स्पष्टमवगम्यते । सोल्लापुर-सिद्धरामेश्वरस्य वंशज इति कथने न किञ्चित् प्रबलं प्रमाणम् । तथाप्ययं ग्रन्थो बसवादिभ्यः प्राचीनः"[15] इत्युक्त्वा पूर्वोक्तस्य मरितोण्टदार्य-वचनस्यानौचित्यं सूचयन् स्वसूक्त्यभिप्रायं प्रकटितवान् ।

The life-history of the author and the Date of composition of the work

The revered Śivayogi Śivācārya has described his family heritage in the beginning of the work –

"There flourished a scholar who was well known as the Śivayogin, who was the foremost among the Śaiva saints well-versed in religious practices, who was the great ocean of the knowledge of Śiva. In this lineage, there arose a preceptor named Muddadeva, who was like a pure pearl and who was pre-eminent among the Śaiva saints. There was his son (kara-sañjāta) by name Siddhanātha, who was of calm

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14. डा. ज.च.नि. Kannaḍa Manikanti, पीठिका, p.16-20
15. सि.शि. कन्नडप्रस्तावना, ग्रन्थप्रसारमण्डली, मैसूरु (1921), p.5.

temperament and of pure mind, who was the authority on Śaiva doctrine, who was a Śaiva preceptor and who was of the form of Śiva. Of him, who was the crest-jewel of the Vīraśaiva teachers, a son (karasañjāta) called Śivayogin flourished like the moon in the case of ocean (which makes the ocean swell)". From this it is known that he (the second Śivayogi Śivācārya) was a great grandson of (the first) Śivayogin, grandson of Muddadeva and son of Siddhanātha. (If it is taken as Guruparamparā, the literal meanings of 'prapautra', etc., have to discarded). Apart from this, neither his country (state) nor his date is mentioned.

Name of the great grand-father of the author was also Śivayogi Śivācārya. This type of the order of family succession (having same names) is prevalent in the world. The names of the grand-father and great grand-fathers are given again to sons and grandsons. Accordingly the author, Śivayogi Śivācārya became well known by the same of his great grand-father.

Śrī Maritoṇṭadārya who wrote a commentary in Sanskrit called Tattvapradīpikā on Śrī Siddhānta-śikhāmaṇi has said in the beginning of the work as – "Here at the advent of the Kali age, Śrī Revaṇasiddhe-śvara, who is well known as Śrī Reṇukagaṇeśvara taught Vīraśaiva-śāstra to the pitcher-born sage (Agastya). Thereafter a Maheśvara (Jaṅgama) by name Śivayogīśvara, one with mastery over the Nigama (Veda) and Āgama, as mentally conceived by him. This 'Maṅgala' is meant for teaching his disciples without any impediment that dialogue

between Reṇuka and Agastya." Through this preamble, it is propounded that the author Śivayogi Śivācārya belonged to lineage of Sholāpura Siddharāmeśvara, who was born by the power of the boon granted by Revaṇasiddheśvara.

Here this should be attentively understood – There is a well known city called Sholāpur in the Mahārāṣṭra state. There lived a couple, Mudda-gouda and Suggaladevi. It was at their age of sixty years, a son called Siddharāmeśvara was born to them through the power of a special blessings of a Vīraśaiva Ācārya by name Śrī Revaṇasiddheśvara. Later he (Siddharāmeśvara) became well known by the name Siddharāma-Śivayogin (in 1200 A.D.). He wrote free verses containing glimpses of his (religious and spiritual) experiences. They are now known as 'Siddharāmeśvara Vacanagaḷu'. Śrī Maritoṇṭadārya (1700 A.D.), while commenting on Śrī Siddhāntaśikhāmaṇi, noticed the name 'Muddadeva' in the author's tradition and decided that he was Muddegouda, the father of aforesaid Siddharāmeśvara. Then in the commentary on the stanza "Tasyāsīnnandanaḥ, etc.," he says that "he in the sense of 'Muddadeva', had a son called Siddhanātha, i.e., the one who had the other name as Siddharāmeśvara; this is the meaning." Thus having commented on Siddhanātha as Siddharāmeśvara, he has said by way of commenting on the stanza, "Tasya Vīraśivācāryaśikhāratnasya, etc., as – "There was a son (Kumāra) of Siddhanāthācārya called Śivayogin, who was like a moon to the ocean (causing it swell)." Thus having understood Śivayogi Śivācārya as the

son of Siddhanātha having the name Siddharāmeśvara, he has propounded Śivayogi Śivācārya as born in the family of Siddharāmeśvara.

Thus according to the statements of Maritoṇṭadārya, it is implied that the date of Śrī Siddhānta-śikhāmaṇi would be later than Siddharāmeśvara, Basaveśvara, etc., who belonged to 12th century A.D. But the Vīraśaiva scholars are of the view that the conclusion of Maritoṇṭadārya regarding the date and tradition of the author cannot stand on scrutiny.

In that context, Dr. Ja.Ca.Ni. has opined – "It is not possible to accept, according to the statement of Maritoṇṭadārya, that Siddhanātha, the son of Muddadeva himself as Siddharāmeśvara and that his son was Śivayogi Śivācārya, because Siddharāmeśvara of Sholāpur was unmarried. How can there be a son without marriage? If Siddharāmeśvara himself was the father of Śivayogi Śivācārya, Śivayogi Śivācārya would have called the name of his father as 'Siddharāma' but not as 'Siddhanātha'. There would not have been even the slightest metrical error. It was possible to say 'तस्यासीन्नन्दनः शान्तः सिद्धरामाभिधः शुचिः' instead of saying 'तस्यासीन्नन्दनः शान्तः सिद्धनाथाभिधः शुचिः' (without any metrical error). Further the name of the father of Sholāpur Siddharāma was 'Muddagouda' but not 'Muddadeva'. Hence, it is not at all proper to say like that by the semblance of similarity of names. If the Ācārya who has been well known as Śivayogin, was himself Siddharāmeśvara, he is said to be great grandfather only. Then that is also not tenable, because Śivayogi Śivācārya would not have told

'Ālokya Śaivatantrāṇi', but instead he would have said that he has consulted the 'Vacanaśāstra' of his great grand father. But he has not said so. Hence the original, person of the family (tradition) who was well known as Śivayogin was not Sholāpur Siddharāmeśvara. Thus it is possible to decide that this Śivayogi Śivācārya, the author of Śrī Siddhāntaśikhāmaṇi, was earlier to Siddharāmeśvara, Basaveśvara, etc., on the ground that he refers to Śaivāgamas and Purāṇas at the commencement of the work without referring to Vacana śāstra."

Further Śrī Śivayogi Śivācārya does not mention the name of the place or of the mothers in the family-creaper. Hence it is possible to assume that the family succession here has not been of the householders but of the succession of Ācāryas (Gurus) belonging to the higher order of life (sanyāsa). In addition to that – it is said –

"By him (Śivayogin) the ancient-most devotion to Śiva was endowed with protection, as he was the Sun to the great darkness in the form of the opposite schools such as Bauddha, etc."

It is known from this stanza that during the time of Śivayogi Śivācārya, there was the prevalence of the anti-vedic religions such as Bauddha, etc. and that in order to refute them only, this work has been written. There was no prevalence of Bauddhamata in the Karnāṭaka region during the time of Siddharāma, Basaveśvara, etc. Hence there is no difficulty in saying that this poet (author) was earlier in time than the time of Siddharāma, Basaveśvara, etc.

Pandit N.R. Karibasavaśāstrin, the court-scholar of Mysore state, has said – "Śivayogi Śivācārya, the author of this work (Siddhānta-Śikhāmaṇi) has told about his family heritage. What was his date? What was his country? These are not clearly known. There is no strong authority in saying that he was a scion of the family of Sholāpur Siddharāmeśvara. Yet this work is prior to Basava, etc." Having said this he has expressed his opinion by pointing out the impropriety of the aforesaid opinion of Maritoṇṭadārya.

ग्रन्थकालनिर्णये श्रीदासगुप्तानामनवधानता

सिद्धान्तशिखामणेः कालनिरूपणावसरे डॉ० एस्० एन्० दासगुप्त-महाभागाः – "सिद्धान्तशिखामणौ बसवेश्वरस्योल्लेखो वर्तते, श्रीपतिश्च स्वकीयश्रीकरभाष्ये सिद्धान्तशिखामणिं प्रमाणत्वेनोल्लिखितवान् । अतः सिद्धान्तशिखामणिर्बसवेश्वरादनन्तरं श्रीपतेश्च प्राग् निर्मितः स्यात्"[16] इति तर्कद्वयं समुपस्थापितवन्तः। तयोर्मध्ये श्रीपतिः श्रीकरभाष्ये सिद्धान्त-शिखामणेः श्लोकान् प्रमाणत्वेनोल्लिखितवानित्ययं ग्रन्थः श्रीपतेरपि प्राक्तन इति तर्कस्य सत्यत्वेऽपि सिद्धान्तशिखामणौ बसवेश्वरस्योल्लेखो वर्तते, अतोऽयं बसवेश्वरादर्वाचीन इति तर्कस्तु प्रमादपूर्णः प्रतिभाति । तथाहि श्रीदासगुप्ताः – "शिवनिन्दकस्य वध आवश्यक इति बसवेश्वर-विचारः सिद्धान्तशिखामणावुल्लिखितः"[17] इत्युक्त्वा तत्प्रमाणत्वेन – अथ वीरभद्राचार-बसवेश्वराचारं सूचयन् भक्ताचारभेदं प्रतिपादयति –

शिवनिन्दाकरं दृष्ट्वा घातयेदथवा शपेत् ।
स्थानं वा तत् परित्यज्य गच्छेद् यद्यक्षमो भवेत् ॥[18]

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16. A History of Indian Philosophy, vol.5, p.44.
17. तत्रैव, p.45.
18. सि.शि. 9.36.

इति सिद्धान्तशिखामणेरंशमुदाहृतवन्तः । उद्धृतांशे बसवेश्वरस्योल्लेखो न मूलग्रन्थेऽस्ति किन्तु टीकाकारस्य श्रीमरितोण्टदार्यस्यावतरणिकायां वर्तते ।

अत्रेदमवधेयम्-उपर्युक्त-श्लोके वीरशैवाभिमतः[19] पञ्चाचारान्तर्गतो गणाचारस्वरूप उपवर्णितः, अर्थाच्छिवभक्तो यदि सक्षमस्तर्हि शिवनिन्दको दृष्टश्चेत् तं शपेदथवा घातयेत् । शिवभक्तेन न कदापि शिवनिन्दा श्रोतव्येति हि गणाचारस्वरूपमत्र निदर्शितम् । तत्र श्लोकस्यास्य व्याख्यानावसरे श्रीमरितोण्टदार्योऽवतरणिकायां श्रीवीरभद्रस्य श्रीबसवेश्वरस्य च नाम दृष्टान्तत्वेनोदाहृतवान् ।

अस्यायं भावः — यथा हि शिवापमानकारकं दक्षब्रह्मणो यागं दृष्ट्वा श्रीवीरभद्रस्तद्यागं तं च विनाशितवान्, यथा वा बिज्जलभूपते राजधान्यां कल्याणनगर्यां राजभटैः साकं शिवभक्तानां कलहे सञ्जाते सति तत्र राजभटैः क्रियमाणं बहूनां शिवभक्तानां हिंसाकृत्यं दृष्ट्वा तदसहमानः शिवभक्तो बसवेश्वरो बिज्जलभूपतेः प्रधानमन्त्रिपदं त्यक्त्वा बीजापुरमण्डलान्तर्गतसङ्गमक्षेत्रमगच्छत्, तथा शिवभक्तः सक्षमश्चेद् वीरभद्रवत् शिवनिन्दकं घातयेत्, यदि चाक्षमस्तर्हि श्रीबसवेश्वरवत् तत्स्थानं परित्यजेदिति गणाचारस्य दृष्टान्तत्वेन श्रीवीरभद्राचारः श्रीबसवेश्वराचारश्चोदाहृतः ।

तदेवं श्रीबसवेश्वरस्य नामोल्लेखः किं मूलग्रन्थेऽस्ति, उत टीकाकारकृतावतरणिकायामिति सम्यगपर्यालोच्यैव डॉ. एस्.एन्. दासगुप्तमहाभागस्य प्रतिपादनं दृष्ट्वा कथं वा पर्यालोचका न परिहसेयुः । अतः सिद्धान्तशिखामणिर्बसवेश्वरादर्वाचीन इति श्रीदासगुप्तवचनं प्रमाणशून्यं प्रमादपूर्णञ्चास्ति ।

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19. लिङ्गाचारः सदाचारः शिवाचारस्तथैव च ।
भृत्याचारो गणाचारः पञ्चाचाराः प्रकीर्तिताः ॥ (चन्द्रज्ञानागम क्रि.पा. 9.4)

एतदतिरिक्तं श्रीदासगुप्तानामपरोऽपि प्रमादः प्रदर्श्यते । श्रीबसवेश्वरः स्वबाल्यावस्थायां विशेषशिक्षणार्थं बिज्जलभूपतेः प्रधानमन्त्रिणः स्वमातुलस्य श्रीबलदेवस्यान्तिकमाजगामेतीतिहासो वर्तते । बिज्जलभूपस्य राजधानीत्वेन प्रसिद्धं कल्याणनगरं कर्णाटकप्रान्तस्य बीदरमण्डलेऽस्ति । एतदितिहासमपर्यालोच्यैव डॉ० एस्० एन्० दासगुप्तमहाभागाः – "श्रीबसवेश्वरो बाल्यावस्थायामेव स्वजन्मस्थानाद् 'बागेवाडी' तो बम्बईसमीपस्थं कल्याणनगरं जगाम, यत्र हि ख्रि० ११५७-११६७ पर्यन्तं बिज्जलभूपतेः प्रशासनमासीत्, पुनर्यत्र च श्रीबलदेवस्य रुग्णावस्थायां तत्स्थाने श्रीबसवेश्वरः प्रधानमन्त्रित्वेन नियुक्तोऽभूत्"[20] इति कल्याणनगरं बम्बईसमीपस्थमुपवर्णितवन्तः । बिज्जलभूपतेः शासनं बम्बई समीपस्थकल्याणनगर आसीदिति श्रीदासगुप्तवचनं श्रुत्वा कस्य वेतिहासज्ञस्य मनसि खेदो न सञ्जायेत । एवमेवान्यदर्शनेतिहासविषयेऽपि तेषां लेखनी कियत् तथ्यं प्रतिपादितवतीति तत्तत्सम्प्रदायविद्वांस एव जानन्तु । तस्मात् सिद्धान्तशिखामणेः कालविषये 'ग्रन्थोऽयं बसवेश्वरादर्वाचीनः' इति दासगुप्तोक्तिर्न स्वीकारार्हा ।

अपरञ्च –

प्रसादाद् देवताभक्तिः प्रसादो भक्तिसम्भवः ।
यथैवाङ्कुरतो बीजं बीजतो वा यथाङ्कुरः ॥[21]

'............. आप जिस पर प्रसन्न हैं, वही धन्य है, जग में पावन है; कूडलसंगमदेव ।' इत्यस्मिन् श्रीबसवेश्वरवचने प्रमाणत्वेनोदाहृतः संस्कृतश्लोकः सिद्धान्त-शिखामणेर्नवमपरिच्छेदस्यैकादशतमश्लोको वर्तते । तस्मात् सिद्धान्तशिखामणिर्बसवेश्वरात् प्राचीन इत्यत्रोपर्युक्तं श्रीबसवेश्वरस्य वचनमेव प्रबलं प्रमाणम् ।

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20. History of Indian Philosophy, Vol.V, p.42.
21. सि.शि. 9-11, 'प्रसादाद् देवताभिक्तिः' – a pathabheda for प्रसादादेव सा भक्तिः ।

अपि च श्रीदेवरदासिमय्य-बसवेश्वर-अक्कमहादेवी-अल्लमप्रभुदेव-प्रभृतीनां द्वादशशताब्दीयवीरशैववचनकाराणामुपरि सिद्धान्तशिखामणेः प्रभाव आसीदिति डॉ० ज० च० नि० महाभागाः सोदाहरणं प्रतिपादितवन्तः ।[22] तस्मात् सर्वविधपर्यालोचनेनेदं ज्ञायते यत् सिद्धान्तशिखामणिर्बसवेश्वरादिशरणयुगात् प्रागेव प्रमाणत्वेन प्रसिद्ध आसीदिति ।

Lack of due attention on the part of Śrī Dasagupta in deciding the date of the work

In the context of deciding the date of Śrī Siddhānta-Śikhāmaṇi, Dr. S.N. Dāsgupta has adduced two arguments as – "There is reference to Basaveśvara in Siddhānta-Śikhāmaṇi. Śrīpati Paṇḍita has mentioned Śrī Siddhānta-Śikhāmaṇi in his Śrīkarabhāṣya as an authority. Hence, Śrī Siddhānta-Śikhāmaṇi would have been composed after Basaveśvara and prior to Śrīpati. Between them (two arguments), the argument that Śrīpati has cited stanzas of Siddhānta-Śikhāmaṇi as authority leads to the thought that this work belonged to a time prior to even Śrīpati. Although this argument is true, the argument that since there is reference to Basaveśvara in Śrī Siddhānta Śikhāmaṇi, it is after the date of Basaveśvara, appears as something inadvertent. This is how Śrī Dāsgupta has said – "The killing of one who censures Śiva is necessary and it is regarded 'Basaveśvarācāra' as alluded to in Śrī Siddhānta Śikhāmaṇi." Having said this he has adduced the

22. मणिमुकुर प्रभा – अनुबन्ध, Dharwar 1976, p. 117-120.

following preamble and stanza as the authority for what he has said :

Then indicating Vīrabhadrācāra and Basaveśvarācāra, the author has propounded the following type of customary practice –

"On finding one who scandalises Śiva, one should either kill him or curse him (if one has that power). Or else, if one is incapable of doing it, one should go away from that place."

Thus he has cited a portion of Śrī Siddhānta-Śikhāmaṇi. It should be noted here that this portion of the citation is not found in the text of Śrī Siddhānta-Śikhāmaṇi, but found in the preamble to this stanza in the commentary of Śrī Maritoṇṭadārya.

Here this should be understood – In the above stanza, what is told is about Gaṇācāra accepted by Vīraśaivas as one of the five Ācāras (Pañcācāra). What it means is that if one is capable one should kill or curse the slanderer of Śiva (Śivadharma) provided he is a bad man. What is ordained is that the Śivabhakta should never hear the slandering of Śiva. This is the 'svarūpa' (nature) of Gaṇācāra. In commenting on this stanza Śrī Maritoṇṭadārya has cited the names of Vīrabhadra and Basaveśvara in the preamble to the stanza.

This is its import – Just as Śrī Vīrabhadra destroyed the sacrifice on observing it as performed by Dakṣabrahman with a view to insulting Śiva, and just as in the capital of king Bijjala, 'Kalyāṇanagarī', Basaveśvara, a great devotee of Śiva, discarded the

position of the Prime Minister under King Bijjala and went away to the holy centre 'Saṅgama' in the Bijapur District, due to his inability to witness the slaughter of the Śivabhaktas done by the soldiers, when the struggle was started by the Śivabhaktas against them, so should a Śivabhakta kill one who insults Śiva, if he is capable like Vīrabhadra, or should he go away from the place like Śrī Basaveśvara, if he is incapable of doing it. Thus he (Maritoṇṭadārya) has cited Śrī Vīrabhadrācāra and Śrī Basaveśvarācāra as illustrations.

How can the thinkers remain without subjecting Dr. Dāsagupta to ridicule on seeing his exposition without taking into account by him as to whether the citation of the name of Basaveśvara is in the original text or in the preamble to the stanza given by the commentator. Hence, the statement of Dr. Dāsgupta to the effect that Śrī Siddhānta Śikhāmaṇi is cronologically later than Śrī Basaveśvara, is without authority and inadvertent.

Apart from this another inadvetence of Dr. Dāsgupta is now exposed. The true historical account is that Śrī Basaveśvara, in this boyhood days, went to his maternal uncle Śrī Baladeva, who was then the Prime Minister of King Bijjala, for pursuing his special studies. The Kalyāṇanagara, well known as the capital of King Bijjala, is situated in the Bidar district of Karnāṭaka state. Without knowing this historical (geographical) truth, Dr. S.N. Dāsgupta wrote – "In his boyhood days Śrī Basaveśvara left his birth place Bāgewāḍi and went to Kalyāṇanagara,

which is near Mumbai (Bombay), wherein the rule of Bijjala lasted for 10 years from 1157 to 1167 A.D., and wherein he was appointed as the Prime Minister in the place of Śrī Baladeva due to the latter's ill-health." Thus Dr. Dāsgupta has said that Kalyāṇanagara (of Bijjala) was near Bombay. On hearing (coming to know) from the statement of Dr. Dāsgupta that the rule of King Bijjala was from Kalyāṇanagara near Bombay, which scholar of history does not get mentally depressed ? Similarly, the scholars of the traditions of other Darśanas are themselves should know (realise) as to how much of his (Dr. Dāsgupta's) pen records the truth about their respective Darśanas. Hence, the statement of Dr. Dāsgupta regarding the date of Śrī Siddhānta-Śikhāmaṇi as later than Basaveśvara, is not at all acceptable.

Apart from that – The following stanza of the work (Śrī Siddhānta Śikhāmaṇi), viz., Prasādāt, etc., which means – "Devotion to God (Śiva) is by virtue of his grace and the grace (of Śiva) is by virtue of devotion; it is just like the statement that the seed is by virtue of the sprout and the sprout is by virtue of the seed." [This is Bījāṅkuranyāya, the maxim of Bīja and Aṅkura]. The particular 'vacana' of Basaveśvara meaning, "he on whom you are pleased is the blessed and sacred one" has quoted this Sanskrit stanza and this stanza is the eleventh in the ninth chapter of Śrī Siddhānta-Śikhāmaṇi. Hence, as regards what is said above – that Śrī Siddhānta Śikhāmaṇi was prior to Basaveśvara, this 'Vacana' of Basaveśvara is itself the strong evidence.

Further, Dr. Ja. Ca. Ni. has shown with examples that there was the influence of Śrī Siddhānta Śikhāmaṇi on Devara Dāsimayya, Basaveśvara, Akkamahādevi, Allamaprabhu and other Vīraśaiva authors of 'varaṇas' belonging to 12th century A.D. It is conclusively known through all this enquiry that Śrī Siddhānta Śikhāmaṇi was well known much prior to the age of the Śaraṇas, Basaveśvara, etc.

श्रीकरभाष्यात् सिद्धान्तशिखामणेः प्राचीनत्वम्

ननु सिद्धान्तशिखामणिर्बसवेश्वरात् प्राचीन इति तु निश्चितम्, किन्तु ततः कियत् प्राचीनमिति जिज्ञासायामुच्यते । तत्रभवन्तः श्रीपतिपण्डिताराध्यभगवत्पादाः श्रीकरभाष्ये – "पवित्रं ते"[23] इति ऋग्वेदमन्त्रस्य –

ऋगित्याह पवित्रं ते विततं ब्रह्मणस्पते ।
तस्मात् पवित्रं तल्लिङ्गं धार्यं शैवमनामयम् ॥
....
दीक्षया रहितः साक्षान्नाप्नुयाल्लिङ्गमुत्तमम् ॥[24]

इति सिद्धान्तशिखामणौ श्रीरेणुकाचार्येण लिङ्गधारणपरत्वेन निर्देशात्[25] इत्याद्यनेकस्थलेषु सिद्धान्तशिखामणेः श्लोकान् सादरं प्रमाणत्वेनोपस्थापितवन्तः । एतेन श्रीपतेरपि प्रागयं ग्रन्थः प्रामाणिकत्वेन प्रसिद्ध आसीदिति सुनिश्चितम् ।

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23. ऋ.वे. 9.83.1.
24. सि.शि. 6. 59-61.
25. ब्र.सू. श्रीकर. (1.1.21).

श्रीपतिपण्डिताराध्यस्य कालविषये कश्चन विवादो वर्तते । तदेवात्र संक्षेपेण प्रस्तूयते । श्रीकरभाष्ये तत्र तत्र नीलकण्ठ[26]-भट्टभास्कर[27]-श्रीकण्ठ-रामानुजादीनां नामग्रहणपूर्वकं तदीयसिद्धान्तानामभिमतत्वस्यानभिमतत्वस्य च प्रतिपादितत्वादयं श्रीपतिरेतेभ्योऽर्वाचीन इति ज्ञायते ।

तत्र श्रीनीलकण्ठस्य समयावधारणे साधनाऽनुपलब्ध्या तस्यातीवप्राचीनत्वमङ्गीक्रियते । श्रीभट्टभास्करस्य सिद्धान्तः कुसुमाञ्जलिकारेण ख्रि० ९८० तमाब्दीयेनोदयनाचार्येण विमर्शित इति श्रीभास्करस्य समयः ख्रि० ९०० तमाब्द इति डॉ० सर्वपल्लिराधाकृष्णन् महोदयाः कथयन्ति ।[28] तैरेव श्रीरामानुजस्य समयः ख्रि० १०२७ तमाब्द इति निरूपितम् ॥[29]

चिदरेमठस्य श्रीवीरभद्रशर्ममहोदयाः श्रीकण्ठाचार्यकालोऽपि ख्रि० १०६४ तमाब्द इति समर्थयन्ति ।[30] तदेवं श्रीकण्ठ-नीलकण्ठ-भट्टभास्कर-रामानुजादिभ्योऽर्वाचीनस्य श्रीपतिपण्डिताराध्यस्य कः समय स्यादिति जिज्ञासायां श्री टी० एस्० नारायणशास्त्रिमहाभागाः प्राचीनशिलाशासनाधारेण श्रीपतेः कालः ख्रि० १०७२ तमाब्द इति निर्णीतवन्तः ।[31] आचार्यबलदेवोपाध्यायमहोदया अपि श्रीपतेः कालः ख्रि० १०६० इति

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26. "नीलकण्ठभगवत्पाद-भट्टभास्कर-घण्टानाथ-ज्योतिर्नाथादिपूर्वाचार्यैः कृतं छान्दोग्यभाष्यम्" (ब्र.सू. श्रीकर. 1.1.21).
27. अत्र शिवाग्रगण्य श्रीकण्ठशिवाराध्यकृत-ब्रह्मसूत्रमीमांसाभाष्ये विशिष्टाद्वैतं स्वाभिप्रेतत्वेन प्रसाधितम् (ब्र.सू. श्रीकर. 2.1.22).
28. Indian philosophy, vol.2, p.670, Pub. by D.R. Bhagi, Bombay (1977), p.670.
29. Ibid., p.665.
30. Indian Philosophy, Pub. by D.R. Bhagi, Bombay 1977, p.665
31. Indian Review, Vol.16, May 1915 N.5.

निरूपितवन्तः ।[32] तदेतावता श्रीकरभाष्यस्य समयः खि० एकादशशततमाब्दीति निश्चीयते ।

The date of Śrī Siddhānta Śikhāmaṇi is prior to Śrīkarabhāṣya

It is certain that Śrī Siddhānta-Śikhāmaṇi is prior to Basaveśvara; but as regards how far it was prior to him ? This is told here. In his Śrīkarabhāṣya, His Holiness Śrīpati Paṇḍitārādhya has quoted with great regard the stanzas of Śrī Siddhānta Śikhāmaṇi as the authority in many places apart from the following stanza referring to the Ṛgveda Mantra, 'Pavitram te, etc.,' – This Mantra has been cited by Śrī Reṇukācārya as in favour of 'Liṅgadhāraṇa' –

"'Pavitram te vitatam Brahmaṇaspate' (O Brahmaṇaspati ! Your Liṅga is sacred and all-pervasive) – says the Ṛgveda. Hence, the Śivaliṅga is sacred and without defects; it should be borne (on the body). [By 'Brahman' the Liṅga is meant. The 'Lord of Brahman' means Īśvara. That Liṅga is well known as sacred. By its association, the body is pure. He who has a body unbaked (by Dīkṣā granting the Iṣṭaliṅga) is, indeed, ignorant. He is immature as he has not undergone any purificatory process (Dīkṣā)]. He who is without Dīkṣā should not actually get that Supreme Liṅga." It is again decidedly said on this ground, that this work

32. भारतीय दर्शनम्, Chaukhamba Orientalia, 1976, p.469.

was already well known as an authoritative record much before the time of Śrīpati also.

There is controversy as regards the date of Śrīpati Paṇḍitārādhya. The same is here presented in brief. Since Śrīpati has referred to the views of Nīlakaṇṭha, Bhaṭṭabhāskara, Śrīkaṇṭha, Rāmānuja, etc., here and there by taking their names and has discussed and propounded as to how far their doctrines are acceptable or not acceptable, it is known that Śrīpati was chronologically later than those thinkers.

Therein due to the fact that the grounds for deciding the date of Śrī Nīlakaṇṭha are not available, greater priority of him is accepted. On the ground that the doctrine of Śrī Bhaṭṭabhāskara is critically evaluated by the author of Kusumāñjali (Nyāya-Kusumāñjali), Udayanācārya, belonging to 980 A.D., Dr. Sarvapalli Rādhākriṣṇan has said that he belonged 900 A.D. He himself has told that the date of Śrī Rāmānuja was 1027 A.D.

Śrī Cidaremaṭham Śrī Vīrabhadra Śarman, has established that the date of Śrīkaṇṭhācārya was 1064 A.D. Thus if we ponder over the thought as to what was the date of Śrīpati Paṇḍitārādhya who was chronologically later than Śrīkaṇṭha, Nīlakaṇṭha, Bhaṭṭabhāskara, Rāmānuja, etc., it comes to our notice that Śrī T.S. Nārāyaṇaśāstrin has decided that the date of Śrīpati was 1060 A.D. on the basis of the evidence of the ancient inscriptions. With these facts in the background, it is decided that the date of Śrīkarabhāṣya was eleventh century A.D.

सी० हयवदनरावमहोदयस्य भ्रमनिरासः

तत्र बेङ्गलोरनिवासिनो मध्वमतानुयायिनः सी० हयवदनरावमहोदयाः श्रीकरभाष्ये – "मध्वाद्वैतक्षपणकतार्किकादयः[33] (तार्किकादिभिः) जीवानां विभुत्वाङ्गीकारात् तन्निरासार्थमेतदधिकरणप्रारम्भः"[34] इत्यत्र मध्वशब्दं दृष्ट्वा श्रीकरभाष्यं मध्वाचार्यादर्वाचीनमिति साधयन्ति ।[35] तदयुक्तम्, यतो ह्यत्रत्यो मध्वशब्दः प्रक्षिप्त एव । तथाहि – श्रीपतिपण्डिताराध्याः "उत्क्रान्तिगत्यागतीनाम्"[36] इत्यस्य बादरायणसूत्रस्य भाष्यलेखनावसरे जीवात्मनो व्यापकत्वे तस्योत्क्रन्तिगत्यागतीनां सम्भवाभावदात्मनोऽणुत्वमेव स्वीकर्तव्यमिति सिद्धान्तयितुमात्मनो विभुत्ववादिनां मतं निरस्तम् । तत्राद्वैततार्किकादिभिरात्मनो विभुत्वाङ्गीकारेण तेषां निरास्यत्वसम्भवेऽपि मध्वस्य तदसम्भवः, तत्राप्यात्मनोऽणुत्वस्वीकारात् । तदुक्तं मध्वाचार्यैरेव – "हेतूनां सकाशादणुरेव"[37] इति, "अणोरपि जीवस्य सर्वशरीरव्याप्तिर्युज्यते, यथा हरिचन्दनविप्लुष एकदेशपतितायाः सर्वशरीरव्याप्तिः"[38] इति च ।

तस्मात् – "मध्वाद्वैतक्षपणकतार्किकादयः (दिभिः) जीवानां विभुत्वाङ्गीकारात् तन्निरासार्थमेतदधिकरणप्रारम्भः" इत्यस्मिन् श्रीपतिपण्डिताराध्यवचने विद्यमानो मध्वशब्दोऽप्रासङ्गिकोऽसमञ्जसश्चेति तस्य

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33. Here the reading in 'Trtiyanta' (instrumental case) is better than the reading in 'Prathamanta' (nominative case).
34. ब्र.सू. श्रीकरभा., 2.3.18.
35. The Introduction in English to Śrīkarabhāṣya, Ed. Hayavadana Rao, Bangalore Press, 1936, p.94-98.
36. ब्र.सू. श्रीकरभा. 2.3.18.
37. ब्र.सू. पूर्णप्रज्ञभाष्य, 2.3.20.
38. Ibid., 2.3.24.

प्रक्षिप्तत्वं सुलभवेद्यमेव । एवमेवान्यत्र तत्र तत्र श्रीकरभाष्ये[39] विद्यमानो मध्वशब्दः प्रक्षिप्त इत्येव पर्यवस्यति ।

अपरञ्च, श्रीकरभाष्यस्य मातृकारूपेषु लिखितपुस्तकेषु मध्वपदं न कुत्रापि दृश्यत इति श्री एम्० जी० नञ्जुण्डाराध्यमहोदयाः प्रतिपादयन्ति ।[40]

किञ्च, चिदरेमठस्य श्रीवीरभद्रशर्ममहोदयाः – "शङ्कर-रामानुजभाष्यवाक्यानि यथा श्रीकरभाष्ये यथामूलं दृश्यन्ते, न तथा मध्वभाष्यवाक्यमेकमप्युपलभ्यते । अत्र भाष्ये दृश्यमानेऽपि द्वैतखण्डने न तन्मध्वाचार्यमतमित्येव परिगण्यते, किन्तु प्राचीनद्वैतमित्येवावगन्तव्यम्"[41] इति श्रीकरभाष्यस्थमध्वशब्दस्य प्रक्षिप्तत्वमेव समर्थयन्ति ।

अपि च, श्रीमध्वाचार्यः, ख्रि० १२ तमशताब्दीय इति डॉ० सर्वपल्लिराधाकृष्णन्महोदयाः[42] प्रतिपादयन्ति इति श्रीपतेर्मध्वादर्वाचीनत्वं सम्भवति । टी० एस्० नारायणशास्त्रिणोऽपि श्रीमध्वाचार्यस्य श्रीपतेरर्वाचीनत्वं कथयन्ति ।[43]

तदेवं श्रीकरभाष्यस्य ख्रि० ११ तमशताब्दीभवत्वनिश्चयेन श्रीकरभाष्ये प्रमाणत्वेनोदाहृतः सिद्धान्तशिखामणिस्ततोऽपि प्राचीन इति निर्णीयते ।

Removal of the confusion created by C. Hayavadana Rao

Dr. Hayavadana Rao, a follower of the Madhva faith, residing in Bangalore, would try to prove that the

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39. ब्र.सू. श्रीकरभा., 2.2.41, 2.3.40.
40. Ibid.
41. भूमिका of श्रीकरभा., Mys.University Publication, 1977, p.121.
42. Indian philosophy, Vol.II, p.738 (Radhakrsnan).
43. The Indian Review, Vol.16, May 1915 N.5.

Śrīkarabhāṣya was chronologically later than Madhvācārya, on finding the word Madhva in the sentence "Madhvādvaita-kṣapaṇaka-tārkikādibhiḥ jīvānāṁ vibutvāṅgīkārāt tannirāsārthametādhikaraṇārambhaḥ" [Since the Madhva, Advaita, Kṣapaṇaka, Tārkikas, etc., have accepted Jīvas as Vibhu, this Adhikaraṇa comes here to refute it]. This is not tenable because the word Madhva is here an interpolation. This is to say that Śrīpatipaṇḍitārādhya has rejected the view of advocates of the Ātman's all pervasiveness (vibhutva) in order to establish the 'Siddhānta' that the 'Aṇutva' should be accepted in the case of the Ātman, because its rising, going, coming, etc., are not possible. This is done by way of writing Bhāṣya on the Bādarāyaṇa sūtra, viz., "Utkrāntigatyāgatīnām." Although there is the possibility of refuting the view of Advaita, Tarkika, etc., because they advocate 'all-pervasiveness' of Ātman, there is no such a situation in the case of Madhva because he, too, has accepted 'Aṇutva' in the case of Ātman. So it is said by Śrī Madhvācārya – "Aṇorapi jīvasya, etc." This means – "Although the Jīva is 'Aṇu', its pervasion of the entire body is tenable, just as the drops of the red sandal paste would pervade the entire body although it falls in one place of the body."

Hence, in the statement of Śrīpati Paṇḍitārādhya, viz., "Madhvādvaita, etc.," the very use of the name 'Madhva' is irrelevant and improper; its intropolation can be easily assumed. In the same way, the accurance of the name 'Madhva' should be also taken as an interpolation.

Yet further, Śrī M.G. Nañjuṇḍārādhya has said that the name 'Madhva' does not occur in any of the manuscripts which happened to be the original 'mātṛkas'.

Still further, Śrī Cidaremaṭham Vīrabhadra Śarma, has substantiated the view that the use of Madhva's name is an interpolation by saying – "Just as the statements of the Bhāṣyas of Śaṅkara and Rāmānuja are as per their original sources, so are not the statements of the Madhvabhāṣya. Although the refution of Dvaita in the Bhāṣya (Śrīkara-bhāṣya), it is not taken as the view of Śrī Madhvācārya. It should be understood as an ancient Dvaita view."

Another point is that Dr. Sarvapalli Rādhākrisṇan has said that Śrī Madhvācārya belonged to the 12th century A.D. Through this it can be decided that Śrī Madhvācārya was later than Śrīpati. T.S. Nārāyaṇaśāstrin speaks of Śrī Madhvācārya as later than Śrīpati.

Thus it is decided that Śrī Siddhānta Śikhāmaṇi, which is quoted as an authority in Śrīkarabhāṣya, was much prior to the latter.

श्रीकण्ठभाष्यात् सिद्धान्तशिखामणेः प्राचीनत्वम्

श्रीकण्ठविरचिते ब्रह्मसूत्रश्रीकण्ठभाष्ये 'अविभागेन दृष्टत्वात्'[44] इत्यत्र 'मुक्तः शिवसमो भवेत्'[45] इति सिद्धान्तशिखामणेरंशः प्रमाणत्वेनोदाहृतः ।

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44. ब्र.सू. 4.4.4. (श्रीकण्ठभा.)

45. सि.शि. 9.14

श्रीकण्ठस्य च समयः ख्रि० दशमशताब्दीतः पूर्वमेव प्रतिपादित इति ततोऽपि प्राचीनोऽयं सिद्धान्तशिखामणिरित्यवधार्यते ।

अपरञ्च, डा० ज० च० नि० महाभागाः – "ग्रन्थकाराः शिवयोगिशिवाचार्याः ख्रि० अष्टमशताब्द्यां सालुहट्टि (सालोटगी) विद्यापीठे प्राचार्या आसन्निति श्रूयते । तदिदानीं बीजापुरमण्डलान्तर्गते 'इण्डी' नगरसमीपे विद्यते । तत्र शिवयोगीश्वरस्य समाधिरेको वर्तते" इति प्रतिपादयन्ति ।[46] एतेन सिद्धान्तशिखामणे रचनाकालोऽपि अष्टमशताब्दीति निश्चीयते ।

अपरञ्च, गुरुवंशकाव्ये, शिवतत्त्वरत्नाकरे च रेणुकभगवत्पादानामपरावतारिणा रेवणसिद्धाख्येन महायोगिनाऽऽद्यशङ्कराचार्याय चन्द्रमौलीश्वरलिङ्गं रत्नगर्भगणपतिं च प्रदत्ते इत्यैतिह्यं वर्तते । विषयममुं शिवयोगिशिवाचार्यो न जानाति । अन्यथा ईशानशिवगुरु-चतुर्मुखबोम्मरसादयो यथा स्वकीयेषु रेणुकचम्पू-रेवणसिद्धेश्वरपुराणादिषु श्रीरेणुकभगवत्पादानां लीलानिरूपणावसरे रेवणसिद्धमहायोगिनाऽऽद्यशङ्कराचार्याय चन्द्रमौलीश्वर-लिङ्गप्रदानविषयं प्रतिपादितवन्तस्तथा शिवयोगिशिवाचार्योऽपि सिद्धान्तशिखामणौ विषयममुं किमर्थं न लिखितवान् । अतः शिवयोगिशिवाचार्य आद्यशङ्कराचार्यादपि प्राचीन इत्यवधार्यते । एतेन सिद्धान्तशिखामणेः समयः ख्रि० अष्टमशताब्दात् प्राचीन इति निश्चीयते । किञ्च, प० श्रीकाशीनाथशास्त्रिणः –

"येन रक्षावती जाता शिवभक्तिः सनातनी ।
बौद्धादिप्रतिसिद्धान्तमहाध्वान्तांशुमालिना ॥"[47]

इत्यस्मिन् श्लोके शिवयोगिशिवाचार्यः स्वात्मानं बौद्धादिप्रतिद्वन्द्विभिः सनातनशिवभक्ते रक्षकं प्रतिपादितवान् । भरतखण्डे च

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46. Kannaḍa-pithika of Siddhānta-Śikhāmaṇiya Saundarya-darsana, p.10-12.

47. सि.शि. 1-23.

द्विसहस्रवर्षात् प्राग् बौद्धधर्मस्य प्रबलः प्रचार आसीदिति शिवयोगि-शिवाचार्यस्य तत्कृतसिद्धान्तशिखामणेश्च कालो द्विसहस्रवर्षप्राचीन इतीमामपि युक्तिं प्रदर्शयन्ति ।[48]

तदेवं सिद्धान्तशिखामणिर्द्विसहस्रवर्षात् प्राचीन इति संभाव्यमानत्वेऽपि ख्रि० अष्टमशताब्दात् प्राचीन इति तु निश्चप्रचमेवास्माकं प्रतिभाति ।

Chronologically prior is Śrī Siddhānta Śikhāmaṇi to Śrīkaṇṭha-bhāṣya

In the Śrīkaṇṭhabhāṣya on Brahmasūtras written by Śrīkaṇṭha, a portion of Śrī Siddhānta Śikhāmaṇi's stanza, 'Muktaḥ Śivasamo bhavet' is quoted as an authority under the sūtra 'Avibhāgena dṛṣṭatvāt' (4.4.4).

Since the date of Śrīkaṇṭha is said to be prior to 10th century A.D., it is decided that Śrī Siddhānta Śikhāmaṇi is chronologically prior to it.

Further, Dr. Ja.Ca.Ni. has told thus – "The author Śrī Śivayogi Śivācārya is heard to be a 'Prācārya' in the Sāloṭagī (Sāluhaṭṭi) during the eighth century A.D. That is now situated near 'Iṇḍi' in the Bijāpur district. Therein there is a 'samādhi' of Śivayogīśvara." On the basis of this it is decided that the date of composition of Siddhānta Śikhāmaṇi was 8th cent. A.D.

Further, in the Guruvaṁśakāvya and Śivatattvaratnākara, a historical account relating to the granting of Candramaulīśvara-liṅga and Ratnagarbha-Gaṇapati

48. प्रस्तावना to सिद्धान्तशिखामणि, Kasinatha Granthamala, Mysore, p.7.

by a great sage called Revaṇasiddha, a later incarnation of Reṇukabhagavatpāda, to Ādi-Śaṅkarācārya, is found. This account was not known to Śivayogi Śivācārya. Otherwise why Śivayogi Śivācārya did not write about this, like Īśana-Śivaguru, Caturmukha-Bommarara, etc., who, in their Reṇukacampū, Revaṇasiddheśvara-purāṇa, etc., have propounded the account relating to the granting of Candramaulīśvara-Liṅga by Revaṇasiddheśvara to Ādi-Śaṅkarācārya, in the context of describing his 'Līlā' ? Hence, it is decided that Śiva-yogi Śivācārya was chronologically prior to Śaṅkarācārya. Through this, it can be decided that the date of Śrī Siddhānta Śikhāmaṇi was prior to 8th century A.D. Further, Paṇḍit Kāśīnātha-śāstrin has propounded that Śivayogi Śivācārya has claimed that he was the protector of the time-ridden 'Śivabhakti' from the hands of the opponents, Bauddha, etc., in the Śloka 'Yena rakṣāvatī jātā, etc.', which means –

"(Śivayogin was the one) by whom the ancient most devotion to Śiva was endowed with protection as he was the Sun to the great darkness in the form of the opposite schoots such as Bauddha, etc." On the ground that the propagation of Bauddha-dharma was going on strongly two thousand years ago, the date of Śrī Śivayogi Śivācārya was also two thousand years ago. This is another 'yukti' (argument) presented by Śrī. Kāśīnātha Śāstrin.

Thus, although it is possible to say that Śrī Siddhānta Śikhāmaṇi existed two thousand years back, it occurs to us that it was certainly earlier to 8th century A.D.

शिवयोगिशिवाचार्यस्य देशविचारः

शिवयोगिशिवाचार्यः सिद्धान्तशिखामणौ कुत्रापि स्वदेशस्य नाम नोल्लिखितवान् । अथापि स्वपितामहो मुद्ददेव इति कथनेनाऽयं कर्नाटक-देशीय इति प० श्रीकाशीनाथशास्त्रिणामाशयः । ते कथयन्ति-मुद्दशब्दः कन्नडभाषाया वर्तते । कन्नडभाषायामस्यार्थः 'प्रीतिः' इति भवति । ईदृशं कन्नडशब्दमेव 'मुदं ददातीति मुद्दः' इति व्युत्पाद्य –

मुद्दानात् सर्वजन्तूनां प्रणतानां प्रबोधतः ।
मुद्ददेवेति विख्यातसमाख्या यस्य विश्रुता ॥[49]

इति प्रतिपादितत्वादयं कर्णाटकदेशीय इति ज्ञायते ।[50]

The Date of Śivayogi Śivācārya

No-where in the Siddhānta-Śikhāmaṇi Śivayogi Śivācārya has referred to his native country. Still the statement that his great grand father was Muddadeva, prompts Śrī Kāśīnātha-śāstrin to say that he belonged to Karnāṭaka. As he says, the word 'Mudda' comes in Kannaḍa language. Its meaning in Kannaḍa is 'affection'. In this manner, giving the etymology as 'mudam dadāti it muddaḥ', Śivayogi says –

"Due to his giving delight to all the creatures and illumining the minds of those who bow to him, he became widely known as Muddadeva."

As it is propounded in this manner, it is known that he belonged to Karnāṭaka.

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49. Si.Si. 1.16.
50. Prastavana to S.S., p.7., Kasinatha Sastri Granthamala.

सिद्धान्तशिखामणेर्मातृकाः

तत्र तावद् धारवाडनगरस्थ-कर्नाटकविश्वविद्यालयस्य कन्नडाध्ययन-पीठस्थहस्तलेखभाण्डागारे सिद्धान्तशिखामणेः पञ्च तालपत्रीयहस्तलेखाः सन्ति। तेषां क्रामाङ्काः १५०७, १५६०, २३४१, २३७७, २४६८ इति सन्ति। एतेषु २४६८ संख्यात्मकस्तेलुगुलिप्यात्मको वर्तते। अन्ये च सर्वे हस्तलेखाः कन्नडलिप्यात्मकाः सन्ति। कन्नडलिप्यात्मकेषु हस्तलेखेषु २३७७ संख्याको हस्तलेखः कन्नडटीकायुक्तश्च वर्तते।

कर्णाटकविश्वविद्यालयस्यैव कन्नडानुसन्धानसंस्थायां तालपत्रात्मक एकः सिद्धान्तशिखामणिर्वर्तते। तस्य क्रमाङ्कः २९४ इति वर्तते। एते सर्वेऽस्माभिर्विलोकिताः सन्ति।

मद्रपुर्याः 'गवर्नमेण्ट ओरियण्टल म्यान्युस्क्रिप्ट्स् लाइब्रेरी' इत्यस्य तालपत्रीयहस्तप्रतिग्रन्थसूच्यवलोकनेन ज्ञायते यत्तत्र वाल्यूम १०, बुक नं० ५११९, ५१२०; वाल्यूम ९, बुक नं० ५५५१ इति त्रयः सिद्धान्त-शिखामणेस्तालपत्रीयहस्तलेखाः सन्ति। ते सर्वे तेलुगुलिप्यात्मका वर्तन्ते।

The original Manuscripts of Siddhānta Śikhāmaṇi

There are five palm-leaf manuscripts of Siddhānta Śikhāmaṇi in the Manuscripts library in the Kannaḍa Adhyayana Pīṭha of the Karnatak University at Dharwad. The numbers given to them are 1507, 1560, 2341, 2377 and 2468. Among these, the manuscript numbered 2468, is in Telugu script. The rest of the four manuscripts are in Kannaḍa script. Among those that are in Kannaḍa script, the manuscript numbered 2377 is endowed with a gloss in Kannaḍa.

In the Kannaḍa Research Institute of the Karnataka University itself there is a palm leaf text of

Siddhānta Śikhāmaṇi. Its number is 294. All these are gone through by us.

It is known on consulting the index of palm-leaf manuscripts that the volume-10, Manuscripts numbered 5119, 5120 and the Volume 9, manuscript numbered 5551, that these three are the palm-leaf manuscripts of Siddhāntaśikhāmaṇi. All of these are in Telugu script.

सिद्धान्तशिखामणेः संस्कृत-प्राकृतटीकाकाराः

सिद्धान्तशिखामणेष्टीकाकारेषु पद-वाक्यप्रमाणपारावारधुरीणश्रीमरितोण्टदार्यमहाभागाः सर्वप्रथमाः। एते खि० सप्तदशशततमाब्द्यामासन्निति ज्ञायते।[51] एतैर्महाभागैर्देववाण्यां तत्त्वप्रदीपिकाख्या व्याख्या विरचिता। अनया व्याख्यया युक्तः सिद्धान्तशिखामणिः प्रथमतः कन्नडाक्षरेषु मैसूरनगरनिवासिना स्व० वै० वीरसंगप्पमहोदयेन प्रकाशितः। तदनु च सोल्लापुरस्य स्व० वारदमल्लप्पमहाभागा अमुमेव ग्रन्थं भागद्वये देवनागराक्षरेण खि० १९०५ तमाब्दे प्रकाशितवन्तः।

श्रीवीरणाराध्यपौत्रः सिद्धय्यस्य च पुत्रः सोसलेरेवणाराध्यः खि० १७ तमाब्द्यां सिद्धान्तशिखामणेः 'सिद्धार्थबोधिनी' इत्याख्यां कन्नड-व्याख्यां विरचयामास।

मैसूरमहाराजस्याऽऽस्थानविद्वांसो लिं० एन्० आर्० करिबसवशास्त्रिणः सिद्धान्तशिखामणेस्तात्पर्यदीपिकाख्यां कन्नडव्याख्यां कृतवन्तः। तट्टीकायुक्तः सिद्धान्तशिखामणिर्मैसूरनगरे खि० १९१९ तमाब्दे प्रथम-मुद्रणम्, खि० १९२१ तमाब्दे च द्वितीयमुद्रणमवाप।

लिं० प० श्रीकाशीनाथशास्त्रिमहाभागाः सिद्धान्तशिखामणिं भाव-प्रकाशाख्यया कन्नडव्याख्यया सनाथीकृत्य मैसूरनगरे श्रीपञ्चाचार्य-

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51. वीरशैवानन्दचन्द्रिका, भूमिका, p.3.

विद्युन्मुद्रणालयतः प्रकटितवन्तः । सोऽयं लोकप्रियतया ख्रि० १९७२ तमाब्दं यावत् पञ्चवारं पुनर्मुद्रितोऽस्ति ।

मैसूरनगरनिवासी श्री० एम्० एल्० नागण्णमहोदयो मरितोण्ट-दार्यविरचिततत्त्वप्रदीपिकाख्याया व्याख्यायाः कन्नडानुवादं कृत्वा सिद्धान्त शिखामणिं कन्नडलिप्यां ख्रि० १९५९ तमाब्दे प्रकाशयामास ।

साहित्यपारावारीणा डॉ० ज० च० नि० महाभागाः सिद्धान्त-शिखामणेः समग्रान् श्लोकान् कन्नडभाषायां पद्यरूपेणानूदितवन्तः । सोऽयं ग्रन्थः 'मणिमुकुर' इति नाम्ना प्रसिद्धोऽस्ति । एतदतिरिक्तमेभिः 'जीवनसिद्धान्त' इति नाम्ना षट्सु संपुटेषु सिद्धान्तशिखामणेः प्रतिपाद्य-विषयाः कन्नडभाषायां सुदीर्घमालोचिताः । ग्रन्थोऽयं १९६९-१९७० तमाब्दे निडुमामिडिपुस्तकभण्डार-बेंगलूर इत्यत्र प्रथमवारं मुद्रितोऽस्ति ।

कर्णाटकप्रदेशीयेन बीजापुरनगरवासिना ज्ञानयोगाश्रमसंस्थापकेन श्रीमल्लिकार्जुनस्वामिमहोदयेन सिद्धान्तशिखामणेः श्लोकानां कन्नडमराठि-भाषयोः शब्दानुवादो भावानुवादश्च विहितः । तावुभावपि पृथक्पृथक् प्रकाशितौ वर्तेते । तयोः कन्नडानुवादयुतो ग्रन्थः ख्रि० १९६६ तमाब्दे 'शिवानन्दमठ गदग' इत्याख्यया प्रकाशनसंस्थया प्रकाशितोऽस्ति ।

कर्नाटकप्रदेशीयचित्रदुर्गनिवासी 'निजगुणसिद्ध' इति काव्याभि-धानवान् एस्० एम्० सिद्धय्यमहोदयो ग्रन्थममुं 'श्रीरेणुकगीतेति' नाम्ना भामिनिषट्पदाख्ये कन्नडछन्दस्यनूदितवान् । ग्रन्थोऽयं सरलः काव्यशैल्या लिखितः सुमधुरश्च वर्तते ।

बेंगलोरविश्वविद्यालयस्य संस्कृतविभागाध्यक्षेण डॉ० एम्० शिव-कुमारस्वामिमहोदयेन सिद्धान्तशिखामणिराङ्ग्लभाषयाऽनूदितः । ख्रि० १९६८ तमेऽब्दे प्रकाशितोऽयं ग्रन्थः "श्रीरेणुकगीता" इति नाम्ना । अनेनैव सिद्धान्तशिखामणेः कालसिद्धान्तयोः संशोधनपूर्णः "सिद्धान्त शिखामणि; ओन्दु अध्ययन" इति नामकः कन्नडभाषामयो लघुग्रन्थः ख्रि० १९८७ तमेऽब्दे प्रकाशितः । २०१६ तमे क्रिस्ताब्दीयवर्षे तेनैव

स्वामिवर्येण श्रीसिद्धान्तशिखामणेः शिवाद्वैतप्रदीपिकाख्या विरचिता व्याख्या शैवभारती-शोधप्रतिष्ठानेनैव प्रकाशिता च ।

काशीविद्यापीठे कन्नडभाषाप्राध्यापको डॉ० शान्तशर्मा (श्री० ष० ब्र० श्रीपतिपण्डिताराध्यशिवाचार्यः) हिरेमठः सिद्धान्तशिखामणेर्भावमञ्जूषाख्यां हिन्दीव्याख्यां विहितवान् । साऽधुना यन्त्रस्था वर्तते । मन्ये, शीघ्रमेव प्रकाशिता भविष्यतीति ।

कर्नाटकप्रदेशीय-गुलेदगुड्ड-अमरेश्वरमठीयैरस्माभिरस्य ग्रन्थस्य सुविस्तृता कन्नडव्याख्या विरचिताऽस्ति । सा तावदेकोत्तरैकशत-(१०१)-भागेषु प्रकाशनीयेति प्रकाशनयोजना निर्धारिता श्रीगुरु-अमरेश्वर प्रकाशनम् (अमरेश्वरमठ, गुलेदगुड्ड; जि० बीजापुर, कर्नाटक) इत्याख्यया प्रकाशनसंस्थया । तत्र खलु योजनायामद्यावधि षड् भागाः प्रकाशिताः सन्ति "सिद्धान्तशिखामणि-प्रवचनप्रभे इति" नामधेयेन । कन्नडव्याख्याया अस्या अवशिष्टभागाः क्रमशो दशसु हायनेषु प्रकाशिता भवेयुरिति संभाव्यते।

Sanskrit and Prākrit commentators on Siddhānta-Śikhāmaṇi

Among the writers of commentaries on Śrī Siddhānta Śikhāmaṇi, Śrī Maritoṇṭadārya, well-versed in Vyākaraṇa, Mīmāṃsā and Nyāyaśāstra, was the first of all. He is known to have lived in the 17th cent. A.D. He has written a commentary called Tattvapradīpikā. Śrī Siddhānta Śikhāmaṇi along with this commentary was, for the first time, published in the Kannaḍa script, by Sva.Vai. Vīrasaṅgappa, a resident of Mysore. After that in 1905 A.D., Śrī Vārada Mallappa of Sholāpur published this very work in two parts in Devanāgarī script.

In the 17th century A.D., Sosale Revaṇārādhya, the grand-son of Śrī Vīraṇārādhya and son of

Siddhayya wrote a Kannaḍa commentary called 'Siddhārtha-bodhinī'.

Late Śrī N.R. Karibasavaśāstrin, a court pandit of the then King of Mysore, wrote a commentary in Kannaḍa on Siddhānta-Śikhāmaṇi called 'Tātparya-dīpikā'. Śrī Siddhānta-Śikhāmaṇi, along with this commentary was first printed in Mysore in 1919 and again its second edition was brought out in the year 1921 A.D.

Late Śrī Kāśīnāthaśāstrin published Śrī Siddhānta Śikhāmaṇi along with his Kannaḍa commentary called 'Bhāvaprakāśa' from Śrī Pañcācārya Electric Press at Mysore city. This work was reprinted five times upto 1972 A.D. due to its popularity among the people.

Śrī M.L. Nāgaṇṇa, a resident of Mysore, published Śrī Siddhānta Śikhāmaṇi along with the commentary of Śrī Maritoṇṭadārya called Tattvapradīpikā in Kannaḍa script in 1959 A.D. contributing his own commentary in Kannaḍa.

Dr. Ja.Ca.Ni. who was a profound scholar in (Vīraśaiva) Literature, rendered the entire set of stanzas of Śrī Siddhānta Śikhāmaṇi into metrical form in Kannaḍa. This work is well known by the name 'Maṇimukura'. Apart from this he has presented in detail subject-matter (contents) of Śrī Siddhānta Śikhāmaṇi (Aṅgasthalas - 44 and Liṅgasthala - 57) in the six volumes under the name 'Jīvana-siddhānta'. This work (in six volumes) was got published for the first time through Niḍumāmiḍi Book Centre at Bangalore during the year 1969-1970.

Śrī Mallikārjuna-svāmin of Karnataka region, a resident of Bijapur and founder Jñānayogāśrama, has translated the stanzas of Siddhānta Śikhāmaṇi into Kannaḍa and Marāṭhi and has given the explanation of the substance (in both languages). Those two translations and explanation in Kannaḍa and Marāṭhi are separately printed. Between them the work with Kannaḍa translation and notes was published through Śivānanda-maṭha publishing Institute of Gadag in the year 1966 A.D.

Śrī S.M. Siddhayya with the pen-name 'Nijaguṇa-siddha', a resident of Chitradurg in Karnataka state, has translated this work into a Kannaḍa metre called 'Bhāmini-ṣaṭpadi' under the name 'Śrī-Reṇukagītā'. This work which is written in a simple poetic style, is very sweet.

Dr. M. Śivakumāra Swamy, the Head of the Department of Sanskrit of Bangalore University, has translated Śrī Siddhānta Śikhāmaṇi into English. Its abridged version was published under the name Śrī Reṇukagītā in the year 1968 A.D. (from Ujjayini of Bellary District). He has also published a small hand-book in kannaḍa called "Siddhānta-Śikhāmaṇi : Ondu Adhyayana" containing the results of his research on the date and doctrine in Kannaḍa, in the year 1987 A.D. [Śrī Reṇukagītā, renamed as 'Śrī Jagadguru Reṇukagītā is again published in the year 2010, through 'Poornaprajna Samśodhana Mandira' at Bangalore, with a preface by His Holiness Śrī Vishveshatirtha Mahāswāmiji of Pejāwar Maṭh. In the year 2007, Śrī Siddhāntaśikhāmaṇi was published through Śaiva Bhārati Śodha Pratiṣṭhāna of Kāśī Jaṅgamwāḍi Maṭh,

along with Maritoṇṭadārya's Tattvapradīpikā with translation and exhaustive notes in English with 'Akārādi Ślokārdhānukramaṇi, Vyākhyoddhṛtagranthasaṅketasūcī, an account of the Editions of Śrī Siddhānta-Śikhāmaṇi with commentaries in Sanskrit-Kannaḍa-Marāṭhi, etc., and select Bibliography (amounting to 1104 pages of crown 1¼ size). An exhaustive introduction of 147 pages of the same size is given to it].

Again, in the year 2016 A.D., Dr. M. Sivakumara Swamy has written a Sanskrit commentary on Śrī Siddhāntaśikhāmaṇi entitled Śivādvaitapradīpikā, with an exhaustive introduction and notes in Sanskrit. Pariśiṣṭa-1: Akārādi-Ślokārdhānukramāṇi, Pariśiṣṭa-2: Vyākhyodhṛtānāṁ vākyānām Akārādisūcī, Pariśiṣṭa-3: Parāmṛṣṭa granthasūcī, Akārādi-Saṅketākṣarasahitā – These three parisistas are added.

Dr. Śānta Śarman (Śrī. Ṣa.Bra.Śrīpati Paṇḍitārādhya Śivācārya) Hiremath, Kannaḍa Professor in Kāśī Vidyāpīṭha (Vāraṇāsī) has written a commentary in Hindi called 'Bhāvamañjūṣā' on Śrī Siddhānta Śikhāmaṇi.

As the Head of Amareśvaramaṭha, Guḷedguḍḍa of Karnataka state, earlier, we have written an exhaustive Kannaḍa commentary (on Siddhānta-Śikhāmaṇi). Its publication plan in 101 parts was decided and it was to be published through the publishing Institute, called 'Amareśvara Prakāśana' (Amareśvara Maṭha, Guḷedguḍḍ, Dist. Bijapur, Karnataka). Now six volumes of this are published under the name 'Siddhānta Śikhāmaṇi-Pravacana-prabhe'. The rest of them will be published in due order in due course in ten years. So it is assumed.

श्रीजगद्गुरुरेणुकाचार्याणामवतारसमीक्षा

भगवत्पादरेणुकाचार्यैरगस्त्यायोपदिष्टसिद्धान्तसंग्रहात्मकोऽयं सिद्धान्त-शिखामणिरिति पूर्वमेव प्रतिपादितम् । तदत्र तेषामाचार्यवर्याणामवतारः कदाऽभूत् कथं चाभूदिति विमृश्यते ।

वीरशैवधर्मसंस्थापका रेणुक-दारुक-घण्टाकर्ण-धेनुकर्ण-विश्वकर्णाख्याः पञ्च महाचार्या इत्यागमप्रसिद्धिः । एते च कैलासनिवासिनः शिवस्य प्रधानाः प्रमथगणा इति कीर्त्यन्ते ।

एतेष्वाचार्येषु रेणुक-दारुकाख्यौ गणेश्वरौ चन्द्रमौलेर्विश्वस्तावन्तः – पुरद्वारपालावास्ताम् ।[52] एकदा कलधौतशिलामये कैलासे रत्नमयसिंहा-सनोपरि भवान्या सह समासीनं परमेश्वरं त्रयस्त्रिंशत्कोटिदेवताः परितः सिषेविरे । सर्वेषां सेवां गृह्णंस्ताननुगृह्णंश्व कदाचित् सभामध्यगतं मुख्यं प्रसिद्धं परमप्रेमास्पदं च रेणुकगणेश्वरं ताम्बूलप्रसादं दातुं शिरसा समाह्वयत् । शम्भोराह्वानसन्तुष्टो रेणुकगणेश्वरः पार्श्ववर्तिनं दारुकं समुल्लङ्घ्य शिवान्तिकं जगाम ।[53] एवं भक्तोल्लङ्घनापराधमसहमानः शिवः –

अविचारेण मद्भक्तो लङ्घितो दारुकस्त्वया ।
एष त्वं रेणुकानेन जन्मवान् भव भूतले ॥[54]

इति रेणुकं समादिदेश । तदा रेणुकः – हे करुणानिधे! क्षितिमण्डले मे मानुषो भावो यथा न भवेत् तथा प्रसादं विधेहीति शिवं प्रार्थयामास । एवं प्रार्थितवन्तं रेणुकं मा भेषीस्त्वयि मानुषो भावो नाऽऽयास्यतीत्यभयं प्रदाय,

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52. गणेश्वरौ रेणुकदारुकावुभौ विश्वासभूतौ नवचन्द्रमौलेः ।
अन्तःपुर द्वारगतौ सदा तौ वितेनतुविश्वपतेस्तु सेवाम् ॥ (सि.शि. 2.33)

53. सि.शि. 3.77.

54. शम्भोराह्वानसंतोसंभ्रमेणैव दारुकम् । उल्लङ्घ्य पार्श्वमगमल्लोकनाथस्य रेणुकः ॥ (सि.शि.3.67).

श्रीशैलस्योत्तरे भागे त्रिलिङ्गविषये शुभे ।
कोल्लिपाक्यभिधानोऽस्ति कोऽपि ग्रामो महत्तरः ॥
सोमेश्वराभिधानस्य तत्र वासवतो मम ।
अस्पृशन्मानुषं भावं लिङ्गात् प्रादुर्भविष्यसि ॥
मदद्वैतपरं शास्त्रं वेदवेदान्तसम्मतम् ।
स्थापयिष्यसि भूलोके सर्वेषां हितकारकम् ॥
मम प्रतापमतुलं मद्भक्तानां विशेषतः ।
प्रकाशय महीभागे वेदमार्गानुसारतः ॥[55]

इति समादिश्य च पार्वत्या सहितो नन्द्यादिगणैर्युक्तः सन् स्वकमन्तःपुरं जगाम । रेणुकगणेश्वरोऽपि शिवाऽऽदेशानुसारेण आन्ध्रप्रदेशीयकोल्लिपाकिक्षेत्रस्थसोमेश्वरमहालिङ्गात् प्रादुर्बभूव ।[56]

शिवलिङ्गात् प्रादुर्भूतमेनं दृष्ट्वा तत्रत्या जना विस्मिता बभूवुः । विस्मितांस्तान् समाश्वास्य स्वावतारप्रयोजनं चाख्याय व्योममार्गेण मलयाद्रिमुपागमत् ।[57] तदा तत्रत्योऽगस्त्यः स्वदिव्यचक्षुषा एनं रेणुकाभिख्यं गणेन्द्रं ज्ञात्वा लोपामुद्राकराऽऽनीतैः कलशोदकैः शिवयोगिनः पादौ प्रक्षाल्य समुचितोपचारं च कृत्वा,

स्थिरमद्य शिवज्ञानं स्थिरा मे तापसक्रिया ।
भवद्दर्शनपुण्येन स्थिरा मे मुनिराजता ॥
रेणुकं त्वां विजानामि गणनाथं शिवप्रियम् ।
अवतीर्णमिमां भूमिं मदनुग्रहकाङ्क्षया ॥
त्वन्मुखाच्छ्रोतुमिच्छामि सिद्धान्तं श्रुतिसंमतम् ।
सर्वज्ञ वद मे साक्षाच्छैवं सर्वार्थसाधकम् ॥[58]

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55. सि.शि. 3.83-84, 86-87.
56. Ibid. 4.1.
57. Ibid. 4.9-13.
58. Ibid. 4.47, 50, 52.

इति सम्प्रार्थयामास । तत्प्रार्थनानुसारेण भगवान् रेणुको नानागमश्रवणवर्तितसंशयिनं तं कृतार्थयितुं कामिकादिवातुलान्तानामष्टाविंशत्यागमानामुत्तरभागे विद्यमानं वीरशैवसिद्धान्तं समुपदिदेश । सोऽयमुपदेशोऽधुना 'सिद्धान्तशिखामणिः' इति नाम्ना प्रसिद्धोऽस्ति । तदा महर्षिः –

अद्य मे सफलं जन्म गतो मे चित्तविभ्रमः ।
संजाता पाशविच्छित्तिस्तपांसि फलितानि मे ॥[59]

इति स्वकृतकृत्यतां ददर्श । तदानीं रेणुकगणेश्वरः –

स्थाप्यतां सर्वलोकेषु तन्त्रमेतत् त्वया मुने ।
ईदृशं शिवबोधस्य साधनं नास्ति कुत्रचित् ॥
अवतीर्णं मया भूमौ शास्त्रस्यास्य प्रवृत्तये ।
प्रवर्तय शिवाद्वैतं त्वमपि ज्ञानमीदृशम् ॥[60]

इत्यादिश्यान्तर्दधे । तदेतत् सिद्धान्तशिखामणिग्रन्थसन्दर्भेण रेणुकागस्त्ययोर्गुरुशिष्यभावः समर्थितो भवति । अत एव भगवत्पादनीलकण्ठशिवाचार्याः –

अगस्त्यो जैमिनिश्चैव विश्वामित्रोऽथ काश्यपः ।
भरद्वाजोऽङ्गिरा अत्रिर्वसिष्ठो रोमहर्षणः ॥
एते सर्वे महाभागा अतिवर्णाश्रमे रताः ।
वीरशैवाः समाख्याता जीवन्मुक्ता न संशयः ॥[61]

इति वीरशैवमहर्षिपङ्क्तौ महर्षिमगस्त्यं प्रथमत्वेन परिगणितवन्तः। शिवसिद्धान्ततत्त्वज्ञोऽयमगस्त्यो रेणुकभगवत्पादादेशानुसारेण स्वश्रुतवीर-

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59. Ibid. 20.6.
60. Ibid. 20.13,17.
61. क्रि.सा., भाग-1, p.12.

शैवसिद्धान्तप्रचारार्थं च बादरायणसूत्रोपरि वीरशैवसिद्धान्तपरत्वेन वृत्तिं चकारेति,

> अगस्त्यमुनिचन्द्रेण कृतां वैयासिकीं शुभाम् ।
> सूत्रवृत्तिं समालोक्य कृतं भाष्यं शिवङ्करम् ॥[62]

इत्यनया श्रीकरभाष्यकारिकयाऽवगम्यते । उत्तरत्रापि – "किञ्चास्मिन् सूत्रेऽगस्त्यमुनिसार्वभौमेन कृतलघुसूत्रवृत्तौ 'लिङ्गे सुषुप्तिः' इत्यादिबहुश्रुतिषु घट-कुम्भशब्दादिवद् ब्रह्म-लिङ्गशब्दयोः पर्यायत्वावगमात् तल्लिङ्गात् पूर्वोक्तदहरादिसर्वविद्योपास्यपरशिव-प्रेरिताः सन्त आतिवाहिका मर्त्य-लोक-शिवलोकान्तरालनिवासिदेवा दहरादिसर्वब्रह्मविद्योपासकं पुरुषं सौधसोपानाऽऽरोहणन्यायेन क्रमक्रमेण निरुपमानन्दनित्यवैभवं महाकैलास-मानयन्तीति व्याख्यातम्, तदप्यविरुद्धम्"[63] इति श्रीपतिपण्डिताराध्यैरेव स्वभाष्ये उद्धृतागस्त्यवृत्तेरुद्धरणेन च सुस्पष्टमवगम्यते । अस्याश्च मुनिचन्द्रवृत्तिरित्यपि नामान्तरं श्रूयते । सा च कुम्भकोणे लभ्यत इति प्रतीतिः ।[64]

किञ्च, काश्यां लब्धजनुषा तत्रभवता विद्वद्वरेण श्रीभट्टोजिदीक्षितेनापि – "तेनातप्ततनूरज्ञ इत्यादिना, दीक्षया सहितः साक्षादाप्नुयाल्लिङ्ग-मुत्तममित्यन्तेन अगस्त्यं प्रति रेणुकेन पवित्रश्रुतेर्लिङ्गधारणपरकतया व्याख्यानात् तथा चायमर्थः"[65] इत्यत्र रेणुकेन कृतोऽगस्त्योपदेशः समर्थितः । तदेतावता श्रीरेणुकभगवत्पादैरुपदिष्टोऽगस्त्यस्तदादेशानुसारेण वीरशैवशास्त्रं प्रचारयामासेत्यत्र न शङ्काकलङ्कलवलेशोऽपि ।

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62. ब्र.सू. श्रीकर, मङ्गलश्लोक 17.
63. Ibid. 4.3.4.
64. श्रीकरभाष्यभूमिका (Mys. University publication), p.115.
65. त.नि. p.57

A Critical Exposition of the incarnation of Jagadguru Reṇukācārya

It is already stated that Śrī Siddhānta Śikhāmaṇi has been a compendium of (Vīraśaiva) Siddhānta which was taught by Reṇuka-bhagavatpāda to Agastya. It is now discussed as to when did Śrī Reṇukācārya's incarnation arise.

It is well known from the Āgamas (Śaivāgamas) that the five great Ācāryas, viz., Reṇuka, Dāruka, Ghaṇṭākarṇa, Dhenukarṇa and Viśvakarṇa were the founders of the Vīraśaiva-dharma. These are known as the foremost 'pramathagaṇas' of Śiva residing in Kailāsa.

Among these Ācāryas, the two Gaṇeśvaras called Reṇuka and Dāruka, trusted Gaṇas of Śiva with the crecent moon as his crest-ornament, were the guards of Śiva's 'antaḥpura' (harem). Once the thirty-three crore gods rendered service all around the Parameśvara (Mahādeva) who sat with Bhavāni (Pārvati) on the throne studded with jewels in Kailāsa endowed with silver plated stone floor. Receiving the service of all, Parameśvara invited through an inviting gesture of the head, Śrī Reṇukagaṇeśvara, who was eminent, well known and Śiva's dearmost, in order to give him Tāmbūla (Betel net and arecanut with lime) as 'prasāda'. Very much pleased by that invitation by Śiva, Reṇukagaṇeśvara came near Śiva by crossing over Dāruka who stood by his side. Śiva who could not stand such an insult of crossing over a devotee, ordered Reṇuka thus –

"Due to indiscretion my devotee Dāruka has been crossed over by you. Hence, O Reṇuka, you should now take birth on the earth."

Then Śrī Reṇuka appealed to Śiva as – Do me a favour in such a way as I would not have human state of being on the earthen hemisphere. Śiva granted absence of fear saying that there would be no human state of being and that he should have no fear on that count, to Reṇuka who appealed in that manner and directed him thus –

"There is, in the Triliṅga province to the north of Śrīśaila, a prominent town with the name Kollipāki (Konalupāka). You will rise from the Someśvaraliṅga, the name with which I reside there, without being touched by the human state of being. You will establish on the earth a śāstra advocating my Advaita (Śivādvaita) which is approved by Veda and Vedānta and which is meant for the good of all. You should reveal my power and especially the power of my devotees on the earth, in accordance with the path formulated by Veda."

Having thus directed Śrī Reṇuka, Śiva went to his pharem in the company of Pārvati and the Śiva-gaṇas such as Nandin, etc. Śrī Reṇukagaṇeśvara arose, in accordance with Śiva's direction, from the Someśvara-liṅga of the holy place Kollipāki.

The people of that area were caught with surprise on seeing him as he arose from the Śivaliṅga. Having consoled them by telling about the purpose of his incarnation, he went towards the Malaya mountain

by aerial path. Agastya who lived there recognised him as a lord of Gaṇas by his yogic vision and rendered due worship to the Śivayogin by washing his feet with water brought by Lopamudra's hands. Then he appealed to him saying –

"Firm, indeed, is my knowledge of Śiva, firmly fruitful is my penance and constant, indeed, my title of Munirāja, by the merit of seeing you. I recognise you as Śrī Reṇuka, the Lord of Gaṇas dear to Śiva and as one who has descended to the earth in order to confer your favour on me. I aspire to hear from you the doctrine which has been acceptable to Veda (Śruti). O Omniscient Yogin, tell me about the actual Śaiva-siddhānta which fulfils all aspirations."

As per his appeal His Holiness Śrī Reṇuka taught him the Vīraśaiva doctrine propounded in the latter parts of twenty-eight Śaivāgamas starting from Kāmika and ending with Vātula in order to enlighten him, who was possibly cherishing doubts on hearing many Āgamas. That teaching is now well known by the name Śrī Siddhānta-Śikhāmaṇi. Then the great sage expressed his contentment in the following terms –

"To-day my life has become fruitful. My confusion is now resolved. Slackened are the snares of bondage. My penances have bourne fruit." Then Śrī Reṇuka-gaṇeśvara disappeared after giving these directions to him –

"O sage, establish this 'Tantra' (Siddhānta) in all the worlds (Svarga, Martya, Pātāla, etc.). No where

there is any other source to propagate this kind of knowledge of Śiva. I have descended to this earth only for the purpose of spreading this 'Śāstra'. You, too, should propagate this type of knowledge called 'Śivādvaita'." It is through the composition of this Siddhānta-Śikhāmaṇi text, the relation of the teacher and taught (guruśiṣya-bhava) is established between Śrī Reṇuka and sage Agastya. That is why His Holiness Śrī Nīlakaṇṭha Śivācārya has recognised the great sage Agastya as foremost among the great Vīraśaiva sages, by naming them –

"Agastya, Jaimini, Viśvāmitra, Kāśyapa, Bharadvāja, Aṅgīras, Atri, Vasiṣṭha, Romaherṣaṇa, all these are the great souls, who are grounded in 'ativarṇāśrama' (beyond all Varṇas and Āśramas), are called as Vīraśaivas, who are undoubtedly liberated even when they were alive."

This Agastya, well-versed in the Vīraśaiva-Siddhānta, wrote a 'Vṛtti' (gloss) in favour of Vīraśaiva-siddhānta, on the Bādarāyaṇa-sūtras (Brahma-sūtras), only with the purpose of propagating the Vīraśaiva-siddhanta heard from Śrī Reṇuka-bhagavatpāda. This is known from the following Kārikā of Śrīkara-bhāṣya, which means –

"The present auspicious Bhāṣya is written (by me) after consulting the Vṛtti on the sūtras of Bādarāyaṇa Vyāsa (Vaiyasakī) written by Agastya Municandra (moon among the Munis – one creating delight in them)."

Even later also, "in the Laghu-vṛtti written by

Agastya, the emperor among sages, on the 'sūtra' (Śrīkara. 4.3.4 ....), has said that in many Śrutis such as Liṅge suṣuptiḥ, Brahman and Liṅga are regarded as synonyms like the words 'Ghaṭa' and 'Kumbha'. Hence from that Liṅga, which is a synonym of Brahman, Paraśiva, who is to be worshipped through all the lores such as 'Dahara', etc., told in the previous section, should be understood. Then having been influenced by it, the hosts of gods who reside in the region between the Martya-loka (Ātivāhika) and Śivaloka, make the aspirant who worships through all lores such as 'Dahara', etc., reach Mahākailāsa, the world of incessant unparalleled blish and eternal grandeur, through the steps in the order of higher and higher in climbing as per the maxim of 'Saudha-sopānārohaṇa'. Thus through the quotation of the Agastya's Vṛtti by Śrīpati Paṇḍitārādhya himself, this is clearly understood of this Vṛtti, there is another title as Municandra-vṛtti. It is said that the said 'Vṛtti' is available in Kumbhakoṇam.

Further, the eminent scholar Śrī Bhaṭṭoji Dīkṣita, who was born in Kāśī itself, has corroborated the teaching of Śrī Reṇuka given to Agastya by saying – "By the statement 'Ataptatanurajñaḥ, etc.,' and by the statement 'Dīkṣayā sahitaḥ sākṣādāpnuyalliṅga-muttamam', Śrī Reṇuka has interpreted the Śruti in favour of 'Liṅgadhāraṇa'. Hence this is the meaning." Through all this, there can not be even the slightest black mark of doubt as regards Agastya's spreading of the Vīraśaiva-śāstra taught to him by Śrī Reṇuka-bhagavatpāda, as per his direction itself.

अगस्त्यमुनेर्देशः कालश्च

श्रीकरभाष्यभूमिकायां श्री एम्० जी० नञ्जुण्डाराध्यमहाभागा अगस्त्यमधिकृत्य वङ्गदेशीयेन ओ० सि० गुलीमहाशयेन विरचितं 'पूर्व-कालिकद्वीपान्तरसञ्चारी अगस्त्यः' इति लेखं विमृश्य श्री फ० गु० हळकट्टिमहोदयेन लिखितस्य कन्नडलेखस्य सारं संगृहीतवन्तः। तस्यै-वांशोऽत्र विलिख्यते – श्रीगाङ्गुलीमहोदयस्याभिप्रायानुसारेणाऽगस्त्यः पूर्वं वाराणस्यामुवास। स च विन्ध्याटवीमुत्तीर्य दक्षिणापथमाजगाम। ततोऽयं नासिकप्रान्ते आश्रमं विनिर्ममे। तत्र वातापी-इल्वलनामकावसुरौ महर्षेः सङ्कल्पमात्रेण निहतौ।[66] ततोऽगस्त्यो दक्षिणे पाण्ड्यराज्यं प्रविश्य तत्र राजगुरुपदवीमलञ्चकार, तत्र तमिलभाषाया व्याकरणं 'अगति' नामकं व्यरचयच्च। कन्याकुमार्याः समीपस्थे 'पोधीय' नामके पर्वते-ऽगस्त्योऽद्याप्यदृश्यः सन् तपोमग्न इति द्राविडानां दृढो विश्वासः। ततोऽगस्त्यः सागरमुत्तीर्य कम्बोडियाद्वीपमाजगाम। अमुमेवोदन्तं पौराणिकाः सप्तसागरपानत्वादिना[67] सोत्प्रेक्षं वर्णयन्ति। कम्बोडियागते 'ओङ्कारवाट'स्थिते शिलालेखे आर्यदेशीयः कश्चिद् अगस्त्यो नाम ब्राह्मणः काम्बोडियाद्वीपमागत्य शिवयोगसिद्धो भूत्वाऽलौकिकया शक्त्या भद्रेश्वरं समपूजयदित्युल्लेखो वर्तते।

जावादेशीयपूर्वभागगत-'दिनमया'ख्यग्रामसमीपस्थे कस्मिंश्चिद् शासने खि० पू० ७६० तमेऽब्देऽगस्त्यनाम्ना काचन मूर्तिः समुत्कीर्णा। तत्रागस्त्यं 'शिवगुरुः, भट्टारकगुरुः' इत्याद्यभिधानैः कथयन्ति।

श्री फ० गु० हळकट्टीमहोदयानामभिप्रायानुसारमगस्त्यस्य जन्मभूमिः कर्णाटराज्यान्तर्गतः 'कलशा'ख्यो ग्रामः (चिक्कमगलूर जिला)। तत्राद्यापि तत्स्मारकाणि विद्यन्ते। इदमेवास्य कुम्भसम्भवत्वादिकस्य[68] पौराणिक-

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66. 'जीर्णस्ते जाठरे वह्नौ दृप्तो वातापि दानवः'। (सि.शि. 4.40)
67. 'आचान्ता भवता पूर्वं पङ्क्षेषाः पयोधयः।' (Ibid. 4.40)
68. 'ददर्श स महायोगी मुनिं कलशसंभवम्'। (Ibid., 4.33.)

वर्णनादेर्मूलम् । गाङ्गुलीमहोदयस्तु मलयाद्रिं सुमात्राद्वीपस्थं प्रतिपादयति, परन्तु हळकट्टिमहोदयस्तन्निराकृत्य मलयाचलं दक्षिणभारते श्रीरेणुकभगवत्पादाचार्यस्य रम्भापुरीपीठसमीपस्थं कथयति । रेणुकरेवणसिद्धयोरैतिह्याख्ये प्रबन्धेऽपि वि० जि० पाटील (रि० अ० ए० इन्स्पेक्टर-बेलगांव़) महोदय उदन्तमिमं सोपपत्तिकं समर्थयति । अगस्त्यमहर्षये आदिरेणुकेनैव तत्त्वोपदेशः कृत इति निश्चित्य अगस्त्यस्य कालः ख्रि० पू० ७८० शताब्दात् पूर्व इत्यभिप्रैति सः ।[69]

Place and Date of Agastyamuni

Śrī M.G. Nañjuṇḍārādhya, in the Bhūmikā to his edition of Śrīkarabhāṣya, has collected a brief account of an article in Kannaḍa written by Śrī Pha.Gu. Haḷakaṭṭi, evaluating critically an article written by O.Si. Gāṅgūlī of Baṅgāla, entitled 'Pūrvakālikadvīpasañcārī Agastyaḥ', pertaining to Agastya. It is a part of it that is written here – As per the opinion of Śrī Gāṅgūlī, Agastya formerly resided in Vārāṇasi. He climbed down the Vindhya mountain and came to the southern region. Then he built an Āśrama in the Nāsik region. Therein the two demons called Vātāpi and Ilvala died by the power of the mental resolve of the great sage. There is a firm belief of Drāviḍas that even now he is deeply engaged in penance by remaining invisible in the mountain called 'Podhīya' near Kanyākumāri. Then Agastya came to Kāmboḍiya Island by crossing over the ocean. This very account is described by the Paurāṇikas with exaggeration in terms of the drinking of seven oceans, etc. There is

69. श्रीकरभाष्यभूमिका (नञ्जुण्डाराध्य) p.144-135.

a reference to a story in an inscription fixed at 'Oṅkāravāṭa' in Kāmboḍiya, that a Brāhmaṇa by name Agastya of Āryadeśa (Bharata) came to Kāmboḍiya and started the worship of Bhadreśvara by assuming the greatness of Śivayogisiddha through his supernatural power.

In an inscription near a village named 'Dinamayā' in the northern part of Jāwa region, a statue of Agastya's name was erected in the year 760 B.C. In that region Agastya is called by names, Śivaguru, Bhaṭṭāraka-Guru, etc.

According to the opinion of Śrī. Pha.Gu.Haḷakaṭṭi, the motherland of Agastya was a town called 'Kalaśā' (Kaḷasa – Chickmagalur district). Even now there are some memorials. This itself is the source of the paurāṇika descriptions such as 'Kumbha-sambhava', etc. Gāṅgūlī, however, propounds that the Malaya mountain is situated in Sumātrā Island. But Haḷakaṭṭi rejects this view and says that the Malaya mountain is situated in South India near the Rambhāpuri-pīṭha of Śrī Reṇuka Bhagavatpāda. Śrī V.G.Pātīl of Belgaum has supported this view with arguments, in his work called 'Reṇuka-Revaṇasiddhayoraitihyam'. He comes to the conclusion that the date of Agastya was prior to 780 B.C. after deciding that Ādi-Reṇuka gave 'Tattvopadeśa' to the sage Agastya.

श्रीरेणुकभगवत्पादानां त्रिकोट्याचार्यरूपधारणलीला

अगस्त्याय वीरशैवशास्त्रोपदेशानन्तरं निर्मलः स्वेच्छाचाररसिको रेणुकगणनायको लङ्कापुरीमाससाद । आगतमाचार्यमवलोक्य विभीषणस्तं

स्वकं गेहमानिनाय, निजे भद्रासने चोपावेशयत् । अर्घ्यपाद्यादिभिरुपचारैः सम्पूज्य च,

कृतार्था मे पुरी ह्येषा कृतार्थो राक्षसान्वयः ।
जीवितं च कृतार्थं मे यस्य त्वं दृष्टिगोचरः ॥[70]

इति तद्दर्शनेन स्वात्मानं कृतार्थमभिमत्य स्वमनसि स्थितां चिन्तां निरूपयामास । हे गणाधीश! मम भ्राता हि रावणोऽस्मिन् लङ्कापत्तने नवकोटिलिङ्गानि प्रतिष्ठाप्यानीति सङ्कल्प्य तत्र षट्कोटिलिङ्गानि स्थापयित्वा कालवशेन स्वचारित्र्यविपर्ययाद् विष्णववतारेण रामेण रणे निहतः । रणे कण्ठस्खलितजीवितो मामवलोक्य,

कोटिषट्कं तु लिङ्गानां मया साधु प्रतिष्ठितम् ।
कोटित्रयं तु लिङ्गानां स्थापनीयमतस्त्वया ॥[71]

इति निवेद्य पञ्चत्वं गतः । तदाप्रभृति तदर्थमहं चिन्तितोऽस्मि । तस्मात् त्वमाचार्यभावमासाद्य मम वाञ्छितं पूरयेति निवेदयाञ्चके । तदा रेणुकगणेश्वरः पौलस्त्यस्येष्टसिद्धये युगपत् त्रिकोट्याचार्यरूपं परिधाय यथाशास्त्रं विधिवत् कोटित्रयं लिङ्गानां स्थापयामास ।[72]

विभीषणाऽभीष्टसिद्ध्यनन्तरं श्रीरेणुकगणेश्वरः प्रच्छन्नरूपेण प्रकट-रूपेण च क्षितिमण्डले सञ्चरंस्तत्र तत्र कांश्चिज्जनान् करुणाकटाक्षेण, अन्यान् शिवाद्वैतोपदेशेन, अपरान् निर्मलसहवासेन च कृतार्थयन् यन्त्र-मन्त्रादिचतुः-षष्टिकलासिद्धियुक्तान् कापालिकादिपरमतसिद्धमण्डलान् स्वसामर्थ्येन विजित्य च कामिकादिदशशिवागमसिद्धान्तं स्थापयित्वा निजावासं कोल्लिपाक्यभिधपुरमागत्य,

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70. सि.शि. 21.11.
71. Ibid., 21.17.
72. कोटित्रयं तु लिङ्गानां यथाशास्त्रं यथाविधि ।
त्रिकोट्याचार्यरूपेण स्थापितं तेन तत्क्षणे ॥ (सि.शि. 21.33).

त्वदाज्ञया मयैतावत्कालमात्रं महीतले ।
अचारि भवदुक्तानामागमानां प्रसिद्धये ॥
अतः परं स्वरूपं ते प्राप्तुकामोऽस्मि शङ्कर ।
अन्तरं देहि मे किञ्चिदनुकम्पाविशेषतः ॥[73]

इति तत्रत्यं श्रीसोमेश्वरमहालिङ्गं सम्प्रार्थयामास । तदा तस्मात् शिवलिङ्गात् 'वत्सागच्छ महानुभाव भवतो भक्त्या प्रसन्नोऽस्म्यहम्'[74] इति ध्वनिर्निरगात् । सोमेश्वरलिङ्गादुद्भूतं सानुकम्पं शाङ्करं वचनं श्रुत्वा तत्रत्यैः शिवयोगिभिः स्तूयमानो भगवान् रेणुकः स्वप्रकाशं ज्योतिर्लिङ्गमनुप्राविशत् ।[75]

तदेवं रेणुकभगवत्पादाः शिवादेशानुसारेण सोमेश्वरशिवलिङ्गात् प्रादुर्भूय, अगस्त्याय वीरशैवतत्त्वोपदेशं कृत्वा, विभीषणस्य प्रार्थनानुसारेण त्रिकोट्याचार्यरूपमवधार्य युगपत् कोटित्रयं लिङ्गानि संस्थाप्य, तत्र तत्र दुष्टसिद्धान् विजित्य, शैवागमोक्तवीरशैवसमयं प्रतिष्ठाप्य, स्वावतारप्रयोजनं सम्पूर्य, पुनस्तस्मिन्नेव सोमेश्वरमहालिङ्गे लीनोऽभूवन्निति सिद्धान्तशिखामणौ रेणुकभगवत्पादानामवतारस्तत्कृता लीलाश्च निरूपिताः सन्ति । एतदृशाऽसामान्यलिङ्गाऽऽविर्भाव-लिङ्गविलयाभ्यामस्याचार्यवर्यस्यालौकिकं माहात्म्यं ध्वन्यते । वीरशैवशिवशरणेषु प्रसिद्धा 'अक्कमहादेवी' स्वकीये कन्नडभाषामये वचने –

लिङ्गदिन्दुदयिसि, अङ्गविडिदिप्प पुरातनर
इङ्गितवनेनेन्दु बेसगोम्बिरय्या?

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73. सि.शि. 21. 49-50.

74. Ibid. 21.51.

75. श्रुत्वा लिङ्गाद्वचनमुदितं शाङ्करं सानुकम्पम्
संहृष्टात्मा गणपतिरथो ज्योतिषा दीप्यमानः ।
जातोत्कण्ठैः परमनुचरैर्योगिभिः स्तूयमानो
ज्योतिर्लिङ्गं परमनुविशत् स्वप्रकाशं तदानीम् ॥ (सि.शि. 21.52)

अवर नडेये आगम, अवर नुडिये वेद;
अवर लोकद मानवरेन्दन्नबहुदे अय्या? अदेन्तेन्दडे साक्षि;
'वृक्षाद्भवति बीजं हि तद्वृक्षे लीयते पुनः ।
रुद्रलोकं परित्यक्त्वा शिवलोके भविष्यति ॥' यन्दुदागि,
अङ्कोलेय बीजदिन्दायित्तु वृक्षवु;
आ वृक्ष मरळि आ बीजदोलडगित्तु
आप्रकारदल्लि लिङ्गदोळगिन्द पुरातनरुद्भविसि,
मरळि आ पुरातनरु आलिङ्गदोळगे बेरसिदरु नोडिरय्या,
इन्तप्प पुरातनरिगे नानु शरणेन्दु हुट्टुगेट्टेनय्या,
चन्नमल्लिकार्जुना ।[76]

इत्येवमाचार्याणां लिङ्गोद्भवत्वं पुनस्तत्रैव लयत्वं च सदृष्टान्तमुपवर्णितवती । उपर्युक्तस्य कन्नडवचनस्यायं भावः – यथा बीजं वृक्षादुत्पन्नं सत् पुनर्वृक्षे प्रविलीयते, तथा आचार्याः शिवलिङ्गात् प्रादुर्भूय पुनर्लिङ्गे ऐक्यमापन्नाः । एतादृशानामाचार्याणां मुखोद्गतानि वाक्यान्येव वेदाः, तेषामाचरणान्येव आगमाः । एतान् प्रणम्याऽहं भवरोगमुक्ताऽभवमिति । एवमाचार्याणां माहात्म्यादेव तत्स्थापितवीरशैवधर्मस्याप्युत्कृष्टता प्रतिपादिता भवति ।

Divine Sport of Śrī Reṇuka-Bhagavatpāda in assuming the form of Trikoṭyācārya

After teaching the Vīraśaiva-śāstra to Agastya, Śrī Reṇukagaṇanāyaka, who was pure and interested in wandering at will, reached Laṅkā city. On observing the arrival of the Ācārya, Vibhīṣaṇa took him to

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76. Mahadeviyakkana Vacanagalu, No.93, Karnatak University pub., 1973.

his palace and made him sit on his throne. Having rendered worship through the items of worship such as Arghya, Pādya, etc., he revealed the anxiety that was pestering in his mind, after saying thus –

"This city of mine is blessed and so blessed is my Rākṣasa family. Now that you, the holy self, has come within the range of my sight, my very life is indeed, blessed." – "O Lord of Gaṇas, My (elder) brother Rāvaṇa took a resolve to instal nine crores of Liṅgas in the Laṅkā city and installed only six crores of Liṅgas before he was killed by Śrī Rāmā, an incarnation of Viṣṇu due to his stepping away from the right path on account of the spirit of time. In the battle field, he looked at me and with his vital breath slipping to his throat, said to me, before dying –

"Six crores of Liṅgas have been duly installed by me. Hence you have to get three crores of Liṅgas installed."

From that time onwards he was worried about it. Hence, he appealed to Śrī Reṇuka that he should assume the state of an Ācārya and fulfil what was aspired by them. Then Śrī Reṇukagaṇeśvara assumed the form of Trikoṭyācārya (host of three crore Ācāryas) and installed three crores of Liṅgas according to the Śāstra and according to the procedure.

After fulfilling the aspiration of Vibhīṣaṇa, Śrī Reṇukagaṇeśvara wandering on the surface of the earth, some times in an invisible form and some other times in his visible form, here and there, making the

people accomplished in their aspirations, some of them through his compassionate glances, others through the teaching of Śivādvaita and yet others accomplished in the sixty-four skills (Kalās), such as Mantra, Tantra, etc. He defeated the hosts of the Siddhas of other faiths such as Kāpālikas, etc., by the strength of his scholarship and came back to his place of incarnation Kollipāki after establishing the doctrine of the ten Śaivāgamas such as Kāmika. There he made an appeal to the Someśvaramahāliṅga thus –

"It was on your order that I wandered on the surface of the earth so far in order to make the Āgamas taught by you well known. From now onwards, O Śaṅkara, I would like to get my original form. Give me the opening to merge into you out of a special compassion towards me."

Then from that Śivaliṅga, there arose a voice saying –

'Dear son, O one worthy of respect, I am pleased with you'. On hearing that compassionate speech of Śaṅkara, Bhagavān Reṇuka who was being eulogised by the Śivayogins entered the Jyotirliṅga which was his own lustre.

Thus Śrī Reṇukabhagavatpāda arose from the Someśvara-liṅga on the direction of Śiva. He taught Vīraśaiva-tattvas to Agastya. On having been appealed by Vibhīṣaṇa, he assumed the form of Trikoṭyācārya and simultaneously installed three crores of Liṅgas. Here and there he defeated the evil Siddhas (in dialogue). He established the doctrine (samaya) of

Vīraśaiva taught in the Śaivāgamas. Having (thus) fulfilling the purpose of incarnation, he once again got merged into the Someśvara-Mahāliṅga. The incarnation of Reṇukabhagavatpāda and his divine 'Līlā' consequent on it, are described in Śrī Siddhānta-Śikhāmaṇi. Through such an emergence from that unparalleled Liṅga and the merging into the Liṅga suggest the greatness of the great Ācārya which was beyond the world. Akkamahādevī well known among Vīraśaiva Śaraṇas (saints), has described and supported the account of the 'Liṅgodbhava' (emergence from the Liṅga) and that of merging (Laya) into it again, through suitable 'dṛṣṭantas' (instances), in her Vacana beginning with 'Liṅgadindudayisi' (Kannaḍa).

"O revered ones (ayyā), what do you say about the ancient (Ācāryas) who emerged from the Liṅga and attained a body? Their very behavior was the Āgama, their very speech was Veda. O revered ones, can we speak of them as worldly persons ? As it is said that 'the seed comes from the tree and it merges into the tree again; having left Rudraloka one would be in the Śivaloka', the tree was born from the Ankola seed and that seed merged into that tree again; in that manner, see how having emerged from the Liṅga, our ancient Ācāryas merged into that Liṅga. O Canna Mallikārjuna, having surrendered myself to those ancients, I escaped from the snare of birth and death (huṭṭu-geṭṭe – escaped from the birth)."

This is the import of the above 'vacana' – Just as a seed born from a tree merges into it again, so were our

Ācāryas born from the Śivaliṅga and got themselves identified with it. The very sentences that come out of their mouth constituted Vedas. The very practices of them were Āgamas. Having rendered salutation to them, I become relieved of the 'disease' of birth. Through this very greatness of the Ācāryas, the excellence of the Vīraśaiva-dharma is propounded.

कति रेणुकाभिख्या आचार्याः?

वीरशैवाचार्यपरम्परायां रेणुक-रेवण-रेवणसिद्ध-रेवणसिद्धेश्वराभिधा आचार्याः प्रसिद्धाः सन्ति। एते सर्वे भिन्नकालिकाः। श्रीरेणुकाचार्येणाऽगस्त्याय शिवाऽद्वैतसिद्धान्तोपदेशः, विभीषणस्य प्रार्थनानुसारं लङ्कायां दशाननसङ्कल्पितकोटित्रयशिवलिङ्गप्रतिष्ठा च कृतेति सिद्धान्तशिखामणि-परिशीलनेन परिज्ञायते। एतेन मूलाचार्यस्य रेणुकस्यापि कालोऽगस्त्य-विभीषणयोः सम एव। अयमाद्य आचार्यः।

हरिभद्रसूरेः षड्दर्शनसमुच्चयाख्यस्य ग्रन्थस्य व्याख्यायां मणिभद्र-सूरिणा,

उत्पलः कारिकां वेत्ति तन्त्रं वेत्ति प्रभाकरः।
वामनस्तूभयं वेत्ति न किञ्चिदपि रेवणः॥

इत्युत्पल-प्रभाकर-वामनादिदर्शनिकेषु मध्ये रेवणस्यापि नाम गृहीत-मित्ययमाचार्यो मणिभद्रसूरेः प्राक्तनः समकालिको वासीदिति ज्ञायते। अयं च द्वितीयः।

अथ तृतीयो रेवणसिद्धनामकः। अस्मादेव आद्यशङ्कराचार्यश्चन्द्र-मौलीश्वरलिङ्गं रत्नगर्भगणपतिं च प्राप्तवानिति गुरुवंशकाव्य-शिवतत्त्व-रत्नाकरादि-ग्रन्थैर्विज्ञायते। तत्र श्रीशृङ्गेरीमठस्यास्थानविदुषा काशीलक्ष्मण-शास्त्रिणा –

श्रीचन्द्रमौलीश्वरलिङ्गमस्मै सद्रत्नगर्भं गणनायकं च।
स विश्वरूपाय सुसिद्धदत्तं दत्त्वा न्यगादीच्चिरमर्चयेति॥

इत्यत्र आदिशङ्करो रेवणसिद्धमहायोगिना प्राप्तं चन्द्रमौलीश्वरलिङ्गं रत्नगर्भगणपतिं चार्चनार्थं स्वप्रथमशिष्याय श्रीसुरेश्वराचार्याय प्रददाविति गुरुवंसकाव्याख्ये शङ्करचरिते प्रतिपादितम्। तेनैवोपर्युक्तश्लोकव्याख्यानावसरे "सुसिद्धेन-रेवणसिद्धमहायोगिना" इति श्लोकस्थ-सुसिद्धपदस्य रेवणसिद्ध इति व्याख्या चाकारि।

आचार्यश्रीबलदेवोपाध्यायमहाभागाः स्वसम्पादितशङ्करदिग्विजयस्य परिशिष्टे गुरुवंशकाव्यस्य वैशिष्ट्यनिरूपणावसरे रेवणसिद्धमहायोगिनः सकाशात् प्राप्तस्य चन्द्रमौलीश्वरलिङ्गस्य रत्नगर्भविनायकस्य च वृत्तान्तं प्रतिपादितवन्तः।

अपि च, केलदीबसवभूपालः स्वकीये शिवतत्त्वरत्नाकराख्ये ग्रन्थे –

ततः स रेवणासिद्धसम्प्रदायप्रवर्तिनाम्।
शङ्कराचार्यवर्याणां पारम्पर्यक्रमागतम्॥
संन्यासिनमुपाश्रित्य विनयावनतोऽधिकम्।
वृत्तान्तमखिलं तस्मै यतये स्वं व्यजिज्ञपत्॥
इत्युक्तेनार्थितस्तेन स संन्यासमुपादिशत्।
विद्यारण्य इति प्रादादाख्यां तस्मै ततः परम्॥
रेवणासिद्धसम्प्राप्तं चन्द्रमौलीशमप्यदात्।
आख्याच्चानेन लिङ्गेन तवाभीष्टाप्तिरित्यपि॥

इति रेवणसिद्धमहायोगिना आद्यशङ्करभगवत्पादाय प्रदत्तं चन्द्रमौलीश्वरलिङ्गं परम्परया श्रीविद्यारण्यस्वामिनोऽपि प्राप्तवन्त इति विषयमुल्लिखितवान्। तच्च लिङ्गमधुनापि श्रीशृङ्गेरीपीठपरम्परागतैराचार्यैरभ्यर्च्यते। एतेनाचार्यशङ्करस्य समकालिकः कश्चन रेवणसिद्धाख्यो वीरशैवाचार्य आसीदिति विज्ञायते। शिवतत्त्वरत्नाकरस्य आङ्ग्लभाषामयभूमिकायां सुप्रसिद्धपुरातत्त्वविदुषा स्व० हो० कृष्णशास्त्रिमहोदयेन रेवणसिद्धो वीरशैव-(लिङ्गायत)-सम्प्रदायस्याचार्य इति प्रतिपादितम्।

अपरो रेवणसिद्धेश्वराख्य आचार्यः खि० एकादशतमशताब्देऽवतीर्य सप्तोत्तरशत (१०७) वर्षाण्युषित्वा दिगन्तविश्रान्तकीर्तिरभूत्। अस्य च

स्थानं सोल्लापुर (महाराष्ट्र) समीपे 'मासनूर' ग्रामे भीमानद्यास्तीरे वर्तते। अस्यैव महानुभावस्याशीर्वादेन षष्टिवर्षीयायाः सुग्गलादेव्याः कुक्षितः सोल्लापुरसिद्धरामेश्वरस्य जन्माभूदिति सिद्धरामचरितेन ज्ञायते। अयमेव मासनूर-समीपस्थे कस्मिंश्चिद् ग्रामे निवासिनोर्जनपीडकयोर्यक्षदम्पत्योः संहारम्, कोल्हापुरनरेशस्य गोरक्षनाथस्य गर्वहरणम्, काञ्चीवरदराज-मूर्तेः कम्पमानशिरस्तम्भनं च चकारेति तदैतिह्यादवगम्यते।

एवं रेणुक-रेवण-रेवणसिद्ध-रेवणसिद्धेश्वराख्या आचार्या भिन्न-भिन्न-कालिका एव वर्तन्ते। एवं सत्यपि खि० द्वादशशतकानन्तरकालीना वीरशैवसाहित्यकारा चतुर्णां चारित्र्यं क्रोडीकृत्य लिखितवन्तः। एतेन भ्रमोऽयं जातो यद् एकस्यैव रेणुकाचार्यस्य रेवण-रेवणसिद्ध-रेवण-सिद्धेश्वराख्यानि पर्यायनामानि सन्तीति। तस्मात् तन्न वास्तविकमिति विदाङ्कुर्वन्तु विद्वांसः।

तदेतावता सिद्धान्तशिखामणिग्रन्थपरिचयसन्दर्भेण बहवोऽत्र विषया यथामति सप्रमाणं च प्रपञ्चिताः। मन्ये, एतदवलोकनेन जिज्ञासूनां सिद्धान्तशिखामणिविषयकाः प्रायः सर्वा जिज्ञासाः समाहिता भवेयुरिति।

How many were the Ācāryas who were called Reṇuka ?

In the tradition of the Vīraśaiva, the Ācāryas designated as Reṇuka, Revaṇa, Revaṇasiddha and Revaṇasiddheśvara, are many. These belonged to different times (dates). It is known from the study of Śrī Siddhānta-śikhāmaṇi that Śrī Reṇukācārya taught Śivādvaita-siddhānta to Agastya and that he installed three crores of Liṅgas as per the resolve of Rāvaṇa (Daśānana) at Laṅkā. By this it can be said that the date of Śrī Reṇuka, the original Ācārya was the same as that of Agastya and Vibhīṣaṇa. He was the first Ācārya.

Maṇibhadrasūri, in his commentary on Haribhadrasūri's work, Ṣaḍdarśanasamuccaya, has taken the name of Revaṇa also among the Dārśanikas (philosophers) Utpala, Prabhākara, Vāmana, etc. It is known from this that this Ācārya (Revaṇa) was chronologically prior to Maṇibhadrasūri or was his contemporary. This Ācārya is the second one.

Then the third one was of the name Revaṇasiddha. It is known from the works, Guruvaṁśakāvya, Śivatattvaratnākara, etc., that it was from this Ācārya only that Ādi-Śaṅkarācārya received Candramaulīśvara-liṅga and Ratnagarbha Gaṇapati (Gaṇapati studded with jewels). Śrī Kāśī Lakṣmaṇaśāstrin the 'Āsthāna-paṇḍit' of Śṛṅgeri Maṭha, has said –

"He (Ādi-Śaṅkarācārya) gave the Candramaulīśvaraliṅga and Ratnagarbha-Gaṇapati, granted by the holy Siddha (Revaṇasiddha), to Viśvarūpa and told him to worship them regularly (ciram = for a long time)."

Here it is propounded that Śrī Ādiśaṅkara gave Candramaulīśvara-liṅga and Ratnagarbha Gaṇapati, received from Śrī Revaṇasiddha, in order to worship, to Śrī Sureśvarācārya, who was his first disciple. This is propounded in the Guruvaṁśa-kāvya, which was the life-history of Śaṅkara. The author himself, while commenting on the above verse, has explained 'Susiddhena' as 'Revaṇasiddha-Mahāyoginā'. Through this he has commented on the term 'Susiddha' as 'Revaṇasiddha'.

Ācārya Baladevopādhyāya, has propounded an account of Candramaulīśvara-liṅga and Ratnagarbha-

Gaṇapati obtained (by Śrī Śaṅkara) from Śrī Revaṇa-siddha-Mahāyogin, in the context of speaking about the speciality of Guruvaṁśakāvya, in an Appendix to Śaṅkara-Digvijaya edited by him.

Further Keḷadi Basavabhūpala, in his work Śiva-tattvaratnākara, has referred to the account that Śrī Vidyāraṇyasvāmin also got by heritage the Candramaulīśvara-liṅga which was first given to Ādya Śaṅkara-bhagavatpāda by Śrī Revaṇa-siddha-Mahāyogin. This is told in the following verses –

"Then he (Vidyāraṇya in his pūrvāśrama) approached the sanyāsin who had come to the pīṭha in the heritage of the great Śaṅkarācārya, who followed the tradition of Revaṇasiddha and submitted all the above account to him. When he was called by those words, the Sanyāsin confered Sanyāsa on him and gave the name Vidyāraṇya from that time onwards and handed over the Candramaulīśvara Liṅga saying that he would get whatever he aspired from that Liṅga."

That Liṅga is being worshipped by the Ācāryas who come down the tradition of Śṛṅgeripīṭha. It is known from this, that a Revaṇasiddheśvara lived.

Śrī. Sva.Ho. Kṛṣṇaśāstrin, a well known indologist, has said, in the english introduction (Bhūmikā) to Śivatattvākara, that an Ācārya called Revaṇa-siddha was the Ācārya of Vīraśaiva tradition.

Another Ācārya called Revaṇasiddha arose and lived for 107 years and was adorned with the fame spreading to the horizons of the world. His place was 'Māsanūr' near Sholāpur (Mahārāṣṭra) on the bank of

the river Bhīmā. It was by the blessings of this great mystic soul that Siddharāmeśvara of Sholāpur was born from the womb of Suggaladevi aged sixty years. This is known from 'Siddharāmacarita'. It is known from his life-history that this was the Ācārya who (i) killed the Yakṣa couple who resided in a village near Māsanūr and who tormented the inhabitants of that area, (ii) put an end to the arrogance of Gorakṣanātha who was the ruler of Kolhāpur and (iii) made firm the vibrating head of Kāñci Varadarāja.

Thus the Ācāryas called Reṇuka, Revaṇa, Revaṇasiddha and Revaṇasiddheśvara belong to different times. In spite of this, the writers of the 12th century A.D. have mingled together the lives of these four. On account of this there has been a misunderstanding that Revaṇa, Revaṇasiddha and Revaṇasiddheśvara have been synonyms of one and the same Ācārya. Hence, the scholars should understand that it is not correct.

Hence, so far, in the context of acquainting the work Siddhānta-Śikhāmaṇi, many matters are elucidated with authority in accordance with understanding. It is assumed that all the doubts of the enquirers are calmed down by all this exposition.



THIRD CHAPTER

A Critical Discussion on the Nature of Īśvara

– श्रीरेवणाराध्याय नमः –

तृतीयः परिच्छेदः

ईश्वरस्वरूपविमर्शः

तत्र तावद् भारतीयदार्शनिकेषु केचिज्जगदुत्पत्ति-स्थिति-संहार-क्रियाव्यवस्थार्थम्, प्राणिनामदृष्टानुरूपं सुखदुःखफलप्रदानार्थम्, वेदानां प्रामाण्यव्यवस्थापनार्थं चास्मद्विलक्षणः सर्वज्ञत्वसर्वकर्तृत्वादिगुणगण-समन्वित ईश्वर आवश्यक इति तमागमानुमानादिप्रमाणैः साधयन्ति । केचन विनैवेश्वरं पूर्वोक्तानां समस्यानां समाधानं कुर्वन्ति । तदत्र वैदिकषड्दर्शनेषु कैरीश्वरोऽङ्गीकृतः? किमर्थं वाङ्गीकृतः? तदभिमतेश्वर-स्वरूपं च कीदृशम् किमर्थं वा तत्र तस्याङ्गीकारः कृत इत्यादिविषया विमृश्यन्ते ।

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In that context, however, some among the Indian philosophers prove, through the authorities of Āgama, inference, etc., Īśvara, who is different from all and who is endowed with the host of special features such as omniscience, omnipotence, etc., in order to put the birth, maintenance and anhilation of the world in proper order, to disperse the fruits of pleasure and

sorrow in accordance with the destiny of beings and to establish the authority of Vedas in proper order. Some speak of the solutions to the problems that might arise in the absence of Īśvara. Which of the Vedic Darśanas has accepted Īśvara? Why has it accepted him? What is the special feature of Īśvara accepted by it? What is the purpose of accepting him? These and other matters are critically discussed here, in this chapter.

न्यायवैशेषिकदर्शनयोरीश्वरस्वरूपम्

तत्र तावन्नैयायिका वैशेषिकाश्च परिदृश्यमानस्यास्य विचित्रविश्वस्य कर्ताऽस्मदादिविलक्षणः सर्वज्ञत्वादिगुणगणसमन्वित ईश्वरोऽस्तीत्यभ्युपगच्छन्ति । स एव प्राणिनामदृष्टनियामकः । तस्यैव कृपया जीवः पदार्थतत्त्वज्ञानं प्राप्यात्यन्तिकदुःखनिवृत्तिरूपमपवर्गमधिगच्छतीति चात्र स्वीक्रियते । तस्मादत्र तदीयेश्वरस्वरूपं तावद् विचारयामः ।

महर्षिणा गौतमेन – "ईश्वरः कारणं पुरुषकर्मसाफल्यदर्शनात्,[1] न पुरुषकर्माभावे फलानिष्पत्तेः",[2] "तत्कारित्वादहेतुः"[3] इति सूत्रत्रयेषु संक्षेपेण, किन्तु स्पष्टरूपेणेश्वरस्योल्लेखः कृतः ।

अत्र प्रथमसूत्रेण विनैव जीवादृष्टमीश्वरो जगत्कारणमिति प्रतिपादकेन प्राचीनतमेनेश्वरवादेन पूर्वपक्षं विधाय, द्वितीयेन सूत्रेण च जीवादृष्टं विना फलोत्पत्त्यभाव इति नेश्वरः कारणमितीश्वरं विनैव कर्ममात्रस्य कारणत्ववादिनां मतमुपन्यस्य, तृतीयेन स्वाभिमतः सिद्धान्तो

1. न्या.सू. 4.1.19
2. Ibid., 4.1.20
3. Ibid., 4.1.21

महर्षिणा गौतमेन प्रकटीकृतः । तद्यथा – न केवलमीश्वरो जगत्कारणं भवितुमर्हति, वैषम्यनैर्घृण्यदोषापत्तेः । न वा केवलं प्राणिनामदृष्टं कारणं भवति, तस्याचेतनत्वादिति केवलेश्वरकारणवादकेवलकर्मकारणवादयोर्मतं विखण्ड्याऽदृष्टसहकृत ईश्वर एव जगदुत्पत्तिनिमित्तकारणमिति मतमुपस्थापितम् । तस्मान्न्यायदर्शने ईश्वरास्तित्वं जगदुत्पत्तिनिमित्तकारणत्वेन प्राणिनामदृष्टनियामकत्वेन च स्वीकृतमिति वात्स्यायनभाष्यपरिशीलेन परिज्ञायते ।[4]

Īśvarasvarūpa according to Nyāya and Vaiśeṣika Darśanas

There, indeed, the Naiyāyikas and Vaiśeṣikas admit that there is an Īśvara, who is the creator of this visible, diversified universe and who, as different from us, is endowed with a host of special features such as omniscience, etc. He is the ordainer of destiny of the beings. It is accepted here that it is through his grace that the Jīva attains 'Apavarga' (Mokṣa) of the nature of the eradication of absolute sorrow. Hence, let us here discuss about the 'Svarūpa' of Īśvara.

Īśvara has been referred to only briefly and yet in clear terms, by Maharṣi Gautama in three sūtras, viz., (i) "Īśvaraḥ kāraṇaṁ puruṣakarmāsāphalyāt" (Īśvara is the cause of the world even without the destiny of the Puruṣa – i.e., Jīva"; (ii) Na puruṣakarmābhāve phalāniṣpatteḥ" (Without the destiny of Jīva, the fruit of karma cannot arise); (iii) "Tatkā-

4. न्या.सू.भा. 41.1.19-21

ritvad ahetuḥ" (Īśvara is not alone the cause, as destiny plays its role).

Here through the first sūtra, the 'Pūrvapakṣa' is set as – Even without the destiny of Jīva Īśvara is the cause of the world; this happens to be the ancient 'Īśvaravāda'. Then through the second sūtra, Gautama presents the view of those who speak of the view that destiny (fund of Karma) alone even without Īśvara, is the cause of the world. Through the third sūtra, his own view is presented as the 'Siddhānta' (conclusion) by Maharṣi Gautama. It is thus –

Īśvara alone cannot be the cause of the world, because of the defect in the form of 'vaiṣamya' (disparity) and 'nirghṛṇya' (absence of compassion) – (would be attributed to Īśvara). Not even the destiny of the Jīvas is alone the cause, because it is 'acetana' (life-less). Thus having eradicated mere the arguments that Īśvara is the cause and that Karma of Jīvas is the cause, Gautama has established (confirmed) the view that Īśvara coupled with the destiny of beings, is the cause of the world. It can be grasped, through the consultation of Vātsyāyana-bhāṣya (on Nyāya Sūtras), that the existence of Īśvara is accepted on the grounds that he is the cause of the birth of the world and that he is the ordainer of the destiny of beings.

ईश्वरस्य लक्षणम्

भगवता भाष्यकारेण वात्स्यायनेन च – "गुणविशिष्टमात्मान्तरमीश्वरः, तस्यात्मकल्पत्वात् कल्पान्तरानुपपत्तिः। अधर्म-मिथ्याज्ञानप्रमाद-हान्या धर्मज्ञान-समाधि-सम्पदा च विशिष्टमात्मान्तरमीश्वरः, तस्य च

धर्मसमाधिफलमणिमाद्यष्टविधमैश्वर्यम्''[5] इति द्वादशविधप्रमेयान्तर्गतात्मशब्देनैव[6] ईश्वरस्यापि बोध इति प्रतिपादितम् ।

तत्रभवान् अन्नम्भट्टोऽपि – ''ज्ञानाधिकरणमात्मा । स द्विविधः जीवात्मा परमात्मा चेति । तद्वयोरीश्वरः सर्वज्ञः परमात्मा एक एव । जीवस्तु प्रतिशरीरं भिन्नो विभुर्नित्यश्च''[7] इति ज्ञानाधिकरणत्वेनात्मलक्षणेन जीवेश्वरयोरुभयोरपि प्राप्तिः, तत्र ज्ञानस्य नित्यत्व-जन्यत्वरूपेण तयोर्विभाग इति निरूपितवान् ।

श्रीकृष्णधूर्जटिदीक्षितमहोदयाः – ''परमत्वं चोत्कृष्टत्वम् । तच्च प्रकृते सृष्टि-स्थिति-प्रलयकर्तृत्वम्''[8] इत्यन्नम्भट्टोक्तपरमात्मशब्दं व्युत्पाद्य तस्य जीवात्मविलक्षणत्वं प्रदर्शितवन्तः । तदेवं न्यायदर्शने सूत्रकारादारभ्याधुनिककालपर्यन्तमीश्वर उत्तरोत्तरं सुस्पष्टरूपेण प्रतिपादितो वर्तते ।

वैशेषिकदर्शने महर्षिणा कणादेन न कुत्रापि साक्षादीश्वरस्योल्लेखः कृतः, किन्तु कणादसूत्राणां व्याख्याकर्तृभिः शङ्करमिश्रैः – ''तद्वचनादाम्नायस्य प्रामाण्यम्''[9] ''संज्ञाकर्म त्वस्मद्विशिष्टानां लिङ्गम्''[10] ''प्रत्यक्षप्रवृत्तत्वात् संज्ञाकर्मणः''[11] ''सामयिकः शब्दादर्थप्रत्ययः''[12] इत्यादिसूत्रेषु तावदीश्वरसत्तां साधयितुं प्रयासः कृतः । तद्यथा – ''तदित्यनुपक्रान्तमपि

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5. न्या.सू. 4.1.21
6. ''आत्मशरीरेन्द्रियार्थबुद्धिमनःप्रवृत्तिदोषप्रेत्यभावफलदुःखापवर्गास्तु प्रमेयम्'' (न्या.सू. 1.1.9)
7. सि.च. p.28
8. तर्कसं. p. 19-20
9. वै.सू. 1.1.3
10. Ibid., 2.1.18
11. Ibid., 2.1.19
12. Ibid., 2.1.20

प्रसिद्धि-सिद्धतयेश्वरं परामृशति, यथा – "तदप्रामाण्यमनृतव्याघात-पुनरुक्तदोषेभ्यः"[13] इति गौतमीयसूत्रे तच्छब्देनानुपक्रान्तोऽपि वेदः परामृश्यते । तथा च "तद्वचनात्तेनेश्वरेण प्रणयनादाम्नायस्य वेदस्य प्रामाण्यम्,[14] संज्ञा-नाम, कर्म-कार्यं क्षित्यादि, तदुभयमस्मद्विशिष्टानामीश्वरमहर्षीणां सत्त्वेऽपि लिङ्गम्",[15] "यस्य स्वर्गापूर्वादयः प्रत्यक्षाः स एव तद्वा स्वर्गापूर्वादिसंज्ञाः कर्तुमीष्टे, प्रत्यक्षे चैत्रमैत्रादिपिण्डे पित्रादेश्चैत्रमैत्रादिसंज्ञानिवेशनवत् । एवं च, घटपटादिसंज्ञानिवेशनमपीश्वर-संकेताधीनमेव",[16] "समय ईश्वरसङ्केतः, अस्माच्छब्दादयमर्थो बोद्धव्य इत्याकारकः । यः शब्दो यस्मिन्नर्थे भगवता सङ्केतितः स तमर्थं प्रतिपादयति तथा च शब्दार्थयोरीश्वरेच्छयैव सम्बन्धः, स एव समयस्तदधीन इत्यर्थः"[17] इत्यादिरूपेणेश्वरसत्ता प्रसाधिता ।

भगवता भाष्यकारेण प्रशस्तपादेन – "द्रव्य-गुण-कर्म-सामान्य-विशेष-समवायानां षण्णां पदार्थानां साधर्म्यवैधर्म्यतत्त्वज्ञानं निःश्रेयसहेतुः । तच्चेश्वरचोदनाभिव्यक्ताद्धर्मादेव"[18] इतीश्वरेच्छाविशेषेण कार्यारम्भाभिमुखीकृताद्धर्मादेव निःश्रेयसं भवतीति निःश्रेयसकारणीभूतधर्मोत्पादककार्यारम्भे जीवानां प्रेरकत्वरूपेणेश्वरस्याङ्गीकारः कृतः ।

वैशेषिकदर्सनेऽपीश्वरः । पृथिव्यादिनवद्रव्येषु प्रतिपादितेनात्मद्रव्येणैव बोधगम्यो भवति । तददुक्तं श्रीधरभट्टेन – "ईश्वरोऽपि बुद्धिगुणत्वादात्मैव, न तु षड् गुणाधिकरणश्चतुर्दशगुणाधिकरणाद् गुणभेदेन

13. Ibid., 2.1.58
14. Ibid., उप. 1.1.3
15. Ibid., उप. 2.1.18
16. Ibid., उप. 2.1.19
17. Ibid., उप. 7.2.20
18. प्र.पा.भा. p. 15-18

भिद्यते, मुक्तात्मभिर्व्यभिचारात्''[19] इति । तदेवं वैशेषिकदर्शनेऽपि प्राचीनकालादेव द्रव्यत्वेनाभिमतस्यात्मन एव नित्यज्ञानवत्त्वानित्यज्ञानवत्त्वादिरूपेण परमात्मजीवात्मनोर्विभागं कृत्वा ईश्वरस्य समर्थनं कृतमिति विज्ञायते ।

Definition of Īśvara

It is propounded by Vātsyāyana, the revered Bhāṣyakāra, that the knowledge of Īśvara arises from the term Ātman itself, mentioned among the twelve kinds of 'Prameyas', by saying – "Īśvara is the Ātman (Paramātman) who is different from the Jīvātman who is endowed with attributes. He is like 'Ātman' and hence another similar to him cannot be accepted. Another Ātman endowed with speciality with the wealth of Dharma, Jñāna and Samādhi and with the eradication of Adharma, Mityajñāna and Pramāda, is Īśvara. His 'Aiśvarya' consists in Dharma, Samādhi and the reward in the form of eight types of overlordship."

The revered Annaṁbhaṭṭa also says – "Ātman is the substratum of knowledge; he is of two kinds, viz., Jīvātman and Paramātman. Between them, Paramātman is Īśvara, the omniscient one; he is one and only one. The Jīvātman is pervasive and eternal and is different as residing in each body." Thus both the Jīva and Īśvara covered by the definition as the substratum of knowledge. In that context, he has

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19. न्या.क., p.26

distinguished between those two (Jīva and Īśvara) on the grounds of 'janyatva' and 'nityatva'.

Śrīkṛṣṇa Dhūrjaṭi Dīkṣita has shown the difference of Jīvātman after having shown the derivation of the term 'Paramātman' in accordance with Annaṁbhaṭṭa who says – "Paramatva' (supremeness) means 'utkṛṣṭatva' (superiority) and that is here 'Kartṛtva' (agency as the cause) of creation, maintenance and anhilation (of the world)." Thus in the Nyāya-darśana, Īśvara has been clearly propounded by the Naiyāyikas from the Sūtrakāra (Gautama) upto modern times.

In the Vaiśeṣika-darśana, any direct reference to 'Īśvara' is not made by the great sage Kaṇāda. But an attempt to prove the existence of 'Īśvara by Śrī Saṅkaramiśra, the author of a commentary on Kaṇādasūtras, in connection with the Sūtras – (i) "Tadvacanād, etc., – since they have arisen from 'Īśvara', the authority of Veda (āmnāya) should be accepted; (ii) "Samjñā-karma, etc., – the 'samjñā' such as Svarga, Apūrva, etc., and actions (Karma) that are perceived, have ordained him (Īśvara); (iii) "Pratyakṣa, etc." – The objects of Saṁjñā are within the range of perception; (iv) "Sāmayikaḥ, etc.", – The conveyance of meaning by the word is by virtue of 'Samaya' ('asmāt śabdāt ayamartho boddhavyaḥ itīśvarecchā samayaḥ-saṅketaḥ). It is thus – "Although it is referred to by 'that (tat)', it refers to 'Īśvara' as proved by 'prasiddhi' (as well known). In the Gautamasūtra, viz., "Tadaprāmāṇyam, etc.," – It is subject to absence of authority by the defects of untruth, reputation and repetition. Since there is reference through the term

'tat', it is Veda that is referred to here. In the same way, the authoritativeness of the Āmnāya, i.e., Veda, is because it emerged from Īśvara, referred to by virtue of 'that' (tat). Samjñā is name, Karma is what is created such as earth, etc. Both of them are the indicators (liṅga) of the existence of Īśvara and Maharṣi-s who are different from us. It is only he to whom Svarga, Apūrva, etc., are perceivable, that is capable of formulating the designations, Svarga, Apūrva, etc., just as the designations such as Caitra, Maitra are given only when the figures of Caitra, Maitra, etc., are perceived. In this manner again, the application of the designations such as Ghaṭa, Pata, etc., depends upon the 'Saṅketa' of Īśvara only. 'Samaya' is 'Īśvarasaṅketa' in the form of 'asmāt Śabdād ayamartho boddhavyaḥ' (let this meaning be understood from this word). That 'Śabda' which is given the 'Saṅketa' to give a certain meaning by 'Īśvara', conveys that meaning only. Thus the relation between the word and sense is by virtue of Īśvara's will. That itself is the 'Samaya' and (the meaning of the word) depends upon that only. In this manner the existence of Īśvara is proved (by Śaṅkara Miśra).

'Īśvara' is accepted by Bhagavān Praśastapāda, the author of the Bhāṣya (on Vaiśeṣika-sūtras), in the form of the inspirer of the Jīvas by that 'dharma' which is manifested by the 'codana' (pointing) of Īśvara and which makes the aspirant to turn to the commencement of action. The cause of 'Niḥśreyas' is the knowledge of the principle about 'similarity' (sādharmya) and 'dis-similarity' (vaidharmya) among

the six categories, namely, Dravya, Guṇa, Karma, Sāmānya, Viśeṣa and Samavāya.

Īśvara is accepted in Vaiśeṣika-darśana also. There is the rise of knowledge by the 'dravya' called Ātman itself among the nine 'dravyas', Pṛthivī, etc. So it is said by Śrīdharabhaṭṭa – "Īśvaro'pi, etc." – Īśvara is also the Ātman, by virtue of the property of the intellect. But he does get devided by the differences in the 'Guṇas', as he is the substratum of twenty-four guṇas much more than six guṇas. Thus even in the Vaiśeṣika-darśana, it is known that 'Īśvara' was proved as the 'Ātman', right from ancient times, by making a distinction between the Paramātman and the Jīvātman on the grounds of eternal knowledge and non-eternal knowledge.

ईश्वरस्य गुणाः

न्यायवैशेषिकदर्शनयोरीश्वरो द्रव्यान्तर्गत इति स सगुण एव, न निर्गुणः, द्रव्यसामान्यस्य गुणक्रियावत्त्वाङ्गीकारात् । अत एवेश्वरो न नित्य-ज्ञानस्वरूपः, किन्तु नित्यज्ञानस्य तद्गुणत्वात् तदाश्रय एव । उक्तं च हरिभद्रसूरिणा –

अक्षपादमते देवः सृष्टिसंहारकृच्छिवः ।
विभुर्नित्यैकसर्वज्ञो नित्यबुद्धिसमाश्रयः ॥[20] इति ।

ईश्वरनिष्ठगुणविषये न्यायवैशेषिकाचार्याणां नैकमत्यं दरीदृश्यते । तत्रभवान् भाष्यकारो वात्स्यायन ईश्वरे धर्म-ज्ञान-समाधीन्, तदुत्थानणिमादिवशित्वान्तानष्टविधैश्वर्याख्यांश्च गुणान् प्रतिपादयामास । तथाहि –

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20. ष.स. 13th stanza

"धर्म-ज्ञान-समाधिसम्पदा च विशिष्टमात्मान्तरमीश्वरः, तस्य च धर्म-समाधिफलमणिमाद्यष्टविधमैश्वर्यम् । सङ्कल्पानुविधायी चास्य धर्मः । प्रत्यात्मवृत्तीन् धर्माधर्मसंचयान् पृथिव्यादीनि च भूतानि प्रवर्तयति"[21] इति ।

श्रीजयन्तभट्टस्तु – "तदेवं नवभ्य आत्मगुणेभ्यः पञ्च ज्ञानसुखेच्छा-प्रयत्नधर्माः सन्तीश्वरे, चत्वारस्तु दुःखद्वेषाधर्मसंस्कारा न सन्तीत्यात्म-विशेष एवेश्वरो न द्रव्यान्तरम्"[22] इत्यात्मविशेषगुणेषु नवसु पञ्चगुणाना-मेवेश्वरनिष्ठत्वं प्रतिपादयति । अस्य मते द्रव्यसामान्यस्य सामान्यगुणाः संख्या-परिमाण-पथक्त्वसंयोगविभागाख्या अपीश्वरे विद्यन्त इतीश्वरो दशगुणाधार इति सिद्धयति ।

श्रीधरभट्टः – "अष्टगुणाधिकरणो भगवानीश्वर इति केचित् । अन्ये तु बुद्धिरेव तस्याव्याहता क्रियाशक्तिरित्येवं वदन्त इच्छाप्रयत्नावप्यनङ्गी-कुर्वाणाः षड् गुणाधिकरणोऽयमित्याहुः"[23] इतीश्वरगुणविषये मतद्वयमुप-स्थापितवान् ।

श्रीविश्वनाथन्यायपञ्चाननभट्टाचार्योऽपि ज्ञानेच्छाप्रयत्नाख्यास्त्रयो-विशेषगुणाः, संख्यादिपञ्चसामान्यगुणाश्चेत्यष्टगुणाधारत्वमीश्वरस्याङ्गी-चकार । तथा ह्युक्तम् – "संख्यादयः पञ्च बुद्धिरिच्छा यत्नोऽपि चेश्वरे"[24] इति ।

Attributes of Īśvara

Since, according to Nyāya and Vaiśeṣika darśanas, Īśvara is recognised as among the Dravyas, he is

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21. न्या.सू.भा. 4.1.21
22. न्या.म.भा. 1, p.185
23. न्या.क., p.142
24. कारि. 34th stanza

'Saguṇa' (endowed with attributes but not 'Nirguṇa') without attributes, because the 'Dravya' is in general accepted as associated with attributes and actions. Hence it is that Īśvara is not of the nature of eternal knowledge, but he is the substratum of the eternal knowledge, because he is endowed with that 'Guṇa'. So it is said by Haribhadrasūri –

"In the opinion of the Akṣapāda-darśana, God (Īśvara) is Śiva, the creator and anhilator (of the world), who is pervasive and ever omniscient and who is the substratum of eternal knowledge."

As regards the attributes associated with Īśvara, there is no uniformity of opinion between the Ācāryas of Nyāya and those of Vaiśeṣika. The revered Vātsyāyana, the author of Bhāṣya (on Nyāyasūtras) speaks of the properties as Dharma, Jñāna and Samādhi and the other attributes arising from them called eight 'Aiśvaryas' (types of accomplishments) such as those from 'Aṇimā' to 'Vaśitva'. It is thus –

"Īśvara is one of Ātmans who are endowed with the eight 'Aiśvaryas', Aṇimā, etc., which happen to be the fruits (rewards) of Dharma, etc. His Dharma is to act on the direction of his will. The physical elements (bhūtas), Pṛthivī, etc., do the accumulations of 'Dharma' and 'Adharma', which are associated with each Ātman."

Śrī Jayantabhaṭṭa, however, propounds that among the nine guṇas of the Ātman, five guṇas are associated with 'Īśvara'. In his opinion the 'sāmānya-guṇas' (common attributes are Saṅkhyā (number),

Parimāṇa (measurement), Pṛthaktva (separateness), Saṁyoga (united-ness) and Vibhāga (separeteness), are also associated with 'Īśvara'. Thus Īśvara is the substratum of ten 'guṇas' (attributes).

Sridharabhatta has presented two views about the attributes of Īśvara saying – "Some say that Bhagavān Īśvara is the substratum of eight attributes and others, however, say that he is the substratum of six attributes, opining that 'buddhi' (knowledge) is the uninterrupted power of action (Kriyāśakti) and accepting 'icchā' and 'prayatna' also."

Śrī Viśvanātha Nyāyapañcānana Bhaṭṭācārya also has accepted that Jñāna, Icchā, Prayatna as the three 'viśeṣa' (special) attributes and that five attributes such as 'Saṅkhyā', etc., as the five Sāmānya (common) attributes, and as the substratum of totally eight attributes. So it is said – "The five, 'Saṅkhyā', etc., along with 'Buddhi', 'Icchā' and 'Yatna' are found in Īśvara."

ईश्वरसत्त्वे प्रमाणम्

तत्रभवान् उदयनाचार्यो न्यायकुसुमाञ्जलौ –

स्वार्गापवर्गयोर्मार्गमामनन्ति मनीषिणः ।
यदुपास्तिमसावत्र परमात्मा निरूप्यते ॥[25]

इति प्रतिज्ञाय बहुभिर्युक्तिभिः प्रमाणैश्चेश्वरं साधितवान् ।

25. न्या.कु. 1.2

कार्याऽऽयोजनधृत्यादेः पदात् प्रत्ययतः श्रुतेः।
वाक्यात्संख्याविशेषाच्च साध्यो विश्वविदव्ययः ॥[26]

इत्यस्मिन् श्लोके श्रीमदुदयनाचार्य ईश्वरसाधकान् हेतून् निरूपितवान्। तेषां स्वरूपमत्र संक्षेपेण निरूप्यते –

१. **कार्यात्** – इह खलु कार्यं दृष्ट्वा कारणमनुमीयते। लोके सर्वेऽपि जानन्ति यद् घटरूपकार्यस्य चेतनः कर्ता कुम्भकारो वर्तत इति। एवमेवास्य विश्वस्यापि कार्यत्वात् तस्यापि कर्ता चेतनः पुरुषो भवितुमर्हति। तत्र – 'तदुपादानगोचरापरोक्षज्ञानचिकीर्षाकृतिमत्त्वं कर्तृत्वम्' इति हि कर्तृत्वलक्षणम्। घटं प्रत्युपादानकारणीभूतमृत्तिकाया अपरोक्षज्ञानम्, तया मृत्तिकया घटोत्पादनेच्छारूपा चिकीर्षा, तदनुकूलः प्रयत्नश्च घटोत्पत्तेः प्राक् कुलाले समवायसम्बन्धेन विद्यत इति तेन यथा कुलालस्य कर्तृत्वसिद्धिस्तथैव द्व्यणुकादिरूपं कार्यं प्रत्युपादानकारणीभूतानां पृथिव्यादिपरमाणूनामपरोक्षज्ञानम्, तेभ्यः परमाणुभ्यो द्व्यणुकाद्युत्पादनेच्छारूपा चिकीर्षा, तदनुकूलः प्रयत्नश्चेत्येषां समवायसम्बन्धेनाश्रयत्वमस्मादृशेषु न संभवतीति पारिशेष्यात् तेषामाश्रयत्वेनेश्वरस्य प्रपञ्चं प्रति कर्तृत्वसिद्धिः। यद्यपि परमाणुविषयकापरोक्षज्ञानं योगबलेन योगिनामपि भवत्येव, अथापि तेषां योगशक्तेः प्रागपि द्व्यणुकानां विद्यमानत्वाद् योगिनां द्व्यणुककर्तृत्वं नैव सम्भवति। तस्मात् 'क्षित्यादिकार्यं सकर्तृकं कार्यत्वाद् घटवत्' इत्यनुमानेन जगत्कर्तृत्वेनेश्वरस्य सिद्धिः।

२. **आयोजनात्** – अत्रायोजनं नाम संयोगः। सृष्ट्यारम्भे परमाणुद्वयसंयोगेन द्व्यणुकानामुत्पत्तिर्जायते। अयं च संयोगः परमाणुद्वयसंयोगेन द्व्यणुकानामुत्पत्तिर्जायते। अयं च संयोगः परमाणुद्वयनिष्ठक्रियासापेक्षः। परमाणूनामचेतनत्वात् तयोर्मध्ये स्वतः क्रियाऽसम्भवाच्च तदर्थं प्रेरकस्यास्मदादिविलक्षणचेतनपुरुषस्याङ्गीकारः कर्तव्यः। स एव चेश्वरः।

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26. Ibid. 5.1

तदनुमानस्वरूपं यथा – 'सर्गाद्यकालीनद्व्यणुकारम्भक-परमाणुद्वयसंयोग-जनकं कर्म चेतनप्रयत्नपूर्वकम्, कर्मत्वात्, कपालनिष्ठकर्मवत्' इति । एतेनेश्वरप्रयत्नमात्रसिद्धावपि तादृशविलक्षणप्रयत्नाश्रयत्वेनेश्वरसिद्धिः ।

३. धृत्यादेः – अत्र धृतिर्नाम धारणम् । गुरुत्वविशिष्टपदार्थस्याधः पतनाभावे तत्प्रतिबन्धकप्रभाव एव हेतुः । पतनप्रतिबन्धकानि तु संयोगः, वेगः, विधारकप्रयत्नश्चेति वर्तन्ते । तत्र शाखालग्नस्य फलस्याधः पतनाभावे संयोगो हेतुः । धनुर्निक्षिप्तस्य शरस्य किञ्चित्कालपर्यन्तमधः पतनाभावे वेगः कारणम् । आकाशे उड्डीयमानस्य पक्षिणोऽधःपतनाभावे विधारकप्रयत्नश्च कारणम् । तदेवं ब्रह्माण्डादीनां गुरुत्वविशिष्टानामक्षः-पतनाभावात् तत्प्रतिबन्धकीभूतस्य विधारकप्रयत्नस्य सत्ताऽवश्यमङ्गी-कर्तव्या । तादृशविलक्षणप्रयत्नाश्रयत्वेन चेश्वरसिद्धिः । अनुमानस्वरूपं तावत् – 'पतनाभाववद्गुरुत्वाश्रयः पतनप्रतिबन्धकप्रयत्नप्रयुक्तः, धृति-मत्त्वात्, आकाशस्थ-पक्षिवत्' इति ।

४. प्रलयात् – धृत्यादेरित्यत्रादिशब्देन प्रलयो ग्राह्यः । प्रलयकाले ब्रह्माण्डं विनश्यति । यथा घटप्रध्वंसेऽस्मदादिदण्डप्रहारादिप्रयत्नः कारणम्, तथा ब्रह्माण्डनाशेऽपि प्रयत्नः कल्पनीयः । तादृशसर्वब्रह्माण्डनाशक-प्रयत्नस्य जीवात्मन्यभावात् तादृशविलक्षणप्रयत्नाश्रयत्वेन चेश्वरसिद्धिः । अनुमानस्वरूपं यथा – 'ब्रह्माण्डनाशः प्रयत्नजन्यः, नाशत्वात्, घटना-शवत्' इति ।

५. पदात् – 'पद्यते गम्यते (ज्ञायते) व्यवहाराङ्गमर्थोऽनेन' इति व्युत्पत्त्या पदशब्देन वृद्धव्यवहारो बोद्ध्यते । लोके हि कुलालो घटादिकं निर्माति । तन्निर्माणमप्यज्ञाततद्विधेर्न संभवतीति तस्य शिक्षकोऽङ्गीक्रियते । तस्यापि शिक्षकान्तर इत्युत्तरोत्तरं गते सति य आद्यः शिक्षको निश्चीयते स एवेश्वरः । तस्यापि शिक्षकान्तरस्वीकारे चानवस्थापत्तिः । अनुमान-स्वरूपं तावत्– 'घटादिसम्प्रदायव्यवहारः स्वतन्त्रपुरुषप्रयोगजन्यः (प्रथम-प्रवर्तितः), व्यवहारत्वात्, आधुनिकसंगीतादिव्यवहारवत्' इति ।

६. प्रत्ययतः – प्रत्ययो नाम विश्वासः प्रामाण्यं वा । वाक्यानां प्रामाण्यं वक्तृगुणसापेक्षं भवति । अत एवोदात्ताभिप्रायव्यञ्जकानां

वेदवाक्यानां वेदवाक्यानां प्रामाण्यमपि तद्वक्तुर्गुणजन्यमित्येव सिद्धम्। एतादृशविलक्षणोदात्तगुण-विशिष्टत्वमस्मदादिषु न संभवतीति पारिशेष्यात् तदाश्रयत्वेनेश्वरसिद्धिः। अनुमानस्वरूपं यथा – 'वेदवाक्यजन्या प्रमा वक्तृगुणजन्या, प्रमात्वात्, प्रत्यक्षादिप्रमाणवत्' इति।

७. **श्रुतेः** – श्रुतिर्नाम वेदः। वेदोऽप्यायुर्वेदादिकमिव पौरुषेयः, अतस्तत्कर्तृत्वेनेश्वरसिद्धिः अत्र वेदोऽसंसारिपुरुषप्रणीतः, वेदत्वात्, यन्नैवं तन्नैवम्, यथा काव्यम् इत्यनुमानस्वरूपम्। यद्वा "एको देवः सर्वभूतेषु गूढः" (श्वे० उ० ६.११) इत्यादिश्रुतिवाक्यानुरोधेनेश्वरसिद्धिः।

८. **वाक्यात्** – यथा वाक्यात्मकेषु महाभारतादिषु व्यासादिपुरुषजन्यत्वेन पौरुषेयत्वम्, तथैव वेदानामपीश्वरप्रणीतवाक्यत्वात् पौरुषेयत्वमपरिहार्यमेव। वेदोत्पादको हि पुरुषः सर्वज्ञो भाव्यः। अन्यथाऽसन्दिग्धरूपेण सर्वपदार्थप्रतिपादकत्वं वेदे नोपलभ्येत। अतो वेदनिर्मातृपुरुषविशेषरूपेणेश्वरसिद्धिः। तदनुमानाकारो यथा – 'वेदः पौरुषेयः, वाक्यत्वात्, भारतादिवत्' इति।

९. **संख्याविशेषात्**-तत्र परमाणुद्वयनिष्ठा द्वित्वसंख्या 'अयमेकः, अयमेकः' इत्याकारकापेक्षाबुद्धिजन्या भवति। सेयमपेक्षाबुद्धिः परमाणुविषयकापरोक्षज्ञानवत एव संभवतीति। जीवेषु च तादृशापरोक्षबुद्धेरसंभवात् पारिशेष्येण तादृशपरमाणुद्वये द्वित्वसंख्योत्पादकापेक्षाबुद्धेराश्रयत्वेनेश्वरसिद्धिः। तथा ह्यनुमानस्वरूपम् – 'द्व्यणुकपरिमाणजनिका संख्याऽपेक्षाबुद्धिजन्या, एकत्वान्यसंख्यात्वात् द्विघटनिष्ठद्वित्वसंख्यावत्' इति। तदेवमुक्तानामीश्वरसाधकहेतूनां विस्तृतं व्याख्यानं व्याख्यानान्तरं च कुसुमाञ्जलौ तथाऽन्यत्र च द्रष्टव्यम्।

Proofs for the Existence of Īśvara

Revered Udayanācarya, in his Nyāyakusumañjali, has resolved to prove the existence of 'Īśvara' through many authoritative arguments as –

"Scholars speak of the path between 'Svarga' (heaven) and 'Apavarga' (liberation). I give an exposition of the worship of the Paramātman."

In the following stanza, Śrī Udayanācārya has given the arguments to prove the existence of 'Īśvara' –

(1) "Kāryat" (world is a product), (2) "Āyojanāt" (world is a composition - of atoms), (3) "Dhṛtyādeḥ" (Support to bear the weight, etc.), (4) "Pralayat" (As there is anhilation – indicated by 'ādi' in dhṛtyadeḥ'), (5) "Padāt" (As there is 'vyavahāra' regarding Īśvara as the cause among the elders), (6) "Pratyayataḥ" (As there is faith), (7) "Śruteḥ" (As supported by Śruti statement). Their 'svarūpa' is advocated in brief –

1. Kāryat – Here 'Kāraṇa' (cause) is inferred on seeing the 'Kārya' (effect). Everybody in the world knows that there is bound to be a 'doer' (Kartā) endowed with consciousness for the 'product' (Kārya) like Ghaṭa. Similarly, since this universe is also a 'product', there should be a 'doer' who is endowed with consciousness. Therein, 'Taḍupādānagocara, etc.' is the definition of 'kartṛtva' – 'Kartṛtva consists in the assumption of a form prone to the desire of doing in the shape of an actual material cause (of the universe).' Just as Ghaṭa (Pot) is the Kārya (product), its material cause is clay, the direct knowledge of it exists in the potter by 'Samavāya' (inherent) relation, even before the production of the Ghaṭa, in the same way, the desire to create the Ghaṭa through clay and the effort leading to it are found in the potter through 'Samavāya' relation even before the creation of the pot.

Through this, it is decided that the potter is the maker of the product in the form of Ghaṭa. Similarly, as regards the product in the form of 'Dvyaṇuka (combination of two atoms), the material cause happens to be atoms of earth, etc. The rise of its direct knowledge, the rise of a desire of producing it (Dvyaṇuka) from those atoms and the rise of the effort congenial to it, these are necessary for designating the creator of 'Dvyaṇuka' as the maker (kartā). The product is that which starts from earthen 'Dvyaṇuka' and culminates in its last part. The first constituent (avayavī) is 'Dvyaṇuka'; it is a product (Kārya). Its material cause is Paramāṇu. Its direct knowledge, desire to create and the action are not found in the Jīva through 'Samavāya' relation, while Īśvara is alone deemed as the creator of "Dvyaṇuka', because he alone has consciousness as its substratum and form. Hence, none of us in the world are supposed to be the creator of the world, while by the maxim of what remains (Pariśeṣa) Īśvara is proved to be the creator. He is the creator of the product in the form of the world. Although even before it is known by the Yogin through his Yoga-śakti, Dvyaṇuka' is existent. Hence, the yogins are not regarded as the creator of 'Dvyaṇuka'. In conclusion, as per the argument that – "The product (effect) such as earth, etc., ('Dvyaṇuka', etc.,) is also the creation of a creator, because earth, etc., are also products (Kārya) like 'Ghaṭa'," it is proved that Īśvara is the creator of this world.

2. Āyojanāt – The meaning of the word 'Āyojanā' in the Kārika of Kusumañjali, means 'Saṁyoga'

(combination). At the commencement of creation, 'Dvyaṇuka' is produced by the combination of two atoms. The combination depends on the action inherent in the two atoms. Since the atoms are lacking in consciousness, any action cannot be taken as inherent in the two atoms. For that purpose a 'preraka' (inspirer – other than Jīva) should be one endowed with consciousness. That inspirer is called Īśvara. Here its argument is – "The action leading to the combination of two atoms for the initial formation of 'Dvyaṇuka' at the commencement of creation, should be through the effort of a creator endowed with consciousness, because it is an action like the action involved in the combination of two 'Kapālas' (halves of a pot)." By this Īśvara is proved as the 'āśraya' (substratum) of such an uncommon effort, although it is possible to say that creation is possible by a mere effort of Īśvara.

3. Dhṛtyadeḥ – Here 'Dhṛti' means 'giving support' (dhāraṇa). If a product which is endowed with weight does not fall, its cause should be the support of some resisting agent. The resisting agents are three, Saṁyoga, Vega and Vidhāraka-prayatna. For instance in the case of a fruit existing in a tree-branch, cause of its not falling down is accepted as 'Saṁyoga' (Joint). In the case of an arrow discharged from a bow, the absence of a fall for some time is attributed to a cause in form of 'Vega' (speed). In the same way, in the case of the birds flying in the sky, the cause of their not falling down is their ability to fly (by spreading their wings). Similarly, in the absence of

falling down in the case of 'Brahmāṇḍa', etc., which are endowed with weight, the existence of the effort to make them steady should be necessarily accepted. Here Īśvara is proved as the substratum of such an uncommon effort. Here the argument is thus – "The substratum of the weight endowed with the absence of falling, is due to the existence of an effort obstructing the falling, because it is endowed with 'support', like the bird in the sky."

4. Pralayāt – From the term 'ādi' in Dhṛtyadeḥ, 'pralaya' (anhilation) should be understood. The universe (Brahmāṇḍa) is lost in the anhilation time. Just as in the destruction of a 'Ghaṭa', efforts in the form of the beating with staff, etc., by persons like us, are the cause, so should we assume an 'effort' in the case of the destruction of the universe. Since such an effort to destroy the universe cannot be assumed in the case of the Jīvātman, Īśvara is proved as the substratum of such an uncommon effort. The nature of the argument is – "The destruction of the universe is due to the effort, because it is destruction, like the destruction of a 'Ghaṭa'."

5. Padāt – "Padyate = gamyate (is known), the 'artha' (intention) underling 'vyavahāra' (worldly procedure) is known" – it is through such a derivation, the term 'Pada' conveys the meaning of 'Vṛddha-vyavahāra' (transaction of the elders). In the world, the potter makes pot, etc. Thinking that such a preparation cannot be possible when the method of its preparation is not known, its instructor is accepted; for him another instructor is necessary; if we go on

searching this way, the first instructor who is decided is Īśvara only. If we think of another instructor to him again, it would amount to 'Anavasthā' [regres-ad – infinitum – no end to the series of kārya-kāraṇa (upapādya-upapādaka) relation]. The nature of the argument is – "the transaction of the custom regarding the making, naming, etc., of Ghaṭa, etc., arises from the usage by the Puruṣa who is on his own, because it is a usage, like the modern usages in music, etc."

6. Pratyayataḥ – 'Pratyaya' means trust (viśvāsa) or authority (prāmāṇya). The authority of statements depends upon the merit of the speaker. Hence, it is proved that the statements of Veda are authoritative on the ground of trustworthiness of the speaker. Since such uncommon high merit is not possible in any of us, Īśvara is proved by virtue of his being the substratum of that by the maxim of what remains after that. The nature of the argument is – "The validity born from the statement of Veda, arises from the merit of the speaker (seer), because it is validity, like that associated with Pramāṇas, Pratyakṣa, etc."

7. Śruteḥ – Śruti means Veda. Veda also, like Āyurveda, etc., is 'pauruṣeya' (told by Puruṣa). Hence, Īśvara is proved by virtue of being its composer. Here the nature of the argument is – "Veda was composed by the Puruṣa who is caught is human life, because it is Veda (it has Vedatva); what is not that is not that, what is not that is not that" or there is the proof that Īśvara exists as – "One and only God remains hidden in all the beings," (Sve.Up. 6.11).

8. Vākyāt – Just as in the case of Mahābhārata, etc., it is 'pauruṣeya' on the ground that it is born from the Puruṣas like Vyāsa, etc., in the same way since Vedas are the compositions of Īśvara, their 'pauruṣayatva' cannot be avoided. The composer of the Veda should be regarded as omniscient. Otherwise, the propounding of all the matters without any doubt is not possible. Hence, Īśvara is proved in special form of the composer of Veda. It argument is thus – Veda is 'pauruṣeya', because it is in the form sentence (assemblage of sentences), like Bhārata (Mahābhārata), etc.

9. Saṅkhyāviśeṣāt – Therein the number 'Dvitva' pertaining to the two atoms arises from the intention of knowing with reference what is regarded as 'this is one' and 'this is another'. This intention arises only in the case him who has the direct knowledge about the atom. Since such an intention cannot arise in the Jīvas, Īśvara is proved as being the substratum of the intention of giving rise to the knowledge of the number 'dvitva' in the case of such pair of atoms, by virtue of the maxim of what remains after something. So is the argument – "The number that gives rise to the counting of 'Dvyaṇuka', is the intention of one who counts, because it is like the counting of 'ekatva' and others, like the number 'dvitva' pertaining to two Ghaṭas." In this way, it is necessary to consult commentaries on Nyāyakusumāñjali or other works for the detailed explanation of the causes produced in order to prove the existence of Īśvara.

ईश्वरविषयकाक्षेपपरिहारः

ननु पूर्वोक्तेष्वीश्वरसाधकहेतुषु 'प्रत्ययतः श्रुतेः' इति हेतुद्वयमन्योन्याश्रयदोषग्रस्तम् । तथाहि – 'प्रत्ययतः' इति हेतुना ईश्वरोच्चरितत्वेन वेदानां प्रामाण्यमिति, 'श्रुतेः' इति हेतुना च वेदवचनेनेश्वरसिद्धिरिति भवता प्रतिपादितत्वाद् ईश्वरोच्चरितत्वेन वेदानां प्रामाण्यम्, वेदवचनेन चेश्वरसिद्धिरिति सुस्पष्ट एवान्योन्याश्रय इति चेन्न; अविचारितरमणीयत्वात् । तथाहि – वस्तुनो हि विचारो द्विप्रकारकः – ज्ञानयामास । अत एव वेदानां प्रामाण्यमिति । ज्ञानदृष्ट्या तु वेद एव प्रथमः, वेदवचनेनैवेश्वरज्ञानसम्भवात् । तस्माद् वेदेश्वरयोर्मध्ये नोत्पत्तावन्योन्याश्रयो नापि ज्ञप्तौ । वेदानामुत्पत्तावीश्वरसापेक्षत्वेऽपीश्वरोत्पत्तौ न वेदानां सापेक्षता, ईश्वरस्य नित्यत्वाभ्युपगमात् । एवमीश्वरज्ञाने वेदानामपेक्षायामपि वेदज्ञाने नेश्वरस्यावश्यकता, वेदज्ञानस्य गुरुमुखाद् भवितुमर्हत्वात् । तदुक्तं माधवाचार्यैः – "किमुत्पत्तौ परस्पराश्रयः शङ्क्यते ज्ञप्तौ वा? नाद्यः, आगमस्येश्वराधीनोत्पत्तिकत्वेऽपि परमेश्वरस्य नित्यत्वेनोत्पतत्तेरनुपपत्तेः । नापि ज्ञप्तौ, परमेश्वरस्यागमाधीनज्ञप्तिकत्वेऽपि तस्यान्यतोऽवगमात्"[27] इति ।

नन्वीश्वरस्य जगत्कर्तृत्वे कुलालस्य इव सशरीरत्वापत्तिः, शरीरं विनैव कर्मणोऽसंभवादिति चेन्नः, आक्षेपस्य निरर्थकत्वात् । यदीश्वरसिद्ध्यनन्तरमाक्षेपः क्रियते, तर्हि ईश्वरसिद्धौ नाऽयमाक्षेपो बाधकः । यदीश्वरसिद्धेः प्राग् आक्षेपस्ततोऽपि निरर्थक एव । तदुक्तं माधवाचार्यैः – 'यदीश्वरः कर्ता स्यात्तर्हि शरीरी स्यादित्यादिप्रतिकूलतर्कजातं जागर्तीति चेत्, ईश्वरसिद्ध्यसिद्धिभ्यां व्याघातः'[28] इति ।

नन्वीश्वरस्य जगत्कर्तृत्वे किं तस्य प्रयोजनं स्यात्? विनैव प्रयोजनं मन्दस्यापि प्रवृत्त्यसम्भवात् । ईश्वरस्य पूर्णकामत्वेन प्रयोजनासम्भवः ।

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27. स.द.सं., p.511
28. Ibid., p.507

करुणया प्रवृत्तौ च सर्वस्यापि सुखित्वप्रसङ्ग इति चेन्न; करुणया प्रवृत्तस्यापीश्वरस्य सृज्यमानप्राण्यदृष्टसापेक्षत्वान्न वैषम्यनैर्घृण्यदोषापत्तिः तदुक्तं श्रीमाधवाचार्यैः – 'नास्तिकशिरोमणे! तावदीर्ष्याकषायिते चक्षुषी निमील्य परिभावयतु भवान् । करुणया प्रवृत्तिरस्त्येव । न च निसर्गतः सुखमयसर्गप्रसङ्गः, सृज्यप्राणिकृतदुष्कृतसुकृतपरिपाकविशेषाद् वैषम्योपपत्तेः । न च स्वातन्त्र्यभङ्गः शङ्कनीयः, स्वाङ्गं स्वव्याघातकं न भवतीति न्यायेन प्रत्युत तन्निर्वाहात्'[29] इति ।

तदेवं न्यायवैशेषिकदर्शनयोरीश्वरो जगदुत्पत्तौ घटस्य कुलाल इव निमित्तकारणम् । अस्य च ज्ञानेच्छादयो गुणा नित्याः । जगदुत्पत्तौ प्राण्यदृष्टसापेक्षत्वादस्य न वैषम्यनैर्घृण्यदोषसम्भवः । अयमेव प्राणिनामदृष्टनियामको वेदोत्पादकश्च वर्तते ।

Removal of the objections regarding Īśvara

Here, it may be objected that among the grounds given for proving the existence of 'Īśvara', the two grounds, viz., 'Pratyayataḥ' and 'Śruteḥ' are caught with the defect of 'Anyonyāśraya' (each mutually dependent on the other). It is thus – 'Pratyayataḥ', as per this ground, the authoritativeness of Vedas is upheld. 'Śruteḥ', as per this ground, the existence of Īśvara is proved by the statements of Veda. Since you have first said that the Vedas are authoritative by virtue their being the speech of Īśvara and then you have said that Īśvara is proved by the statements of Veda. This is clearly a case of 'Anyonyāśraya doṣa'. If it is objected thus, the answer is that it is not tenable,

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29. Ibid., p.510

because what you object is delightful by its prejudiced opinion. Thus it is – Consideration of a matter is of two types as (i) that which is from the point-of-view of knowledge of it and as (ii) that which is from the point of view of existence of it. From the point of view of existence Īśvara is first. He himself composed (formulated) the Vedas. That is why the Vedas are authoritative. Hence, there cannot be 'Anyonyāśraya' between Veda and Īśvara, nor can it be in understanding them. Although there is dependence on Īśvara with regard to the evolution of Vedas, there is no such dependence of Vedas as regards the proving the existence of Īśvara, because eternality is accepted in the case of Īśvara. In the same way, even though there is dependence on Veda as regards the realisation of the nature of Īśvara, there is no necessity of Īśvara in understanding Veda, because the knowledge of Veda can be obtained through a Guru. So it is said by Mādhavācārya – Is 'Anyonyāśraya' doubted between Veda and Īśvara in respect of 'utpatti' (evolution) or in respect of (their) knowledge? The first alternative is not tenable, because although there is the dependence on Īśvara in respect of the evolution of Veda, there can be no question of 'utpatti' in the case of Īśvara, because he is eternal. Nor it can be in respect of understanding, because although there is the possibility of the getting of the knowledge of Īśvara through Āgama (Veda), it is also possible to get that knowledge through other sources."

Again it may be objected thus – To be a creator of the world, there arises the necessity of having a body

(physical form) like the potter in making a pot, because without a body action cannot be possible. If it objected thus, the answer is that it is not tenable, because the objection itself is meaningless (without any purpose), because if the objection is raised after proving the existence of Īśvara, then this objection cannot be hindrance in respect of proving the existence of Īśvara. If the objection is raised before proving the existence of Īśvara, it stands purposeless. So it is said by Mādhavācārya – " 'If Īśvara were to be the doer, he should have a body', in case such a counter objection is raised, there would arise a contradiction between 'Īśvarasiddhi' and 'Īśvarasiddhi'."

Further, it may be again objected thus – If Īśvara were to be the creator of the world, what would be its use for him? Even an ignorant person would not take to it without any idea of use of it. Since Īśvara has all his aspirations fulfilled, that would be of no use to him. If it is again objected that if he would take to it out of compassion, there would arise the possibility of all being happy. This objection is again not tenable because although Īśvara proceeded out of compassion, since the experiences depended upon the 'Adṛṣṭa' (destiny) of the being who would be created there would otherwise arise the 'doṣa' of 'vaiṣamya' (hatred) and 'nairgṛṇya' (absence of kindness) in the case of Īśvara. So it is said by Mādhavācārya – "O crest-jewel of the Nāstikas! Look at the situation by covering your eyes that are tinged with prejudice. There would be the possibility of proceeding with compassion. There would be no possibility of creation filled with

happiness only, because there would be arising of disparity by virtue of the speciality of the ripening of karma in the form 'sin' and 'merit' acquired by the beings to be created. The doubt regarding the curtailment of 'freedom' should not be raised, because that could be managed as per the maxim 'that one's own limb would not be a creator of obstacle for one's self'.

Thus in the Nyāya and Vaiśeṣika systems, Īśvara is only an instrumental cause (nimitta-kāraṇa) in the creation of the world, like a potter in the case of pot. The attributes such as knowledge, will, etc., would be eternal. He would not be caught in the web of the 'doṣas' in the form of 'vaiṣamya' and 'nairghṛṇya'. He should be regarded as the controller of 'Adṛṣṭa' (destiny) of the beings and also as the creator of Veda.

सांख्ययोगदर्शनयोरीश्वरस्वरूपम्

सांख्यास्तावत् सत्कार्यवादमङ्गीकुर्वन्ति । कार्यमव्यक्तरूपेण स्वकारणे सर्वदा वर्तत इति हि तत्सिद्धान्तः । कार्यरूपस्यास्य प्रपञ्चस्य जडरूपत्वादस्य कारणमपि जडा प्रकृतिरेव । सत्त्वरजस्तमसां साम्यावस्थारूपेयं प्रकृतिश्चेतनपुरुषसान्निध्ये महदादिरूपेण परिणमत इति सांख्याः प्रतिपादयन्ति । अतोऽत्र सृष्टिरचनायां प्रकृतिपुरुषयोर्भिन्नः कश्चनेश्वरो नापेक्षितः ।

रङ्गस्य दर्शयित्वा निवर्तते नर्तकी यथा नृत्यात् ।
पुरुषस्य तथात्मानं प्रकाश्य विनिवर्तते प्रकृतिः ॥[30]

इतीश्वरकृष्णोक्त्या पुरुषस्य भोगाऽपवर्गार्थं प्रवृत्ता प्रकृतिः कृतप्रयोजना सती नर्तकीव यदा निवर्तते, तदा तेन पुरुषेण संसारलयोऽपवर्गश्च

30. सां.का., 59

प्राप्यते । तस्मादत्र प्रपञ्चविलये जीवस्य विमोक्षणे वा नेश्वरस्यावश्यकता प्रतीयते ।

ननु प्रकृतिस्तु जडा । तादृशप्रकृतौ प्रयोजनासंभवात् कथं जीव-विमोक्षणाय प्रकृतेः प्रवृत्तिरिति चेन्न; अचेतनायामपि प्रवृत्तिसंभवात् । तदुक्तमीश्वरकृष्णेन –

वत्सविवृद्धिनिमित्तं क्षीरस्य यथा प्रवृत्तिरज्ञस्य ।
पुरुषविमोक्षनिमित्तं तथा प्रवृत्तिः प्रधानस्य ॥[31] इति ।

अस्यायमर्थः – यथाऽचेतनमपि क्षीरं वत्सविवृद्ध्यर्थं प्रवर्तते, एव-मचेतनापि प्रकृतिः पुरुषविमोक्षणाय प्रवर्तिष्यत इति ।

यदि प्रकृतेः प्रवृत्तावीश्वरः सञ्चालकरूपेण स्वीक्रियते, तर्हि तादृश-चेतनस्य प्रवृत्तिः किमुद्देश्येन? किं स्वार्थेन, उत करुणया? नाद्यः ईश्वरस्य नित्यतृप्तत्वात् । नापि द्वितीयः, सृष्टेः प्राग् जीवनादृष्ट-शरीराद्यभावेन तत्कृतबन्धनाभावात् तद्बन्धप्रहाणेच्छारूपा ईश्वरस्य करुणा कथं वा कल्पेत । सर्गानन्तरं दुःखिनो जीवानवलोक्य तत्प्रहाणेच्छारूपा करुणा संभवत्येवेश्वर इत्यप्ययुक्तम्, तथा सति कारुण्येन सृष्टिः, सृष्ट्या च कारुण्यमिति दुरुद्धरोऽयमन्योन्याश्रयः । तदुक्तं माधवाचार्यैः – "स किं सृष्टेः प्राक् प्रवर्तते, सृष्ट्युत्तरकालं वा? आद्ये शरीराद्यभावेन दुःखानुत्पत्तौ जीवानां दुःखप्रहाणेच्छानुपपत्तिः । द्वितीये परस्पराश्रयप्रसङ्गः, करुणया सृष्टिः सृष्ट्या च कारुण्यमिति"[32] इति ।

किञ्च, करुणया ईश्वरः सृष्टौ प्रवर्तते चेत्, सर्वानपि सुखिन एव सृजेत् । तथा सति सृष्टिवैचित्र्यभङ्गप्रसङ्गः, प्रत्यक्षविरोधापत्तिश्च । यदि च प्राणिनां शुभाऽशुभकर्मवैचित्र्यात् सृष्टिवैचित्र्यमित्युच्यते, तर्हि तादृश

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31. Ibid., 57
32. स.द.सं., p. 644-645

शुभाशुभकर्मसाहाय्येन प्रकृतिरेव प्रपञ्चस्य कर्त्रीति स्वीकारे ईश्वरस्त्व-न्यथासिद्धः । प्रकृतेः प्रवृत्तौ न स्वार्थं न वा कारुण्यं प्रयोजकम्, किन्तु पारार्थ्यमात्रमिति नोक्तदोषप्रसङ्गः । तदुक्तं वाचस्पतिमिश्रैः[33] – "करुणया प्रेरित ईश्वरः सुखिन एव जन्तून् सृजेन्न विचित्रान् । कर्मवैचित्र्या-द्वैचित्र्यमिति चेत्, कृतमस्य प्रेक्षावतः कर्माधिष्ठानेन, तदनधिष्ठानमात्रा-देवाचेतनस्यापि कर्मणः प्रवृत्त्युपपत्तेः, तत्कार्यशरीरेन्द्रियविषयानुत्पत्तौ दुःखानुत्पत्तेरपि सुकरत्वात् । प्रकृतेस्त्वचेतनायाः प्रवृत्तेर्न स्वार्थानुग्रहो न वा कारुण्यं प्रयोजकमिति नोक्तदोषप्रसङ्गः । पारार्थ्यमात्रं तु प्रयोजक-मुपपद्यते" इति । पारार्थ्यमात्रं नाम – परस्य अर्थः परार्थः, तस्य भावः पारार्थ्यम्, पारार्थ्यमेव पारार्थ्यमात्रम्, इति व्युत्पत्त्या परोऽर्थात् पुरुषः, तस्य योऽर्थः प्रयोजनं (मोक्षः) तदर्थः तदर्थमात्रमित्यर्थः ।

तस्माद् यद्व्यतिरेकेऽनिष्टप्रसञ्जनं तद्वस्तु प्रामाणिकं भवतीति व्याप्तिः । यद्व्यतिरेके च नानिष्टप्रसक्तिस्तद्वस्तु नाङ्गीक्रियते । केवलं तद्वाचकशब्द-व्यवहारमात्रं भवति । यथा शशशृङ्गम्, गगनारविन्दमित्यादि । अत एव कारणत्वग्रहे व्यतिरेकस्य प्राधान्यमामनन्ति तर्कविदः । तथा चेश्वरव्यतिरेके सृष्टेः, अपरस्य वा कस्यापि कार्यस्य व्यतिरेकव्यतिरेकाद् ईश्वरव्यतिरेके नेष्टव्यतिरेकः । अतस्तस्य प्रामाणिकत्वाभावात् सांख्यमते नेश्वरसद्भावः, तत्प्रयोजकीभूतहेतोरभावात् । अत एवाद्यावधि तद्विषये दार्शनिकानां परस्परं विवादो विलसत्येव । कामं क्रियतां बुद्धिव्यायामस्तेन नहि तत्सद्भावसम्भावनापि । नह्यत्यन्तनिपुणेनापि कृतप्रयत्नेन नटेन घटः पटयितुमिश्यते । न वा शर्करा लवणीक्रियते । न वा दिवान्धो दिवा रूपग्राहकः सम्पाद्यते । अतो बहुकल्पितपदार्थवन्मनोरथकल्पित एवेश्वर-पदार्थ इति सांख्यदृष्ट्या निरूपयितुं शक्यते । एवं सांख्यसिद्धान्ते सृष्ट्यर्थम्, तत्प्रलयार्थम्, जीवस्य विमोक्षार्थं वा ईश्वरो नाङ्गीकृत इति सांख्यदर्शनं निरीश्वरसांख्यमिति हि प्रथितं लोके ।

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33. सां.त.कौ., p. 464-466

तत्रभवता महर्षिणा कपिलेन– "ईश्वरासिद्धेः, मुक्तबद्धयोरन्यतराभावान्न तत्सिद्धिः, उभयथाऽप्यसत्करत्वम्, मुक्तात्मनः प्रशंसा उपासासिद्धस्य वा" इति चतुर्भिः[34] सूत्रैरीश्वराङ्गीकारो निषिद्धः । तत्र प्रथमसूत्रेणेश्वरनिषेधः प्रतिज्ञातः । द्वितीयेन सूत्रेण चेश्वरास्तित्वे स किं मुक्तपुरुषान्तर्गतः, उत बद्धपुरुषान्तर्गत इत्याक्षेपः कृतः । तृतीयेन सूत्रेण तस्य मुक्तपुरुषान्तर्गतत्वे सृष्टिप्रयोजकाभिमानाद्यभावान्न तेनेश्वरेण सृष्टिसंभवः, बद्धपुरुषान्तर्गतत्वे चास्य मूढत्वान्न सृष्ट्यादिक्षमत्वमित्युभयथाप्यनुपयुक्तत्वं प्रितपाद्य चतुर्थेन सूत्रेणेश्वरप्रतिपादकवचनानां मुक्तात्मनां प्रशंसापरत्वेन नेयत्वं व्यवस्थापितम् ।

पुनश्च – "प्रमाणाभावान्न तत्सिद्धिः, सम्बन्धाभावान्नानुमानम्, श्रुतिरपि प्रधानकार्यत्वस्य" इति सूत्रत्रयेण ईश्वरास्तित्वे न प्रत्यक्षं प्रमाणं संभवति, इन्द्रियैः साकं सन्निकर्षाभावात् । नानुमानमपि, साध्यहेत्वोः सहचारादिदर्शनरूपप्रत्यक्षोपजीव्यत्वादनुमानस्य । न श्रुतिरपि, "अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः"[35] इति श्रुत्या प्रकृतेरेव जगत्स्रष्टृत्वस्य प्रतिपादितत्वात्, इतीश्वरसत्तायां प्रमाणाभावोऽपि प्रदर्शितो महर्षिणा कपिलेन ।

अत्र सूत्रकारस्य महर्षेराशयो विज्ञानभिक्षुणा ईश्वरसाधनपरत्वेन व्यवस्थाप्यते । तथा हि – "अयं चेश्वरप्रतिषेध एकदेशिनां प्रौढवादेनैवेति प्रागेव प्रतिपादितम्; अन्यथा हीश्वराभावादित्येवोच्येत"[36] इति । अस्यायमाशयः – नैभिः सूत्रैरीश्वरखण्डने सूत्रकाराभिप्रायः । यद्येवं स्यात् तदा ईश्वराभावाद् इत्येवं सूत्रयेत्, न तु 'ईश्वरासिद्धेः' इत्याकारकं सूत्रं रचयेत् । तस्मान्महर्षिणा ईश्वरास्तित्वं निषेधितम्, नेश्वराभावः साधित इति ।

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34. सां.सू., 1.92-94
35. श्वे.उ. 4.5
36. सां.सू., 1.92, प्रवचनभाष्यम् ।

डॉ० या० कु० मसीहमहाशया विज्ञानभिक्षोर्वचनमसङ्गतमिति प्रतिपादयन्ति । महर्षिणा ईश्वरास्तित्वं खण्डितम्, न तु तस्याभावः साधित इत्यनयोर्भेदाऽभावात् । ईश्वरास्तित्वखण्डनेनैव तदभावः सुतरां साधित इति पूर्वोक्तो विज्ञानभिक्षोस्तर्को नेश्वरसाधनसमर्थो भवति ।[37]

श्रीमन्त उदयवीरशास्त्रिमहाभागाः सांख्यसूत्रेषु महर्षिणा कपिलेन जगदुपादानभूतस्यैवेश्वरस्यासिद्धिः कृता, न तु सर्वथा ईश्वरासिद्धिरिति प्रतिपादयन्ति । तथाहि – प्रथमाध्याये जगदुपादानभूतस्येश्वरस्यासिद्धिः प्रतिपादिता । जगदुपादानभूत ईश्वरः केनापि प्रमाणेन साधयितुं न शक्यः सांख्यनये, प्रकृतितत्त्वस्य सत्त्वरजस्तमोमयस्य तत्र जगदुपादानत्वस्वीकारात् । अत्र पुनस्तृतीयाध्याये सर्वजगदधिष्ठाता सर्वनियन्ता परमेश्वरः प्रतिपाद्यते । एवम्भूतस्य जगत्कर्तुरीश्वरस्य सिद्धिर्निश्चिता एवेति । अनयैव रीत्याऽनयोः प्रसङ्गयोराशङ्क्यमानो विरोधः शक्यः परिहर्तुम् । अत एव पञ्चमाध्याये परमेश्वरस्याधिष्ठातृत्वं प्रतिपाद्य "श्रुतिरपि प्रधानकार्यत्वस्य"[38] इत्युपसंहारसूत्रेण प्रकृतेरेव जगदुपादानत्वं प्रत्यपादयत् सूत्रकारः ।

अत एव "ईश्वरासिद्धेः"[39] इत्यादिसूत्रदिशा परमेश्वरस्य जगदुपादानत्वं प्रतिषिध्य "तत्सन्निधानादधिष्ठातृत्वं मणिवत्"[40] इति प्रकरणोपसंहारसूत्रेण कपिलश्चेतनस्य सर्वजगन्नियन्तुः परमेश्वरस्यैव जगदधिष्ठातृत्वं प्रत्यस्थापयत् । सप्तदशसंख्याङ्कितकारिकाव्याख्याने 'अधिष्ठानात्' इति हेतुं विवृण्वन् माठरः – "ततः पश्यामोऽसौ परमात्मा अस्ति पुरुषो येनाधिष्ठितं महदहङ्कारतन्मात्रेन्द्रियभूतान्युत्पादयति" इत्युपापादयत् ।

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37. निरीश्वरवाद भारतीय एवं पाश्चात्य, p. 49-53
38. सां.सू., 5.15.
39. Ibid., 1.92
40. Ibid., 1.96

अस्यैव हेतुपदस्य व्याख्याने माठरगौडपादावुभावपि पञ्चशिखसूत्रमेकमित्थमुद्धरतः – "पुरुषाधिष्ठितं प्रधानं प्रवर्तते" इति । पुरुषपदं हि सांख्ये पारिभाषिकं चेतनमात्रपरम् । पूर्वोक्तरीत्या नहि चेतनो जीवात्मा मूलप्रकृतेरधिष्ठाता भवितुर्महति । एवं च चेतनाधिष्ठितप्रधानस्य प्रवृत्तिं व्याचक्षाणः पञ्चशिखः सकलजगदधिष्ठातारं परमात्मानमेवोपपादयति । कापिलैश्चेतननिरपेक्षा प्रकृतिः प्रवर्तत इति मतं नाङ्गीक्रियत एव । एवं कपिलनाम्ना तादृङ्मतमाश्रित्य तन्निराकरणं यद्भगवानाचार्यः शङ्करश्चकार सर्वत्र ब्रह्मसूत्रभाष्ये, तत्सर्वं निराधारमेव सञ्जायते[41] इति ।

नन्वेवं सति 'कपिलो निरीश्वरवादी' इति प्रवादो बहोः कालात् कथमिव प्रवर्तित इत्याकाङ्क्षायां श्रीमन्त उदयवीरशास्त्रिण एवमभिप्रयन्ति – सांख्याचार्यपरम्परायां वार्षगण्याख्योऽस्ति प्रसिद्धोऽतिप्राचीन आचार्यः । तेन च षष्टितन्त्राख्यो ग्रन्थो विरचितः । सांख्याचार्योऽप्ययं कापिलमतमनेकेष्वङ्गेषु नाङ्गीकृतवान् । युक्तिदीपिकाख्यायां सांख्यकारिकाव्याख्यायामस्य मतमेवमुद्धृतं वर्तते – "प्रधानप्रवृत्तिरप्रत्यया पुरुषेणाऽपरिगृह्यमाणाऽऽदिसर्गे वर्तते" इति । एतेन वार्षगण्याचार्यः प्रधानप्रवृत्तिं प्रति चेतनापेक्षां नाङ्गीकरोतीत्यवगम्यते ।

कालान्तरे सर्वात्मना निरीश्वरवादिनो बौद्धाः स्वमतपोषणाय वार्षगण्यमतं सांख्यमतमिति कृत्वा प्रचारितवन्तः प्रसारितवन्तश्च । रहस्यमिदमजानद्भिर्जनैः सांख्यस्येदं मतमेव तदादिप्रवक्तुः कपिलस्य मतमित्यारोपितम् । तदाप्रभृत्येवायं प्रवादः प्रवर्तितः 'कपिलो निरीश्वरवादी' इति । अतो भगवत्पादैः शङ्कराचार्यैः प्रत्याख्यातं सांख्यमतं सांख्यान्तर्गतवार्षगण्यशाखारूपम्, न तु कापिलमिति निश्चप्रचम् ।[42]

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41. सा.सू. व.15, अंक 14, p.106-108
42. सा.सु.व. 15, अंक 1-4, p.108-109

वस्तुतस्तु द्विविधा हि सांख्यविचारधारा प्रवहन्ती दृश्यते – सेश्वर-सांख्यधारा, निरीश्वरसांख्यधारा चेति । एतच्च विज्ञानभिक्षुणापि स्वीकृतम् । तथा चोक्तं तेन– "अयं चेश्वरप्रतिषेध एकदेशिनां प्रौढिवादेनैव"[43] इति ।

अत्र सेश्वरसांख्यानामपीश्वरो न नैयायिकाभिमतेश्वर इव नित्य-सर्वज्ञत्वादिगुणयुक्तः, न वा प्रपञ्चकर्तृत्वसामर्थ्यवान्, किन्तु प्रकृतिप्रति-बिम्बितत्वात् पुरुषे सर्ववित्त्वसर्वकर्तृत्वाभिमानवान् । एतादृशाभिमानयुक्तः पुरुष एवेश्वरः । तदुक्तं वृत्तिकारेण – "यद्यस्मदभिमत आत्मा ईश्वरः, भवतु; न्यायाभिमते च प्रमाणं नास्ति"[44] इति । एवं सांख्याः कर्तारमीश्वरं निषेधयन्ति, न तु कर्तृत्वाद्यभिमानिनमात्मानमीश्वरमिति ज्ञायते । "स द्विविधः, परश्चापरश्च"[45] इति वृत्तिकारेणात्मनः परापरभेदेन द्वैविध्यं प्रतिपाद्य पर एवात्मा ईश्वर इति निरूपितम् ।

तस्मात् सेश्वरसांख्याभिमतेश्वरे सर्वज्ञत्वसर्वकर्तृत्वादीनामवास्त-विकत्वादत्र न सङ्कल्पपूर्वकं स्रष्टृत्वम्, किन्तु लोहसंचालनेऽयस्कान्तमणेरिव सन्निधानमात्रेणैव । तदुक्तं महर्षिणा कपिलेन – "तत्सन्निधानादधि-ष्ठातृत्वं मणिवत्"[46] इति । विज्ञानभिक्षुणाऽप्युक्तम् –

निरिच्छे संस्थिते रत्ने यथा लोहः प्रवर्तते ।
सत्तामात्रेण देवेन तथा चायं जगज्जनः ॥
अत आत्मनि कर्तृत्वमकर्तृत्वं च संस्थितम् ।
निरिच्छत्वादकर्ताऽसौ कर्ता सन्निधिमात्रतः ॥[47] इति ।

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43. सां.सू. 1.92, प्रवचनभाष्यम् ।
44. सां.सू.अ.वृ. 3.57
45. Ibid., 2.1
46. Ibid., 1.96
47. Ibid., 1.96 प्रवचनभाष्यम् ।

अत एवात्र – "तदैक्षत बहु स्यां प्रजायेय"[48] इत्यादिश्रुतिस्तु कूलं पिपतिषतीतिवद् गौण्या वृत्त्या प्रवर्तते । तदेतावता पर्यालोचनेनेदमेव ज्ञायते यत् सांख्यदर्शने सेश्वरनिरीश्वरभेदेन द्वौ पन्थानौ वर्तेते । ये चेश्वरं नाङ्गीकुर्वन्ति, ते पुरुषस्य सान्निध्यमात्रेण प्रकृतेः सृष्टिकर्तृत्वादिकं व्यवस्थापयन्ति । ये चेश्वरमङ्गीकुर्वन्ति, ते त्वीश्वरसान्निध्येन प्रधानस्य व्यापारमुपवर्णयन्ति ।

सेश्वरवादिनामपीश्वरो न्यायदर्शनाभिमतेश्वरवन्न नित्यः, तस्य नित्यत्वे सर्वसम्मत्यभावात् । अतो जन्य इत्येवाङ्गीक्रियते । तदुक्तं विज्ञानभिक्षुणा – "प्रकृतिलीनस्य जन्येश्वरस्य सिद्धिः 'यः सर्वज्ञः सर्ववित् यस्य ज्ञानमयं तपः'[49] इत्यादिश्रुतिभ्यः सर्वसम्मतैव, नित्येश्वरस्यैव विवादास्पदत्वादित्यर्थः"[50] इति । अस्य च सङ्कल्पेन सृष्टिरित्यङ्गीकारे सङ्कल्पप्रयोजकस्य सर्वार्थित्वे ईश्वरत्वहानिः, कारुण्ये सृष्टिवैचित्र्याभाव इति सान्निध्यमात्रेणैव सृष्टिः प्रतिपाद्यते ।

तत्र तावद्योगदर्शने समाधिसिद्धिरेव योगिनां चरमं लक्ष्यम् । स च समाधिः कैरुपायैः प्राप्यत इति जिज्ञासायामष्टाङ्गयोगः प्रोक्तः । भाष्यकारस्तत्रैव एवं शङ्कामुद्भावयति – "किमेतस्मादेवासन्नतरः समाधिर्भवति? अथास्य लाभे भवत्यन्योऽपि कश्चिदुपायो न वेति"[51] इति । तदा प्राह पतञ्जलिः– "ईश्वरप्रणिधानाद्वा"[52] इति । अस्यामर्थः– अत्र प्रणिधानो नाम भक्तिविशेषः । स च फलेप्साराहित्येन क्रियमाणानां कायिकवाचिकमानसिकक्रियाणामीश्वरार्पणरूपः । तदुक्तं भगवता कृष्णेन –

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48. छां.उ. 6.2.3
49. मुण्ड. 1.1.9
50. सां.सू. 3.57, प्रवचनभाष्यम् ।
51. यो.सू. 1.23, अवतरणिकाभाष्यम् ।
52. Ibid., 1.23

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥[53] इति ।

एतादृशभक्तिविशेषेण आवर्जितः प्रसन्नतापूर्वकमभिमुखीकृत ईश्वरोऽभिध्यानमात्रेण इदमस्याभिमतमस्त्विति सङ्कल्पमात्रेणैव तं योगिनमनुगृह्णाति । तदनुग्रहाद् योगिनामतिशीघ्रमेव समाधिफलं कैवल्यं सिद्ध्यतीति ।

Īśvara's Svarūpa in Sāṅkhya and Yoga Darśanas

The Sāṅkhyas have accepted 'Satkāryavāda'. That 'Siddhānta' consists in the theory that the effect (created product) always existed in a rudimentary form in the cause. Since the effect in the form of the world is bereft of consciousness, its cause, too, the 'Prakṛti' (original matter as opposed to Puruṣa) is bereft of consciousness. The Sāṅkhyas are of the view that the 'Prakṛti', which is of the nature of equable state among the 'guṇas', Sattva, Rajas and Tamas, undergoes transformation into the forms, Mahat (buddhi), etc., by virtue of the proximity of Puruṣa. Hence, here Īśvara is not required apart from Prakṛti and Puruṣa, for the process of creation. So it is said by Īśvara Kṛṣṇa –

"Prakṛti who has been engaged in procuring 'bhoga' (enjoyment) and 'apavarga' (emancipation) of Puruṣa, would be like a dancer who has retired from the stage after having successfully accomplished the duty of fulfilling the purpose of her existence."

53. भ.गी. 9.27

As per this statement of Īśvara Kṛṣṇa, Prakṛti has been proceeding for the worldly enjoyment and emancipation of the Puruṣa. After having fulfilled her purpose on the stage, She retires from the stage like a dancer. Through that much, Puruṣa gets his worldly life terminated and also attains his emancipation. That is why there is no necessity of Īśvara either for the eradication of worldly life or for the purpose of Jīva's emancipation in this system of philosophy.

It may be again objected saying – 'Prakṛti' has been without consciousness. Since there cannot be any possibility of use of such Prakṛti, how could it be said that 'Prakṛti' would proceed to bring emancipation to Puruṣa. If it is so objected, the answer is that such an objection is untenable, because there would be the possibility of such a 'pravṛtti' (proceeding) even in the case of Prakṛti's lack of consciousness. So it is said by Īśvara Kṛṣṇa –

"Just as there would be 'pravṛtti' in the case of milk, which is bereft of consciousness, in nourishing the child, so there would be 'pravṛtti' in the case of 'pradhāna' ('prakṛti') for the purpose of bringing emancipation to Puruṣa."

This is its import – Just as milk that is without consciousness would proceed to nourish the child, so would 'Prakṛti' proceed to bring emancipation to Puruṣa.

If Īśvara were to be accepted for the purpose of making 'Prakṛti' to proceed, then what would be the use of such a 'pravṛtti' in the case of that which has

been bereft of consciousness? Is it out of selfishness or is it out of compassion? The first alternative would be untenable because Īśvara has been eternally contented. The second alternative would also be untenable, because the Jīva would be free from bondage, as he had been without body, etc., consequent on his destiny (adṛṣṭa) before creation, how could any compassion of 'Īśvara' could be imagined? It cannot be also be tenable to say that after creation, on observing the Jīvas as caught with affliction, there would be a possibility of the rise of compassion in Īśvara. If that were the case, there would be hard and fast 'Anyonyāśraya' in the form of this – 'the creation would be out of compassion and compassion would be out of creation'. So it is said by Mādhavācārya – "Does he (Īśvara) proceed before creation or after creation? In the case of the first alternative, there would be no existence of body, etc., hence the desire to remove the affliction would be totally untenable. In the case of the second alternative, the case would be open to 'Anyonyāśraya' as 'creation out of compassion and compassion out of creation'."

Further, if Īśvara would have proceeded to create out of compassion, he would have created all the beings with happiness only. If it would be argued that there would be diversity on account of diversity in the 'Karma' (fund of Karma) as auspicious and inauspicious, then Prakṛti would herself be the creator of the world with the help of that diversity of the Karma as auspicious and inauspicious. If this were the case, then Īśvara would be totally unessen-

tial. In the 'pravṛtti' of Prakṛti, there would be neither selfishness nor compassion. It would be only the fulfilment of other's (Puruṣa's) purpose. Thus there would be no scope for the said 'doṣa' (Anyonyāśraya). So it is said by Vācaspati Miśra – "If Īśvara were to be prompted by compassion, he would have created only those beings who were associated with happiness only, but not those who were diverse in experience. If it were argued that diversity (of experience) depended on diversity of Karma, the answer is that it cannot be said, because in such a situation Īśvara who happens to be considerate (prekṣāvān), could not have any new purpose served by his standing as the substratum of Karma. Even when the 'Adhiṣṭhātṛ' (the supporter) would not be accepted, the 'pravṛtti' of Karman, which has not been associated with consciousness, would not become lacking in propriety. Even in the absence of the birth of the body, senses and objects (of senses), which have been rooted in Karma, the absence of the birth of distress would be easy to prove. In the doctrine advocating the 'pravṛtti' of Prakṛti, there would be neither insistence on selfishness, nor there would be necessity of admitting compassion as the stimulating factor. In this background, there would be no occasion for alleging any opposition to the arguments. Here the meaning of 'Pārārthya' is this – 'the purpose of another (Puruṣa)' is what is meant by 'Parārtha'; the state (bhāva) of 'parārtha' is 'pārārthya'; that which differs from 'pārārthya' is 'pārārthya-mātra' (mere 'pārārthya'). This derivation means – 'para' means 'Puruṣa' here; his objective (purpose) is

'emancipation' (Mokṣa); 'tadartha' means – 'that much of purpose being served' does not subject itself to any accurance of any kind of defect (doṣa).

Hence, that very matter by which there would be no association with the undesirable situation, would be authentic. This 'vyāpti' is quite settled. That situation, by the acceptance of which, there would be no occasion for any undesirable situation would not be accepted. According to the Yogasūtra – "Śabda-jñānānupatī vastuśūnyo vikalpaḥ", there would be the use of the expression (expressive word), but there would be no content of it conveyed. These are well known as the instances – the horn of rabit (Śaśa-Śṛṅga) and the sky-flower (Gaganakusuma). Hence the logicians give importance to 'Vyatireka-argument' as 'Tadabhāve tadabhāvaḥ' (That is not there because the other one is not there). Thus in the absence of Īśvara, there would be no allegiance of either creation or any other action. Hence Īśvara has not been associated any authority. That is why, in the Sāṅkhya-view, the existence of Īśvara is unacceptable, because there has been no cause occasioning his association. That is the reason as to why the controversy regarding the existence of 'Īśvara' has been raging among the philosophers even to this day. Let any amount of intellectual exercise go on, yet all that would not create any possibility of knowing Īśvara's existence; the surity about his existence or the authoritativeness of his existence would be far cry. However efficient he might be, an actor, with any amount of his effort, might not become able to transform a pot into salt.

The owl, which happens to be blind during day time, would not be capable of having the vision of any form (rūpa), in spite of its great efforts. Thus this is the conclusion – 'Just in the same way as in the case of other objects of imagination, so in the case of Īśvara, too, that is an object of only imagination. This is how an exposition (about Īśvara) can be given according to the Sāṅkhyas. In this way, in the Sāṅkhya-doctrine, Īśvara has not been accepted for the purpose of creation, anhilation or emancipation of the Jīva. Hence, Sāṅkhya-darśana is well known as 'Nirīśvara-sāṅkhya'.

Then the revered Kapila Maharṣi has denied the existence of Īśvara by the four sūtras as – (1) "Īśvara-siddheḥ", (2) "Mukta-baddhayoranyatarābhāvānna tatsiddhiḥ", (3) "Ubhayathāpyasatkāryatvam", and (4) "Muktātmanaḥ praśaṁsā upāsāsiddhasya va" – [(1) In the first sūtra, a proposal is made to deny the existence of 'Īśvara'; (2) in the second sūtra, this objection is raised – When the existence of 'Īśvara' has been accepted, can he be regarded as one merged with the emancipated 'Puruṣa' or as one merged with the bound 'Puruṣa'? (3) In the third sūtra, there is a proposition to show that 'Īśvara' would be incapable of creating in both the alternatives – (1) If Īśvara were to be accpted as one merged with emancipated 'Puruṣa', it cannot be said that there would be the possibility of creation by such an Īśvara, as he has been such an agent who has been without the self-conceit in effecting creation. (2) If Īśvara were to be accepted as one merged in the bound 'Puruṣa', he should be

regarded as dull and as a result of that he would be regarded as one incapable of doing creation like other bound Puruṣas (Jīvas). Through the fourth sūtra, it is propounded that the statements would be taken as in favour of praising the emancipated 'Puruṣa' and as those that are to be raised as necessary.

Again the revered Īśvara Kṛṣṇa has given three Sūtras, viz., (1) "Pramābhavānna tatsiddhiḥ", (2) "Sambandhabhāvānām", (3) "Śrutirapi pradhānakāryatvasya" [In proving the existence of 'Īśvara', the 'Pratyakṣa-pramāṇa' (Perception) would not be possible because the relation of the senses with the objects would be not plausible; 'Anumāna-pramāṇa', too, would not be possible, because it (Anumāna) would be dependent on the pratyakṣa-pramāṇa in the form of the invariable concomitance (vyāpti) between the probans (hetu) and the probandum (sādhya) of which there would be no transgression in any way; 'Śruti-pramāṇa', too, would be not tenable, because its cause of world-creation has been propounded in the Prakṛti through the 'Śruti' "Ajamekām, Lohitaśuklakṛṣṇāṁ bahvīḥ prajāḥ ṣrjamānāṁ sarūpāḥ" itself [Prakṛti who has been without birth, one only, endowed with combination of redness, whiteness and blackness, bringing forth the creation of the subjects (beings) of similar forms]. Thus Maharṣi Kapila has shown the absence of 'Pramāṇas' in proving the existence of 'Īśvara'.

Here the import of the Maharṣi, the Sūtrakāra, is established by Sri Vijñānabhikṣu, as in favour of proving the existence of 'Īśvara'. It is thus – It is already

propounded earlier that the denial of 'Īśvara' has been by way of 'prauḍhavāda' (intellectual argument) of some group of scholars producing their arguments. Otherwise it would have been said that it has been because of the absence of 'Īśvara'. This is the import here – In this attempt at rejecting 'Īśvara' through the above sūtras, there would be no intention of the 'Sūtrakāra' at all. If it were his intention then he would have directly constructed sūtra as 'because of the absence of Isvara' but not as 'because Īśvara cannot be proved'. Hence it is that the Maharṣi has denied the existence of 'Īśvara' but not the denial of the proof of 'Īśvara's' existence.

Dr. Yā.Ku. Masīḥ has said that Vijñānabhikṣu's statement has been irrelevant. (1) The Maharṣi has refuted the existence of Īśvara and (2) the Maharṣi has not proved the existence of Īśvara – in these two statements there can be no difference or disparity. Just by the refutation of the existence of 'Īśvara', the proof of refuting the existence of 'Īśvara' has been automatically proved to be non-existent. Hence, the foregone argument would be inefficient to prove the existence of 'Īśvara'.

Then the revered Udayavīra-śāstrin has propounded that Kapila-Maharṣi has denied the existence of such an 'Īśvara' as one who has been material cause (Upādāna-kāraṇa) and has not at all denied the total existence of 'Īśvara'. It is thus – In the first chapter, what is propounded has been denial of 'Īśvara' as the material cause of the universe. It has been not at all possible to prove the existence of 'Īśvara' by an

authority (Pramāṇa) in the Sāṅkhya system, because the 'Prakṛtitattva', which has been constituted by (three Guṇas) Sattva, Rajas and Tamas, has been accepted as the material cause of the universe in that system. Here, again, in the third chapter, it has been propounded that Parameśvara has been the substratum of the universe and as the controller of all. Such an 'Īśvara' has been, in fact, decided as the creator of the 'Īśvara'. It has been, in this manner only, there has been a possibility of removing the contradiction between these two matters that have been under doubt. That is why, in the fifth chapter, the Sūtrakāra has propounded the Parameśvara's position as the substratum and has spoken of 'Prakṛti' alone as the material cause of the universe, by way of conclusion through the 'Upasaṁhāra-sūtra'.

Hence it is that having denied that Parameśvara could not be the Material cause through the implication of the sūtras such as "Īśvarasiddheḥ", etc., the revered Kapila has established that the Parameśvara who has been the conscious controller of the entire universe has been the substratum of the universe. Having explained the sūtra "Adhiṣṭhānāt" in his commentary on the 'Kārika', marked with the number seventy, Māṭhara has substantiated thus – "Then we would be clearly seeing that Paramātman was such a 'Puruṣa' as would make 'Pradhāna' supported by him, to produce Mahat (buddhitattva), Ahaṅkāra, Tanmātras (of Pṛthivī, etc.), the senses as well as the elements (Pṛthivī, etc.)". In interpreting the word 'hetu' in that very sūtra, both Māṭhara and Gauḍapāda

have quoted one of the 'Pañcaśikhāsūtras' thus – "Puruṣādhiṣṭhitaṁ Pradhānaṁ Pravartate". Here the term 'Puruṣa' would stand for a conscious being alone in the Sāṅkhya-system. It could not be possible that the conscious Jīvātman would be substratum of the original Prakṛti. That being the case, Pañcaśikha has spoken about decidedly that Paramātman only has been the substratum of the entire universe. In this way, the host of Ācāryas who have been following Kapila, wold not admit in any way that Prakṛti who has been bereft of consciousness, could proceed.

Thus the entire refutation which Ācārya Śaṅkara has attempted, depending on such a view in the name of Kapila, has been proved as something which has been without any authority.

Again it may be objected saying – In that case, with an antipation to know as to how such a 'Pravāda' (unsubstantiated view) in the form of the saying that 'Kapila was an advocate of Nirīśvaravāda', was prevalent from very ancient times, Śrī Udayavīraśāstrin has expressed his opinion thus – There was one well known Ācārya called Vārṣagaṇya in the heritage of Sāṅkhya Ācāryas. He wrote a work called 'Ṣaṣṭhi-tantra'. This Sāṅkhya Ācārya also has not accepted the views of Kapila in many instances. In the commentary called Yuktidīpika on Sāṅkhya-kārika, his (Varṣagaṇya's) view has been quoted thus – "Pradhāna pravṛttipratyayāya Puruṣena 'parigṛhya-mānā'disarge vartate" [The 'pravṛtti' of 'Pradhāna' has been unrecognised in the sense that it has not been recognised by Puruṣa and it would remain in the

first creation. What has been clearly grasped by this, would be that Varṣagaṇyācārya would not accept (admit) the dependence on a conscious being in respect to the 'pravṛtti' of 'Pradhāna']. With this it can be understood that Varṣagaṇyācārya would not accept the dependence of a conscious being for the 'pravṛtti' of 'Pradhāna'.

At a later time, the Bauddhas, who have been strictly 'Nirīśvaravādins', have spread and given prevalence to Vārṣagaṇya's view thinking that it was the view of the Sāṅkhyas. The scholars who did not know this secret, have alleged this very view as the Sāṅkhya-view and as the view of Kapila, the first advocate of Sāṅkhya-system. From that time onwards, this 'Pravāda' that 'Kapila was a Nirīśvaravādin' has been prevalent. Hence it is that His Holiness Śrī Śaṅkarācārya has refuted the Sāṅkhyamata of the branch of 'Vārṣagaṇya', within the fold of the Sāṅkhya-system. It has been very certain that this has been the view of Kapila.

In fact, the stream of thought of the Sāṅkhyas has been marching in two streamlets as 'Seśvarasāṅkhya-dhārā' and 'Nirīśvarasāṅkhyadhārā'. This has been accepted by Vijñānabhikṣu also. So it is said "that this view rejecting Īśvara has been that of only an intellectual view of some among the Sāṅkhyas".

Here, the 'Īśvara' of the 'Seśvara-Sāṅkhyas' has been associated with eternal omniscience, etc., nor has he been endowed with the power of creating the universe, but he has been associated with the

'abhimāna' (false conviction) of omniscience and omnipotence. Puruṣa has been one associated such an 'abhimāna'. So it is said by the author of Vṛtti – "If the Ātman of our opinion were to be 'Puruṣa', let him be so; but there has been no authority for this view in the Nyāya-system." Thus the Sāṅkhyas have rejected Īśvara as the creator; it is possible to understand that they would not admit the Ātman, who has been endowed by the 'abhimāna' that he has been the creator, etc. Having propounded the two-foldness of Īśvara by saying – "He has been two-fold as 'Para' and 'Apara'", the author of the Vṛtti has concluded that the Ātman who has been 'Para' has been alone 'Īśvara'.

Hence, in the 'Īśvara' admitted by 'Seśvara-Sāṅkhyas', Omniscience, Omnipotence, etc., have not been real, there would be no creation according his will, but it would be only due to his vicinity to Prakṛti, like the magnet in making the metal move. So it is said by Kapila – "Tatsannidhānādadhiṣṭhātṛtvaṁ Maṇivat" [That 'Para – Ātman' (Īśvara) has been aspired as the substratum for the 'Pravṛtti' of Prakṛti; it is in the same way as the magnet has been taken as the cause by its mere vicinity for the movement of a metal piece]. Ācārya Vijñānabhikṣu has also said –

"Just as the movement of the metal would start by the mere vicinity of the 'jewel' which does not have any aspiration on its own, so would 'Prakṛti' become active by virtue of the vicinity of the Paramātman designated as 'Īśvara', would be conducive to the creation of Mahat, etc. That has been the reason for

the existence of the ability to create and the inability to create on the part of Īśvara. From this much, it would be well known that from the point of view of the absence of 'icchā' (aspiration to create) on the part of Paramātman there would be the absence of aspiration to create and that from the point of view of mere vicinity (of Īśvara), there would be aspiration to create."

That is the reason as to why, in this doctrine, it has been propounded thus – In such Śruti statements as "Tadaikṣata bahu syām prajayeya" ["It aspired 'let me become many', which have been in favour of the aspiration to create,"] such Śruti statement would convey the meaning of falling into a water fall (at the time of floods) by Lakṣaṇā-vṛtti (secondary function), i.e., in other words, would be accepted as proceeding like a sentence. By virtue of this critical observation of the matter, it has been understood that in Sāṅkhya-darśana, there are two paths demarcated as 'Seśvara' and 'Nirīśvara'. Those who do not accept 'Īśvara', would establish the activity of creation, etc., on the part of 'Prakṛti' as prompted by the mere vicinity of Puruṣa and those who accept 'Īśvara', would establish the activity of 'Pradhāna' (Prakṛti) by the vicinity of Īśvara. Even the Īśvara of the Seśvaravādins is not eternal like the Īśvara admitted by Nyāya-darśana, because there has been no uniform opinion about his eternality. Hence, it has been accepted that he has been of the nature of one who has been born. This point has been made clear by Vijñānabhikṣu saying – "Prakṛti-līnasya janyeśvarasya siddhiḥ", Yaḥ sarvajñaḥ

sarvavit tasya jñānamayaṁ tapaḥ, ityādiśrutibhyaḥ sarvasammataiva, nityeśvarasyaiva vivādāspadatvādityarthaḥ". ["There has been the establishment of 'Īśvara' who has been 'janya' (produced)"; "In the case of him who is omniscient and omnipotent, (it is said) that his 'penance' has been filled with knowledge"; on the basis of these sruti statements, there has been a scope for controversy about the eternal 'Īśvara', who has been accepted by all]". If it would be accepted that creation has been by virtue of his 'saṅkalpa' (resolve or will), then there would be the necessity of some self-purpose and that would result in the absence of 'Īśvaratva'; if, on the other hand, it would be out of compassion, then the creation would be propounded by his mere vicinity on the ground that there would no diversity in creation.

Then in the Yogadarśana, however, the ultimate aim of the Yogin has been the accomplishment of 'Samādhi' (trance). With the aspiration to enlighten as to what have been the means (upāyas) by which that 'Samādhi' would be achieved, the eight limbs (means) of Yoga have been told. The Bhāṣyakāra has raised the doubt at that point itself – "Is it that 'Samādhi' has been accomplished immediately after practising the eight-fold means of Yoga? Or apart from the Yoga of eight-fold means, whether there has been any other means, such as 'Samādhi' by 'praṇidhāna' (self-surrendering) to 'Īśvara'? This is what this would mean – here 'Praṇidhāna' has been a kind of devotion. It has been in the form of surrendering totally to Īśvara all the actions which have been rendered such as physical,

vocal and mental without any desire for any fruit in return. This has been told by Lord Kṛṣṇa – "Yatkarosi, etc."

"Whatever you do, whatever you eat, whatever you offer as the oblation, whatever you donate, O Arjuna, whatever penance you practise, all that you should offer (surrender) to me."

Having made Īśvara to turn towards oneself with his favouring attitude, through such a special kind of devotion, he would show his grace towards the Yogin, with the intention that he (the devotee) would surrender as the one who has been acceptable to him (Īśvara). Out of his grace only the fruit of 'Samādhi' in the form of 'Kaivalya' (Mokṣa) is attained by the Yogins.

ईश्वरस्य लक्षणम्

ननु यस्यानुग्रहेण शीघ्रमेव समाधिसिद्धिर्जायते, तस्येश्वरस्य किं लक्षणमिति जिज्ञासायामुक्तं महर्षिणा पतञ्जलिना – ''क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः''[54] इति । अत्र 'पुरुष ईश्वरः' इत्येतावन्मात्रस्य लक्षणत्वे बद्धपुरुषे (जीवे) लक्षणस्यातिव्याप्तिः यदि 'पुरुषविशेष ईश्वरः' इतीश्वरलक्षणं स्यात् तदा यत्किञ्चिद्विशेषधर्मयुक्ते जीवे पुनरतिव्याप्तिः । अतः क्लेशकर्मविपाकाशयैरपरामृष्ट इति विशेषणम् । तथा सति नातिव्याप्तिः, जीवस्वरूपपुरुषाणां क्लेशादिभिर्युक्तत्वात् ।

ननु योगनये क्लेशादीनां चित्तधर्मत्वात् पुरुषे तदसंभव इति 'पुरुष'-शब्देनैव चित्तादस्य व्यावृत्तिः संभवतीति 'क्लेशकर्मविपाकाशयैरपरामृष्टः'

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54. यो.सू. 1.14

इति विशेषणं व्यर्थमिति चेन्न, यद्यपि पुरुषेश्वरौ वास्तविकक्लेशादिभिर-सम्पृक्तावेव, अथापि योद्धृगतजयपराजयौ यथा स्वामिनि व्यपदिश्येते, तथा बुद्धिगतक्लेशानामविवेकबलेन पुरुषे (जीवे) औपाधिकरूपेण व्यपदेशो भवति । तदेवं क्लेशानां चित्ते वास्तविकरूपेण, पुरुषे औपाधिकरूपेण विद्यमानत्वेऽपीश्वरस्य काल्पनिकरूपेणाप्यपरामृष्टत्वं सूत्रेण सूचितम् ।

किञ्च, "क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुष ईश्वरः" इतीश्वरस्य लक्षणत्वे पुनर्मुक्तपुरुषे प्रकृतिलीनपुरुषे वाऽतिव्याप्तिः स्यादिति 'पुरुषविशेषः' इत्युक्तम् । ते तु केवलिनः पुरुषाः, न तु पुरुषविशेषाः ।

अत्रेदमैदम्पर्यम्-योगदर्शने मुक्तपुरुषः, प्रकृतिलीनपुरुषः, पुरुषविशेषश्चेति पुरुषाणां त्रैविध्यमङ्गीकृतम् । तत्राधुना ये मुक्तास्ते पूर्वं बद्धा आसन्, अधुना च ये प्रकृतिलीनाः सन्ति तेषामग्रे बन्धनं भविष्यति, किन्तु यः पुरुषविशेषोऽस्ति, तस्य न पूर्वा बन्धकोटिरासीत्, न चोत्तरा बन्धकोटिः संभाव्यते । तस्मात् स सर्वदा मुक्त इत्यर्थः । अयमेव पुरुषान्तरेभ्योऽस्य विशेषः । तदुक्तं भाष्यकारेण – 'कैवल्यं प्राप्तास्तर्हि सन्ति च बहवः केवलिनः । ते हि त्रीणि बन्धनानि च्छित्वा कैवल्यं प्राप्ताः । ईश्वरस्य च तत्सम्बन्धो न भूतो न भावी । यथा मुक्तस्य पूर्वा बन्धकोटिः प्रज्ञायते, नैवमीश्वरस्य । स तु सदैव मुक्तः सदैवेश्वरः"[55] इति ।

तदेवमीश्वरोऽविद्या-अस्मिता-राग-द्वेष-अभिनिवेशाख्यैः पञ्च[56] क्लेशैः, कृष्ण-शुक्ल-शुक्लकृष्ण-अशुक्लाकृष्णाख्यैश्चतुर्विधकर्मभिः,[57] जात्यायुर्भोगाख्यैस्त्रिविधविपाकैः,[58] कर्मणां विपाकानुगुणवासनाख्येन आशयेन[59] च त्रिकालेऽप्यपरामृष्टः पुरुषविशेष इति सिद्धम् ।

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55. यो.सू.भा. 1.14
56. यो.सू.भा. 2.3
57. यो.सू.भा. 4.7
58. यो.सू. 2.13
59. यो.सू. 2.12

अपरश्चायं विशेषो यत् तस्यैश्वर्यम्, साम्यातिशयाभ्यां विनिर्मुक्तमस्ति । यदि ईदृशमैश्वर्यं स्यात्तदा स एवेश्वरः । एवं तत्समानमपि कस्यचिदैश्वर्यं नास्ति । सत्त्वे च तुल्ययोर्द्वयोः परस्परविरोधियुगपत्कामितार्थप्राप्तिर्नैव सम्भवति, अभिलषितार्थस्य विरुद्धत्वात् । तस्माद् यस्य साम्यातिशयैर्विनिर्मुक्तमैश्वर्यं स एवेश्वरः । तदुक्तं भाष्यकारेण – "तस्माद्यत्र काष्ठाप्राप्तिरैश्वर्यस्य स ईश्वरः । न च तत्समानमैश्वर्यमस्ति । कस्मात्? द्वयोस्तुल्ययोरेकस्मिन् युगपत्कामितेऽर्थे नवमिदमस्तु पुराणमिदमस्त्वित्येकस्य सिद्धावितरस्य प्राकाम्यविघातादूनत्वं प्रसक्तम् । द्वयोश्च तुल्ययोर्युग-पत्कामितार्थप्राप्तिर्नास्ति, अर्थस्य विरुद्धत्वात् । तस्माद्यस्य साम्यातिशयैर्विनिर्मुक्तमैश्वर्यं स एवेश्वरः । स च पुरुषविशेष इति"[60] इति ।

Definition of Īśvara

In anticipation of enquiry as to what would be the definition of Īśvara by whose grace there would be the accomplishment of 'Samādhi' (Trance), a definition of Īśvara has been clearly given by Maharṣi Patañjali himself saying – "Kleṣakarmavipākāśayairaparāmṛṣṭaḥ puruṣaviśeṣa Īśvaraḥ" ["Īśvara has been that special 'Puruṣa' who has been untouched (not influenced) by afflictions, results of Karma and intentions]". Here if the definition were to be only 'Puruṣa Īśvaraḥ', then it would be too wide to apply even to the Puruṣa who has been bound. If the definition were to be only 'Puruṣaviśeṣa Īśvaraḥ', then it would be too wide to apply to the Puruṣa who has

60. यो.सू.भा. 1.24

been associated with some or the other speciality. That is why the 'viśeṣaṇa' has been 'kleṣakarmavipākāśayairaparāmṛṣṭaḥ'. In that case, there would be no 'ativyāpti' in anything else, because the Puruṣas of the nature of Jīvātman have been associated with 'Kleṣa, etc.'

It may be here objected thus – Since in the Yogasiddhānta, kleṣa, etc., have been the attributes of mind, and that they were not possible in the case of 'Puruṣa', he (Puruṣa) has been automatically excluded from the scope of mind, the adjective in the form of 'Kleṣakarmavipākāsayairaparāmṛṣṭaḥ' should be taken as not necessary. If it is so objected, the answer is that it is not tenable. The real 'kleṣa, etc.', may not influence the Jīva. Yet just as the success and defeat achieved by the soldier have been extended to the king (Svāmin), so would they be attributed to the Jīvarūpa-Puruṣa by way of adjunctive attribution. Thus it has been pointed out by the 'Sūtra' that 'Kleṣa, etc.', would be attributed to the mind in reality, while they would be attributed to 'Puruṣa' in the form of adjuncts.

Further, with the impression that when Īśvara has been defined as "Kleṣakarmavipākāsairaparāmṛṣṭaḥ Puruṣa Īśvaraḥ", then again there might be 'Ativyāpti' in the 'Puruṣa who is liberated' or in the 'puruṣa who is merged into Prakṛti', the term 'Puruṣa-viśeṣaḥ' has been employed. They are, however, the 'Kevalins' (Kaivalyam prāptavantaḥ), but not 'Puruṣaviśeṣāḥ'.

Here, this is the hidden import – In Yogadarśana, threefoldness of Puruṣa has been accepted as 'Mukta-

puruṣa', 'Prakṛtilīna-puruṣa' and 'Puruṣa-viśeṣa'. Therein, those who have been liberated now, were formerly bound; those who have been those who are merged into Prakṛti, would become bound later; but those who are 'Puruṣaviśeṣaṣ' did not have bondage previously, nor would they have bondage later. Hence, he should be regarded as always liberated. This has been his speciality from other puruṣas (Mukta and Prakṛtilīna). So it is said by the Bhāṣyakāra – "In that case, those who have attained 'Kaivalya', have been a great number of Kevalins. They have attained 'Kaivalya' by breaking away from bondage. The relation with them would neither have been in the past, nor it would be in future. Just as there had been no past fold of bondage for the liberated; this has not been the case with 'Īśvara'. He would be liberated always and would be always Īśvara."

It is thus established now that the 'Puruṣaviśeṣa' has not been touched (i.e., not been affected) at all by the three times, past, present and future, by five 'Kleṣa-s' called Avidyā, Asmitā, Rāga, Dveṣa and Abhiniveśa, by the four kinds of Karma called Kṛṣṇa, Śukla, Śukla-Kṛṣṇa and Aśuklakṛṣṇa, by the three 'vipāka-s' (modifications) called Jāti, Ayuṣ and Bhoga and by the 'Āśaya' (intentions) called 'Vāsanā' in tune with 'vipāka-s'.

This has been another speciality – His 'Aiśvarya' (overlordship) has been bereft of either equality with or superiority from anything. If such were the 'Aiśvarya' in him, he should alone be regarded as 'Īśvara'. Hence, when the ultimate superiority would

be attained, he should alone be regarded a Īśvara. Thus the 'Aiśvarya' of no one would be equal to his 'Aiśvarya'. If such equality were to be seen at the same time, there would be contradiction. Such a situation would be impossible. Hence, he whose 'Aiśvarya' has been bereft of comparison or superiority, has been alone the 'Īśvara'. So it is said by the author of the Bhāṣya – "Hence, he in whom the 'Aiśvarya' has reached its ultimate limit, has been alone the 'Īśvara'. There has been no 'Aiśvarya' greater than his anywhere. Why has that been so? If equal 'Aiśvarya' were to be assumed, the desire to have it would arise in one at the same time as another's. The same would be the case with the other one also. In such a situation, when the aspiration of one would be fulfilled, the aspiration of the other one would be unfulfilled. As a result of it the second person would become inferior to the first person. Then there would be no equality between them. If both of them would have equality, there would be no fulfilment of the opposite aspirations simultaneously. Hence, if the 'Aiśvarya' of a 'Puruṣaviśeṣa' has been bereft of equality or superiority with that of another, he alone has been the 'Īśvara'. He alone has been the 'Puruṣa-viśeṣa'.

ईश्वरसत्त्वे प्रमाणम्

भगवान् पतञ्जलिः – "तत्र निरतिशयं सर्वज्ञबीजम्"[61] इति सूत्रे-णेश्वरे ज्ञानस्यापि परां काष्ठां प्रतिपादितवान्। भाष्यकारोऽपि – "अस्ति

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61. यो.सू. 1.25

काष्ठाप्राप्तिः सर्वज्ञबीजस्य, सातिशयत्वात्, परिमाणवत्''[62] इतीश्वरस्य सर्वज्ञत्वेऽनुमानं प्रदर्शितवान् । अत्रायं भावः – यथा सर्षपचणकामलक-विल्वेषु पूर्वपूर्वापेक्षयोत्तरोत्तरेषु महत्परिमाणत्वम्, उत्तरोत्तरापेक्षया च पूर्वपूर्वेष्वणु-परिमाणत्वमिति दृष्टमेतेषु सातिशयत्वम् । अत एव परमाणुष्वणुत्वस्य, आकाशे महत्परिमाणत्वस्य च काष्ठाप्राप्तिर्वरीवर्ति । तथा कीट-पतङ्ग-पशुपक्षि-दानव-मनुष्य-मुनि-ज्ञानि-योगि-देवादिषु यद् ज्ञानं वर्तते, तदपि पूर्वपूर्वापेक्षयोत्तरोत्तरवर्गेष्वाधिक्येन, उत्तरोत्तरापेक्षया पूर्वपूर्ववर्गेषु न्यूनत्वेन च विद्यत इति दृष्टमस्य सातिशयत्वम् । सातिशयस्यास्य कुत्रापि निरतिशयत्वेनावश्यं स्थितिर्भाव्या । अतो यत्र सर्वदा ज्ञानस्य पराकाष्ठा, अर्थाद् निरतिशयत्वम्, स एव पुरुषविशेष ईश्वर इति सिद्धमनेनानुमानेनेश्वरस्य सर्वज्ञत्वम् । श्रीवाचस्पतिमिश्रमहाभागाः –

सर्वज्ञता तृप्तिरनादिबोधः स्वतन्त्रता नित्यमलुप्तशक्तिः ।
अनन्तशक्तिश्च विभोर्विधिज्ञाः षडाहुरङ्गानि महेश्वरस्य ॥[63]
ज्ञानं वैराग्यमैश्वर्यं तपः सत्यं क्षमा धृतिः ।
स्रष्टृत्वमात्मसम्बोधो ह्यधिष्ठातृत्वमेव च ॥
अव्ययानि दशैतानि नित्यं तिष्ठन्ति शङ्करे ॥[64]

इति वायुपुराणोक्तप्रमाणाभ्यामीश्वरस्य सर्वज्ञवाद्यनन्तगुणगणसमन्वितत्वं प्रतिपादयामासुः ।[65]

नन्वेतादृशगुणसमन्विता ब्रह्मादिदेवा अङ्गिरादिऋषयो वा स्युरित्याक्षेपे प्राह भगवान् पतञ्जलिः – "पूर्वेषामपि गुरुः कालेनानवच्छेदात्''[66] इति । अस्यायमर्थः – ब्रह्मादयो देवाः, अङ्गिरादिऋषयश्च प्रतिसर्गमुत्पद्यन्ते, प्रलये च विनश्यन्ति, अत एते कालावच्छिन्नाः । ईश्वरस्तु

62. यो.सू.भा. 1.25
63. वायुपु. 12.31
64. वायुपु. 10.60
65. यो.सू.तत्त्ववै. 1.25

सदा सर्वदा वर्तत इति स न कालावच्छिन्नः । तस्मादीश्वरः सर्गादौ ब्रह्माणमुत्पाद्य तस्मै वेदान् प्रहिणोतीति श्रूयते । तथा हि –

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥[67] इति ।

भोजदेवोऽपि – "आद्यानां स्रष्टॄणां ब्रह्मादीनामपि स गुरुरुपदेष्टा, यतः स कालेन नावच्छिद्यते, अनादित्वात्"[68] इतीश्वरस्यानादित्वात् स एव पूर्वेषां गुरुरिति प्रतिपादयामास ।

यथा सास्नादिमत्पशुविशेषस्य गोशब्देन व्यवहारो भवति, तथा सर्वज्ञत्वादिधर्मविशिष्टस्य पुरुषविशेषस्य प्रणवशब्देन (ॐकारेण) व्यवहारो भवति । तदुक्तं महर्षिणा – "तस्य वाचकः प्रणवः"[69] इति । "प्रकर्षेण"[70]

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66. यो.सू. 1.26
67. श्वे.उ. 6.18
68. यो.सू.भो.वृ., 1.26
69. यो.सू. 1.27
70. प्रपूर्वकात् "णु स्तवने" (तुदा. 1.4.89) इत्यस्माद्धातोः "ऋदोरप्" (पा.सू. 3.3.57) इति सूत्रेण अप्-प्रत्यये "सार्वधातुकार्धधातुकयोः" (पा.सू. 7.3.84) इति सूत्रेण गुणे, "एचोऽयवायावः" (पा.सू. 6.1.78) इति सूत्रेणावादेशे "उपसर्गादसमासेऽपि णोपदेशस्य" (पा.सू. 8.4.14) इति सूत्रेण णत्वे "कृत्तद्धितसमासाश्च" (पा.सू. 1.2.46) इति सूत्रेण प्रातिपदिकसंज्ञायाम्, 'सौ' अनुबन्धलोपे, रुत्वे विसर्गे च 'प्रणवः' इति रूपं सिद्ध्यति ।

    [The root is 'nu' to praise, preceded by the preposition 'Pra', Pra+nu; 'Ap' pratyaya by 'Ṛdorap' (P.A. 3.3.57); 'Guṇa' by "Sārvadhātukārdhadhātukayoḥ" (P.A. 7.3.84); Pra+no; avādeśa by "Eco'yavāyāvaḥ" (P.A. 6.1.78); 'Praṇava'; ṇatva by "Upasargādasamāse'pi ṇopadeśasya"; (P.A. 8.4.14); Prātipadikasanjñā by "Kṛttaddhitasamāsasca" (P.A. 1.2.46); 'Sau' – Anubandhalopa; Rutva and Visarga – 'Praṇavaḥ'].

"नूयते स्तूयतेऽनेनेति, नौति स्तौतीति वा प्रणव ॐकारः"[71] इति भोजदेवोक्तव्युत्पत्त्या ॐकारेणैवासौ विशिष्टा स्तुतिर्जायते । अत एव भगवान् पतञ्जलिः – "तज्जपस्तदर्थभावनम्"[72] इति समाधिसिद्धये योगिना प्रणवो जप्यः, तदर्थं ईश्वरश्च भावनीय इत्युक्तवान् । स्मर्यते च –

अदृष्टविग्रहो देवो भावग्राह्यो मनोमयः ।
तस्योङ्कारः स्मृतो नाम तेनाहूतः प्रसीदति ॥ इति ।

अत्र 'अवतीति ओम्' इति व्युत्पत्त्या ईश्वर एव प्राणिमात्रस्य परिरक्षक इति तस्यान्वर्थकं नामधेयम् ॐ इति । प्रणव ईश्वरस्य वाचकः, स च वाच्यः । अनयोः सम्बन्धश्च योगदर्शने प्रवाहरूपेण नित्य इत्यङ्गीक्रियते ।

अत्र प्रकृतेर्जडत्वात् पुरुषस्य चोदासीनत्वात् सृष्टिसंहारकारणभूतौ तयोः संयोगवियोगौ स्वतो नोत्पद्येते । अतस्तयोर्भिन्नः सर्वज्ञत्वादिगुणगणयुक्तः पुरुषविशेष ईश्वरोऽङ्गीकृतः । अस्यैव सङ्कल्पेन प्रकृतिपुरुषयोः संयोगवियोगौ संभवतः । तदुक्तं भोजदेवेन – "प्रकृतिपुरुषसंयोगवियोगयोरीश्वरेच्छाव्यतिरेकेणानुपपत्तेः"[73] इति । उक्तं चान्यत्र –

प्रकृतिं पुरुषं चैव प्रविश्यात्मेच्छया हरिः ।
क्षोभयामास सम्प्राप्ते सर्गकाले व्ययाव्ययौ ॥ इति ।

Authority in proving the existence of Īśvara

Bhagavān Patañjali has propounded the highest limit of knowledge in 'Īśvara' by the sūtra – "Tatra niratiśayaṁ sarvajñabījam" [Unsurpassed indeed has

71. यो.सू.भो.वृ., 1.28
72. यो.सू., 1.28
73. यो.सू.भो.वृ., 1.24

been the seed of omniscience in Him (Īśvara)]. The author of the Bhāṣya, too, has given a congenial Anumāna-pramāṇa, in order to establish the extreme limit of Īśvara's omniscience thus – "Asti kāṣṭhāprāptiḥ Sarvajñabījasya, Sātiśayatvāt, Parimāṇavat" [In the case of Sarṣapa, Caṇaka, Āmalaka and Bilvaphala there would be increase in the size of each one of the following one compared to each one of the previous one. In the same way, there would be 'aṇuparimāṇa' in each of the previous one compared to each of the following. Here the extremity has been noticed in the size of the aforesaid objects. That is why there has been found the extremity of 'aṇutva'. In the same way, there has been the extremity of 'Mahat-parimāṇa' found in the Ākāśa (Sky). In the same manner of argumentation, among the 'Kīṭa' (insect), 'pataṅga' (butterfly), 'Paśu' (animal), 'Pakṣi' (bird), 'Dānava' (demon), 'Manuṣya' (ordinary man), 'Muni' (Sage), 'Jñānin' (enlightened one), 'Yogin' (mendicant) and 'Devas' (Gods), there would be extremity of supremacy in each of the following classes in comparision with each of previous classes and in the same way there would be extremity of inferiority in each of the previous classes in comparison with each of the following classes. This has been regarded as extremity (Sātiśayatā). There should be the state of extremity of the extreme knowledge in any one. Hence, that 'Puruṣaviśeṣa' in whom there has been the extremity of knowledge, is Īśvara. Through the aforesaid argumentation the omniscience of Īśvara is proved beyond doubt. The great

thinker Vācaspatimiśra has propounded six 'Aṅgas' of Īśvara such as 'Sarvajñata' (Omniscience) and also the ten 'Avyaya' (inexhaustive) Guṇas such a Jñāna, through the two authoritative statements derived from Vāyu-purāṇa –

(1) "Omniscience, contentment, beginningless knowledge, state of freedom, everlasting power and infinite power, these are the 'Aṅgas' (inseparable parts) of all-pervasive Maheśvara that are spoken by the formulators of 'Vidhi' (religious procedure)."

(2) "Knowledge, detachment, overlordship, penance, truth, forgiveness, forbearance, power of creation, self-awareness and power of supporting, these are ten inexhaustive Guṇas that have been eternal in 'Śaṅkara'".

If it is objected that the Gods like Brahman, etc., or the Ṛṣis such as Aṅgiras, etc., are also endowed with such 'Guṇas', then Bhagavān Patañjali has said – "Pūrveṣāmapi Guruḥ Kālenānavacchedāt" [Gods, Brahman, etc., the host of Ṛṣis such as Aṅgiras, etc., are born in every creation and vināśa in every anhilation and as such they are collaborated with time. So far as Īśvara is concerned, he has neither birth nor end and as such he has been always present and thus he has no collaboration with time at all. That is why this Śruti has been well known as creating Brahman first and imparting Vedas to him –

"Who am an aspirant of liberation, I, take shelter under that Deva (Paraśiva), the one who shines in one's intellect, and the one who created Brahman first and imparted him the Vedas."

Bhojadeva has also propounded that Īśvara has been the 'Guru' of all the ancient ones, since he has been beginningless (Anādi), saying "He is the Guru, i.e., the preceptor, of all the ancient among the created ones such as Brahman, etc., because he has never been in collaboration with time."

Just as that particular animal which has 'Sāsnādi' has been called by the name 'Go'(cow), so the 'Puruṣa-viśeṣa' who has been endowed with the special attributes such as 'omniscience', etc., becomes designated as "Praṇava". So it is said by the Maharṣi – "His designation is 'Praṇava'." As per the derivation given by Bhojadeva as "'Prakarṣeṇa' nūyate stūyate anena iti, Nauti Stauti iti va praṇava Oṁkāraḥ" [That which has been praised excellently by this, saluted or praised, has been called 'Praṇava', i.e., 'Oṁkāra'], a special or distinctive praise of him (Īśvara) has been through 'Oṁkāra' only. That is why Bhagavān Patañjali has said that "Tajjapaḥ tadarthabhāvanam" (His 'Japa' means 'the cherishing of his (Īśvara's) form]. Through this he has said that the Yogin should mentally cherish 'Praṇava' in order to become accomplished in his 'Samādhi' (trance). It is also told by him through a Smṛti as –

"Deva (Īśvara) is one whose body has not been seen. He should be grasped in one's 'Bhāva' (abstract vision) as he has been in the form of mental vision, Oṁkāra has been known as his name. He gets pleased when he is called by that (name)."

Here, as per the derivation 'Avati it om' [He is 'om' because he protects], Īśvara has been alone the

protector of the entire assemblage of beings. Hence Praṇava has been the designation of Īśvara true to its name. 'Praṇava' has been the designation of Īśvara and he has been its designate. The relation between them (Īśvara and His name) has been accepted as eternal in the form of a 'Pravāha' (continuous flow) in the Yogadarśana.

In this connection, it should be observed that since 'Prakṛti' has been 'jaḍa' and since Īśvara has been 'udāsina', the 'saṁyoga' and 'vibhāga' between them, who have been the causes of creation and anhilation, do not happen on their own. Hence, they have accepted 'Īśvara', the 'puruṣaviśeṣa', who has been endowed with the 'Guṇas' such as omniscience, etc. It has been through his resolve only that 'Saṁyoga' and 'Viyoga' between Prakṛti and Puruṣa would happen. So it is said by Bhojadeva – "Prakṛti-puruṣasaṁyoga-viyogayoḥ – Īsvarecchāvyatirekeṇā-nupapatteḥ" ["The 'Saṁyoga' and 'Viyoga' between Prakṛti and Puruṣa would not be possible without the aspiration of Īśvara"]. So it is said elsewhere also –

"Having entered according his own will into 'Prakṛti' (who undergoes evolution) and 'Puruṣa' (who does not undergo evolution), at the time of creation, Śrīhari creates vibration (in Prakṛti)."

ईश्वरस्य वैषम्यनैर्घृण्यदोषाभावः

ननु नित्यतृप्तोऽयमीश्वरः किंनिमित्तं सृष्ट्यादिषु प्रवर्तत इति जिज्ञासायां योगदर्शनेऽपीश्वरस्य स्वतः प्रयोजनाभावाद् भूतानुग्रह एव प्रयोजनमित्यङ्गीकृतम् । तदुक्तं भाष्यकारेण – "तस्य आत्मानुग्रहा-

भावेऽपि भूतानुग्रहः प्रयोजनम्, ज्ञानधर्मोपदेशेन कल्प-प्रलय-महाप्रलयेषु संसारिणः पुरुषानुद्धरिष्यामीति''[74] इति ।

किञ्च, जगति दृश्यमानं वैषम्यं दृष्ट्वा ईश्वरे वैषम्यदृष्टिः, अकारुण्यं वा नारोपयितुं शक्यते, जीवानामदृष्टस्य तत्र कारणत्वात् । तदुक्तं श्रीवाचस्पतिमिश्रैः – "शब्दाद्युपभोगविवेकख्यातिरूपकार्यकरणात् किल चरितार्थं चित्तं निवर्तते । ततः पुरुषः केवलो भवति । तेनाचरितार्थत्वाच्चित्तस्य जन्तूनामीश्वरः पुण्यापुण्यसहायः सुखदुःखे भावयन्नपि नाकारुणिकः''[75] इति ।

वैषम्यं तावद् रागद्वेषाभ्यामेव भवति, न तु प्रवृत्तिमात्रेण । ईश्वरे च तयोरभावान्न वैषम्यनैर्घृण्यदोषप्रसक्तिः । तदेतावता पर्यालोचनेनेदमेव ज्ञायते यद् योगदशनि भगवान् पतञ्जलिर्जगतः सृष्टि-स्थिति-संहारार्थमीश्वर आवश्यक इति स्पष्टं नोक्तवान् । "समाधिसिद्धिरीश्वरप्राणिधानात्''[76] इति तदुक्तसूत्रेण तद्दृष्ट्या ईश्वरो योगिनां शीघ्रतरसमाधिलाभायाऽनुग्राहक इति ज्ञायते । भाष्यकारवृत्तिकारादयस्तु ईश्वरं सृष्टिसंहारयोः कारणीभूतयोः प्रकृतिपुरुषयोः संयोगवियोगयोर्नियामकमङ्गीकुर्वन्ति । सेश्वरसांख्यैरीश्वरस्याङ्गीकृतत्वेऽपि तदभिमत ईश्वरो न नित्यसर्वज्ञत्व-सर्वकर्तृत्वादिसामर्थ्यवान्, किन्त्वौपाधिकसर्वज्ञत्वादियुक्तः। तथा च स नेक्षणपूर्वकं जगत् सृजति, किन्तु तत्सन्निधिमात्रेणैव तद् भवति । योगदर्शनाभिमत ईश्वरस्तु नित्यसर्वज्ञत्वादिगुणयुक्तः, तदिच्छया च प्रकृतिपुरुषयोः संयोग-वियोगौ भवत इति सेश्वरसांख्याभिमतेश्वरापेक्षया उत्कृष्टः प्रतिभाति ।

The absence of 'Viṣamatā' or 'Nirdayatā' in Īśvara

In anticipation to know as to why this 'Īśvara' who has been ever contented, proceeded towards creation,

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74. यो.सू.भा., 1.25
75. यो.सू.तत्त्ववै., 1.25
76. यो.सू. 2.45

etc., it has been admitted even in the Yogadarśana that the purpose behind this has been only compassion towards the beings, as he did not have any purpose of his own to serve. So it is said by the author of the Bhāṣya – "Although there has been no personal purpose to serve, compassion towards the beings has been the purpose served, with the intention that he would make the Puruṣas caught in worldly life, to get emancipation by inculcating spiritual knowledge amidst Kalpa (duration of Prajāpatis), Pralaya (anhilation) and Mahāpralaya (final anhilation)."

Further, there has been no possibility of superimposing the attitude of disparity (vaiṣamyadṛṣṭi) or lack of compassion (akāruṇya) on Īśvara on observing all the disparity in the world, because it has been the destiny (adṛṣṭa) of the Jīvas that could have been the cause for that. So it is said by Śrī Vācaspati Miśra – It has been through the accomplishment of purpose in the form of the experience of the pleasures, etc., of Śabda, etc., and also through the apprehension of discrimination (Viveka-Khyāti), the accomplished mind would become extinct. Thereafter the Puruṣa has been the 'Kevalin' (one who has been on his own). Hence it has been the Īśvara that turned out to be compassionate would impart 'vivekakhyāti' for the fulfilment of experience and emancipation of the Puruṣa. Until that period when the fulfilment of those did not arise, Īśvara has been subjecting the being to the experience of happiness and sorrow in accordance with the extent of Puṇya (merit) and Apuṇya (non-merit) accrued by him (or her). On that ground it

would be unjustified, if the stigma in the form of 'Akāruṇika' (not endowed with compassion) would be applied to him (Īśvara).

Vaiṣamya (disparity) would arise on account of Rāga (attachment) and Dveṣa (hatred), but not merely through 'Pravṛtti'. Since both of them would be absent in Īśvara, there would be no possibility of associating 'Vaiṣamya' and 'Nirghṛṇya' with him. On being thus pondered over, what would become pretty clear has been that in Yogadarśana Patañjali has not made it clear as to whether or not Īśvara has been necessary for the purpose of creation, protection and annihilation. "Samādhisiddhiḥ Īśvarapraṇidhānāt" [" 'Samādhi' has been realised through the vicinity (influence) of Īśvara"] – It has been through this Sūtra that it would become clear that in the opinion of Patañjali, the accomplishment of Samādhi has been quickly achieved by the Yogins. This has been the favour that would be shown by Īśvara. The Bhāṣyakāra, Vṛttikāra, etc., have accepted 'Īśvara' as one who would ordinate 'Saṁyoga' and 'Viyoga' between Prakṛti and Puruṣa which have been the causes for the creation and annihilation. Although 'Seśvara-Sāṅkhyas' have accepted Īśvara, they have been of the opinion that 'Īśvara' of their conception has not been associated with the powers of eternal omniscience and omnipotence, but has been associated with 'aupādhika' omniscience, etc. He does not create the universe with any anticipation; the creation would happen by his mere vicinity (presence). But the Īśvara of the conception of Yogadarśana has been associated with omniscience, etc.,

eternally and the 'Saṁyoga' and 'Viyoga' between Prakṛti and Puruṣa would arise by virtue of his will. This Īśvara of Yogadarśana stands supreme compared to the Īśvara acceptable to Seśvara-Sāṅkhyas.

ईश्वरविषये मीमांसकमतम्

न्याय-वैशेषिक-योगदर्शनेष्वीश्वरसाधनायोपन्यस्तं हेतुद्वयं समानमेव दृश्यते-तत्र प्रथमं सृष्टिप्रलयसमर्थनम्, द्वितीयं वेदप्रमाण्यसमर्थनं चेति। पातञ्जलदर्शने च पूर्वोक्तयोः प्रयोजनयोरतिरिक्तं समाधिसाधनायापीश्वरानुग्रहोऽपेक्ष्यत इति प्रतिपादितम्। मीमांसादर्शने तु निष्प्रमाणक ईश्वरो निष्प्रयोजनश्चेत्यापाततः प्रतीयते। लोकप्रसिद्धिरप्यमुमेवार्थं द्रढयति।

तत्र सूत्रकृता जैमिनिना, भाष्यकारेण शबरस्वामिना चेश्वरविषये स्पष्टरूपेण न किमप्यवोचि। अत एव श्रीहर्षमिश्रो भीमसुतायाः स्वयंवरमण्डपे सरस्वत्या मुखेन काञ्चीनरेशस्य गुणवर्णनं श्रुत्वा दमयन्ती ईश्वरविषये मीमांसाशास्त्रमिव किमप्यनुक्त्वाऽग्रे ससर्पेति सदृष्टान्तं प्रतिपाद्येश्वरविषये मीमांसाचार्याणामौदासीन्यं सूचयामास। तथाहि –

वेदैर्वचोभिरखिलैः कृतकीर्तिरलं हेतुं विनैव धृतनित्यपरार्थयत्ने।
मीमांसयेव भगवत्यमृतांशुमौलौ तस्मिन् महीभुजि
तयानुमतिर्न भेजे ॥[77] इति।

किञ्च, कुमाररिलभट्टपार्थसारथिमिश्रादिभिर्नैयायिकाभिमतेश्वरस्य खण्डनमवलोक्य तदुपजीव्येषु जैमिनिसूत्रेषु परमेश्वरनिरासबीजानि निगूहितानीत्यूह्यते। तथाहि भगवान् जैमिनिः "चोदनालक्षणोऽर्थो धर्मः"[78] इति धर्मलक्षणं प्रोवाच। अत्र –

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77. नै.च., 11.64
78. मी.सू., 1-1.2

प्रवृत्तौ वा निवृत्तौ वा या शब्दश्रवणेन धीः ।
सा चोदनेति सामान्यं लक्षणं हृदये स्थितम् ॥[79]

इति कुमारिलभट्टपादोक्त्या प्रवर्तकं निवर्तकं च वाक्यं चोदनाशब्दार्थः । प्रकृते चोदनासूत्रे चोदनैव लक्षणं प्रमाणं यस्मिन्नित्यन्ययोगव्यावृत्तिरूपैका प्रतिज्ञा, चोदना लक्षणं प्रमाणमेव यस्मिन्नित्ययोगव्यावृत्तिरूपा च द्वितीया प्रतिज्ञाऽभिप्रेता ।[80] तस्मादीश्वराङ्गीकारे तस्य सर्वज्ञत्वमप्यभ्युपेयम् । तथा सति धर्मस्यापीश्वरीयज्ञानविषयत्वापत्तिः । तदङ्गीकारे धर्मस्य चोदनैकगम्यत्वं व्याहन्यते, धर्मस्येश्वरीयज्ञानाविषयत्वे च तस्य सर्वज्ञत्वहानिरित्युभयतः पाशारज्जुः । अतोऽत्र सूत्र ईश्वरनिराकरणबीजं निगूहितमिति तर्क्यते । एवमेव वेदापौरुषेयत्वाधिकरणे वेदकर्तृत्वेनाभिमतेश्वरस्य, अपूर्वाधिकरणे चापूर्वद्वारेणैव यागादेः कर्मणः फलजनकत्वस्य व्यवस्थापितत्वात् कर्मफलदातुरीश्वरस्य च निरासोऽप्यभ्यूह्यः ।

न्यायवैशेषिकाभिमतेश्वरं खण्डयतां मीमांसकानामयमाशयः-मीमांसादर्शने "न कदाचिदनीदृशं जगत्" इति न्यायात्, महासृष्टौ महाप्रलये च प्रमाणाभावान्महासृष्टिमहाप्रलयावध्वरमीमांसकैर्नाङ्गीक्रियेते । तदुक्तं श्रीमता कुमारिलभट्टेन –

तस्मादद्यवदेवाऽत्र सर्गप्रलयकल्पना ।
समस्तक्षयजन्मभ्यां न सिद्ध्यत्यप्रमाणिका ॥[81] इति ।

तस्मान्महासृष्टिमहाप्रलययोरनभ्युपगमेन तदर्थमीश्वर आवश्यक इति तार्किकतर्को निरस्तः ।

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79. श्लो.वा., p.82
80. श्लो.वा., न्यायरत्नाकरे, p.34.
81. श्लो.वा., p.477

किञ्च, सृष्टेरीश्वरकर्तृत्वाङ्गीकारे तस्य किमपि प्रयोजनं वक्तव्यम्। प्रयोजनसत्त्वे नित्यतृप्तत्वहानिः। अनङ्गीकारे च मन्दत्वापत्तिः। लीलार्थत्वे च पुनः कृतकृत्यताव्याघातः। जगत्सृष्टौ प्राणिनां कमपिक्षत्वे च स्वातन्त्र्य-हानिप्रसङ्गः। तदुक्तं भट्टपादैः –

तथा चापेक्षमाणस्य स्वातन्त्र्यं प्रतिहन्यते।
जगच्चासृजतस्तस्य किं नामेष्टं न सिद्ध्यति॥
प्रयोजनमनुद्दिश्य न मन्दोऽपि प्रवर्तते।
एवमेव प्रवृत्तिश्चेच्चैतन्येनास्य किं भवेत्॥
क्रीडार्थायां प्रवृत्तौ च विहन्येत कृतार्थता॥[82] इति।

अपि च, इह हि कुलालो वा शिल्पकारो वा सर्व एव रचयितारः शरीरधारिण एव दृश्यन्ते। तस्मात् सकलजगन्निर्माणैकशिल्पिन ईश्वरस्य कर्तृत्वज्ञानेच्छाप्रयत्नादिनिर्वाहाय शरीरेन्द्रियमनःप्रभृत्यवश्यमेवाऽऽस्थेयम्। ज्ञानादिकं शरीरावच्छेदेनैवाऽऽत्मनि जायते, ज्ञानसामान्यं प्रत्यात्ममनः-संयोगस्य हेतुत्वात्। ईश्वरस्येच्छाप्रयत्नादिव्यवस्थार्थं सशरीरत्वस्वीकारे स्वशरीरस्य स्वयं कर्तुमशक्यत्वादन्यकर्तृकत्वमङ्गीकर्तव्यम्, तथा सत्यनव-स्थापत्तिः तदर्थमीश्वरस्य शरीराऽङ्गीकारे इच्छाद्यभावेन न स्रष्टृत्वसंभवः। तदुक्तं श्रीकुमारिलभट्टैः –

प्रवृत्तिः कथमाद्या च जगतः सम्प्रतीयते।
शरीरादेर्विना चास्य कथमिच्छापि सर्जने॥
शरीराद्यथ तस्य स्यात् तस्योत्पत्तिर्न तत्कृता।
तद्वदन्यप्रसङ्गोऽपि ----------- ॥ इति।

नन्वीश्वरज्ञानेच्छाप्रयत्नानां नित्यत्वाङ्गीकारान्नोक्तदोषप्रसङ्ग इति चेन्न, नित्य ईश्वरप्रयत्नः किमेकः? उतानेकाः? एकत्वे कार्यवैचित्र्या-भावः, अनेकत्वे च सृष्टिप्रलयकारणभूतयोर्नित्ययोः प्रयत्नयोरेककाले

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82. श्लो.वा., p.463

ईश्वरे विद्यमानत्वेनोभयोः परस्परविघातान्न सृष्टिः स्यात्, न प्रलयः। तदुक्तं पार्थसारथिमिश्रेण – "किञ्च, प्रतिकार्यं प्रयत्नभेदेन भवितव्यम्, अन्यो हि पादसंचरणे प्रयत्नः, अन्यश्च बाहूद्धरणे। तथा सति यद्यपीश्वरे प्रयत्नो नित्यः स्यात्तथापि तस्यैकत्वान्न विचित्रकार्योदयहेतुत्वं संभवतीति व्यर्थ एवासौ। यदि त्वनन्तकार्यानुरूपा अनन्ता एव प्रयत्नाः सर्वदैवेश्वरेऽवतिष्ठेरन्, तथा सति प्रलयकारणीभूतस्य परमाणुविश्लेषकस्य प्रयत्नस्य सर्गकालेऽप्यवस्थानात्, संयोजकस्य च सर्गहेतोः प्रलयकालेऽप्यवस्थानाद् उभयोः परस्परविघातान्न सृष्टिः स्यात्, न प्रलयः"[83] इति। तदेवं सृष्टिसंहारार्थमीश्वराङ्गीकारो न युक्तः।

ननु जगत्कर्तृत्वेनेश्वराभावेऽपि मनुष्यकृतानां शुभाऽशुभकर्मणां जडत्वेन तेषां स्वतः फलदातृत्वाऽसंभवात् तयोरधिष्ठाता सर्वज्ञः सर्वशक्तिमानीश्वरस्त्वावश्यक इति चेन्न, अचेतनयोर्धर्माधर्मयोर्नियन्तृत्वेनेश्वरस्याभीप्सितत्वे नियम्यनियामकयोर्मध्ये कश्चन सम्बन्धो वक्तव्यः। तस्यास्तित्वे किं स संयोगः? उत समवायः? नाद्यः, द्रव्ययोरेव संयोगसंभवात्। प्रकृते धर्माधर्मयोर्गुणत्वान्नेश्वरेण तयोः संयोगसंभवः। नापि द्वितीयः, जीवात्मनि विद्यमानयोधर्माधर्मयोर्जीवेन साकं समवायसंभवेऽपीश्वरेण साकं तदसंभवात्। एवं संबन्धाभावेन कथङ्कारमीश्वरस्तयोर्नियमनं कुर्यात्? तदुक्तं शालिकनाथेन – "अपि चाऽधिष्ठानार्थोऽपि चिन्तनीयः। न तावत्संयोगः, गुणत्वेन धर्माधर्मयोः संयोगाभावात्। समवायोऽपि परपुरुषसमवायिनोर्धर्माधर्मयोरीश्वरं प्रत्यनुपपन्नः। वास्यादि तु तक्षादीनां करसंयोगादिरेवाऽधिष्ठानम्"[84] इति। तस्मान्मीमांसादर्शने देशकालावस्थादिसहकारिसहिताभ्यां धर्माधर्माभ्यामेव फलम्, न तत्र चेतनव्यापारापेक्षा।

नन्वस्माच्छब्दादयमर्थो बोद्धव्य इत्ययं यो वृद्धव्यवहारो दरीदृश्यते, स सर्गादौ ईश्वरेण संकेतित इति तादृशशब्दार्थयोः सम्बन्धोत्पादक

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83. शा.दी., 1.1.5, p.116

84. प्र.प., p.138

ईश्वरोऽङ्गीकर्तव्य इति चेन्न, वृद्धव्यवहारस्य प्रवाहानादित्वान्न शब्दार्थयोः सम्बन्धोऽनित्यः, किन्तु नित्यः । तदुक्तं शालिकनाथेन –

औत्पत्तिकस्तु सम्बन्धः शब्दस्याऽर्थेन सम्मतः ।
वृद्धसंव्यवहारस्य प्रवाहानादिता यतः ॥[85] इति ।

श्रीपार्थसारथिमिश्रेणाप्युक्तम् – "नावश्यं संबन्धकथनवाक्येनैव वृद्धेभ्यो बालाः संबन्धं प्रतिपद्यन्ते, किन्तु यदा वृद्धाः प्रसिद्धसंबन्धाः स्वकार्यार्थिन व्यवहरन्ति, तदा तेषामुपशृण्वन्तो बालाः संबन्धं प्रतिपद्यन्ते। यदा हि केनचिद् गामानयेत्युक्तः कश्चित् सास्नादिमन्तमानयति तदा समीपस्थो बालोऽवगच्छति – यस्मादयमेतद्वाक्यश्रवणानन्तरमस्मिन्नर्थे प्रवर्तते, तस्मादस्माद्वाक्यादयमर्थः प्रत्यायित इत्येवं संमुग्धरूपेणावगतं प्रत्यायकत्वम्, पश्चाद् बहुषु प्रयोगेष्वन्वयव्यतिरेकाभ्यां वाक्यभागानां पदभागानां च प्रकृति-प्रत्ययानां वाक्यार्थभागेषु पदार्थेषु विविच्यते, तस्मान्न पौरुषेयः सम्बन्ध इति न तद्वशेन पुरुषापेक्षास्तीति सिद्धमनपेक्षं वेदानां प्रामाण्यम्"[86] इति । तदेवं मीमांसादर्शने शब्दार्थयोः सम्बन्धस्य नित्यत्वात्, वेदानां चापौरुषेयत्वान्न वेदकर्तृत्वेनापीश्वरः सिद्ध्यति ।

ननु वेदाऽपौरुषेयवादिभिर्मीमांसकैः स्वतःप्रामाण्याङ्गीकाराद् वेदेष्विन्द्रादिबहुदेवतानां स्वीकृतत्वात् कथमीश्वरो निषिध्यत इति चेन्न, नहि मीमांसका बहुदेवतावादिनः, वेदमन्त्रेषूपवर्णितानां देवानां मन्त्रमयत्वस्वीकारात् । मन्त्रमयास्ते देवा नोपास्यरूपाः, किन्तु मन्त्रोच्चारणे संबोधनार्था एव । देवतानुग्रहार्थं यागकरणे चैकस्मिन्नेव समयेऽनेकस्थलेष्वेकदेवतामुद्दिश्य हव्यादिकं दीयते । तदा स कुत्र वा गच्छेत् ।[87] अतः पूजादिषु देवतानामावाहनविसर्जनादिकमयुक्तमेवेति मीमांसकाः प्रतिपादयन्ति ।

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85. प्र.प., 136.
86. शा.दी., 1.1.5., p.117
87. प्र.प्र., p.186.

यागफलमपूर्वेणैव प्राप्यत इत्यपूर्वाधिकरणे प्रतिपादितत्वान्मीमांसकैस्त-दर्थमपीश्वरानुग्रहो नापेक्षितः ।

तदेवं विचार्यमाणे सति मीमांसादर्शनं निरीश्वरवादात्मकमिति स्पष्टमवगम्यते । अयं च निरीश्वरवादी महर्षिणा जैमिनिना स्वसूत्रेषु बीजरूपेणोक्तः, शाबरभाष्ये स एवाङ्कुरितः, वार्त्तिके श्रीकुमारिलभट्ट-प्रयत्नेन पल्लवितः फलितश्च, शास्त्रदीपिकायां श्रीपार्थसारथिमिश्रेण स एव संगृहीतः सञ्जितश्च । गच्छता कालेनार्वाचीनमीमांसका अनीश्वर-वादाऽपवाददूरीकरणार्थं प्रयतितवन्त इति ज्ञायते । तत्र भावनाथमिश्रस्तु ईश्वरनिराकरणपरस्याऽस्य सर्वस्यापि प्रकरणस्याऽऽनुमानिकेश्वरनिराकरणे तात्पर्यमुपवर्णयन् वेदप्रमाणसिद्धमीश्वरमङ्गीचकार । तथा चोक्तम् – "एवं चेश्वरे परोक्तमेवाऽनुमानं निराकृतम्, नेश्वरोऽपि निरस्तः"[88] इति । अमुमेव पन्थानमनुसरन् नन्दीश्वरोऽपि – "एवं चानुमानिकत्वमेवेश्वरस्य निराकृतम्, नेश्वरोऽपि निराकृतः । अत एव न प्रभाकरगुरुभिरीश्वर-निरासः कृतः । तत्समर्थनं च वेदान्तमीमांसायां क्रियत इत्यभिप्रेतम्"[89] इत्युक्तवान् ।

एवमेव मीमांसान्यायप्रकाशे आपदेवः – "सोऽयं धर्मो यदुद्देशेन विहितस्तदुद्देशेन क्रियमाणस्तद्धेतुः । श्रीगोविन्दार्पणबुद्ध्या क्रियमाणस्तु निःश्रेयसहेतुः" इति, अर्थसंग्रहे श्रीलौगाक्षिभास्करश्च – "ईश्वरार्पणबुद्ध्या क्रियमाणस्तु निःश्रेयसहेतुः"[90] इति प्रतिपाद्य, उभावपीश्वरार्पणे –

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥[91]

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88. न.वि., p.199
89. मी.प्र., p.277-278
90. भ.गी., 9.27
91. भ.गी.

इति गीतोक्तिं प्रमाणत्वेनोदाहृतवन्तौ। यद्यपीयं स्मृतिरीश्वरार्पण-बुद्ध्याऽनुष्ठान एव प्रमाणम्, न तु तथाऽनुष्ठितस्य निःश्रेयसफलकत्वेऽपि, तथापि तत्रैव गीतायामेतच्छ्लोकानन्तरं पठितेन –

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥[92]

इति श्लोकेन पूर्वोक्तकर्मणो भगवद्रूपतावाप्तिफलकत्वमुपवर्णितं सिद्धं कृत्वैवमुक्तं ग्रन्थकृद्भ्यामित्यवगन्तव्यम्। यथा तत्तत्फलोद्देशेन विहितानामपि कर्मणां "तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति, यज्ञेन दानेन तपसाऽनाशकेन"[93] इति श्रुत्या संयोगपृथक्त्वन्यायेन विविदिषोद्देशेन सर्वयज्ञानां विधानम्, तद्वदनयापि स्मृत्या श्रीभगवदुक्तया तेनैव न्यायेनेश्वरार्पणबुद्ध्यानुष्ठानविधानमिति भावः।

तदेवं प्राचीनमीमांसकेषु सूत्रभाष्यकारौ जैमिनि-शबरस्वामिनावीश्वरविषये मौनमासाते। श्रीकुमारिलभट्ट-शालिकनाथ-पार्थसारथिप्रभृतयो न्यायवैशेषिकाभिमतेश्वरमनादृत्य कर्मणैव सर्वं व्यवस्थापितवन्तः। अत एव "कर्मेति मीमांसकाः" इति लोकोक्तिः प्रसिद्धिमगात्। अनन्तरं च भवनाथमिश्र-नन्दीश्वर-आपदेव-लौगाक्षिभास्करप्रभृतयो मीमांसका निरीश्वरवादापवाद-दूरीकरणार्थमीश्वरमङ्गीचक्रुः। तत्रापि लौगाक्षिभास्कर-आपदेवावीश्वरं यज्ञपतिरूपेणाङ्गीकृत्य श्रीमद्भगवद्गीताया वचनप्रामाण्येनेश्वरार्पणबुद्ध्या हुतं मोक्षप्रदायकमित्यूचतुः। मीमांसकाचार्याणामयमीश्वरविषयको विचारः क्रमिकविकासमवापेति विज्ञायते।

Mīmāṁsaka view on Īśvara

The two grounds for proving the existence of Īśvara, that have been presented in the Nyāya,

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92. भ.गी., 9.28
93. बृ.उ., 4.4.22

Vaiśeṣika and Yogadarśanas, have been the same. The first one between them has been the establishment of creation and annihilation (as imparted by him to Brahman on creating him first). In the Pātañjala-darśana, it has been propounded that the grace of Īśvara would be required for the accomplishment of Samādhi (trance) also, apart from the aforesaid purposes. In the Mīmāṁsa-darśana, however, it would appear to a superfitial view that Īśvara has been neither with any authority nor with any purpose to serve. What has been prevalent in the ordinary parlance would confirm the same opinion.

There (in Mīmāṁsa-darśana), nothing has been clearly stated either by Jaimini, the author of the sūtras or by Śabarasvāmin, the author of the Bhāṣya (on them). That is why Śrīharṣa Miśra has indicated the non-commitment on the part of the Mīmāṁsācāryas (the teachers of Mīmāṁsa), by referring to 'Damayantī', the daughter of Bhīma, who proceeded silently, without saying anything like the Mīmāṁsa-śāstra about Īśvara, on hearing the praise of the merits of the king of Kāñcī (Nala) by Sarasvatī in the quadrangle of the 'Svayaṁvara'. So it is said –

"Just as Mīmāṁsa-śāstra has been non-committal about Parameśvara who has borne crescent-moon as his crest-ornament, who has been always bent upon doing good to other impervious of any kind of selfishness, in the same manner as Damayantī proceeded further in a non-committal manner without saying anything even on hearing the praise of the merits of the king of Kāñcī, in the words of Sarasvatī."

Further, it has been imagined by Kumārilabhaṭṭa, Pārthasārathi Miśra, etc., that the seeds (indications) of the refutation of Parameśvara are hidden in the Jaiminisūtras that have been rooted in the refutation of Īśvara that has been approved by the Naiyāyikas. It has been thus told by Jaimini – "Codanālakṣaṇo'rtho dharmaḥ". On the basis this sūtra only, Jaimini has propounded the definition (nature) of Dharma. Here the following statement of Kumārilabhaṭṭapāda has been found –

"The general definition of 'Codanā' that has been held in the heart would be that intellectual faculty which would proceed in the direction of 'Pravṛtti' (Proceeding to act) or 'Nivṛtti' (diverting from action), on hearing the statement".

On the basis of this statement of Kumārilabhaṭṭapāda, the statement which would prompt one to act (pravartaka) or desist from action (Nivartaka) has been the 'Codanā'. In this particular 'Codanāsūtra', what has been intended to be conveyed would be two 'Pratijña-s' (Propositions), one that has been in the form of that 'Codanā' which has been consisting in 'Anyayogavyāvṛtti' (Prevention of the relation with another Pramāṇa) on the basis of the derivation "codanaiva lakṣaṇaṁ pramāṇaṁ yasmin" [that in which the definition as 'codanā' has been itself the authority]; the second one (pratijñā) has been consisting "Ayogavyāvṛtti" (prevention of any irrelevent relation), on the basis of the derivation that 'Codanālakṣaṇaṁ pramāṇameva yasmin' [Codanā has been the authority on its own]. Hence in accepting the

existence of 'Īśvara', his omniscience, too, should be accepted. In that case, there would be the necessity of admitting 'Dharma' as the object of Īśvara's knowledge. If that were to be admitted, then the view that the state of Dharma as being understood by 'codanā' only would get demolished. Again if Dharma were not to be object of the knowledge of Īśvara, then his omniscience would be lost. Thus there has been the binding together both ways. That is way, it has been argued that the seed of denying Īśvara has been hidden in the sūtra. In the same way, the refutation of Īśvara as one who would get disposed of the task of dispersing the fruits of Karman in the 'Apūrvādhikaraṇa' on the ground that the granting of the fruits of the Karma such as sacrifice, etc., has been established as being carried out by the 'Apūrva' itself. This has been the case with Īśvara who has been admitted as the creator of Veda in the previous 'Vedāpauruṣeyatvādhikaraṇa'.

This has been the intention of the Mīmāṁsakas in criticising the 'Īśvara' admitted by the Nyāya-Vaiśeṣikas – In the Mīmāṁsa-darśana, the 'Adhvara-Mīmāṁsakas' (Mīmāṁsakas who have been engaged in sacrifices) would not accept Mahāsṛṣṭi and Mahāpralaya on the ground that there has been no authority regarding them, by adducing the maxim – "Na kadācid anīdṛśaṁ jagat" (the world has never been unlike this). So it is said by Kumārilabhaṭṭa –

"Hence, in this view (of the Mīmāṁsakas), the conception of creation and annihilation has not been acceptable as before, as it has been unauthoritative,

since it cannot be proved through all this annihilation and creation."

That is why the view of the 'Tārkikas' that Īśvara has been necessary for the purpose of 'Mahāsṛṣṭi' and 'Mahāpralaya' since they have accepted them, would be totally rejected.

Further if the creation were to be admitted, it would be necessary to tell about some or the other of his purpose that would be served. If there would be any purpose to be served, his state of being ever contented would be lost. If the purpose has not been accepted, there would be the attribution of dullness on his part. If it were thought of as his 'Lila' (cosmic sport), again there would be refutation of self-fulfilment (Kṛtakṛtyatā) on his part. If the dependence on the Karman of the beings were to be accepted, there would be the absence of freedom on his part. So it is said by the Bhaṭṭapāda –

"If such dependence (on the Karman of beings) were to be accepted, his (Īśvara's) freedom would be refuted. What probably the desired purpose would not be served in his case when he would not create the world ? Even a dullard would not proceed without keeping some purpose in his mind. If there were to be the proceeding with action casually (evameva – without any purpose), of what use would be his 'Caitanya' (Power). If the proceeding with action were to be out of 'Līlā' (cosmic sport), the state of self-fulfilment would be denied."

Apart from this, here all the producers of objects (racayitāraḥ), he might be a potter or might be a

sculptor, have been found as having bodies. Hence, in the case of Īśvara who has been one and only one sculptor in carving out (constructing) the entire universe, there should have been necessarily the body, senses, mind, etc., for managing the constructive skill, desire and efforts involved. Knowledge, etc., would arise in the Ātman only by its association with its body, because the knowledge in general has been the cause of association between each Ātman and his (or her) mind. If the possession of a body were to be necessary for the maintenance of aspiration and effort on the part of 'Īśvara', it would become necessary to accept some other person to create, since one would be incapable of creating oneself. In that case there would be regress-ad-infinitum (Anavasthā). Due to the fact that there have been no aspiration, etc., for the assumption of the body, etc., on the part of 'Īśvara', there would no possibility of his creativity (Sraṣṭṛtva). So it has been said by Kumārilabhaṭṭa –

"How could the first (initial) appearance of the Universe be assumed? How there would be any aspiration to create on his part without body, mind, etc. If there were to be body, etc., in his case, they would not be his creation. In the same way there would be other improbabilities.....".

If it is argued that there would be no probability of that situation of drawback, when his (Īśvara's) knowledge, aspiration and effort would be accepted as eternal, the answer has been that it cannot be tenable. As regards the effort on the part of Īśvara, it could be asked as to whether it has been one only or many. If it

has been one only, there would be no diversity in the produced world; if, on the other hand, it has been many, there would neither be any creation nor be any annihilation, because there would be simultaneity of both the eternal efforts of Īśvara, which happen to be the causes of creation and annihilation. So it is said by Pārthasārathi Miśra –

"Further every action would result through different effort. The effort involved in the movement of feet has been different from effort involved in raising the shoulders. In that case, even though the effort has been eternal in the 'Īśvara', there would be no possibility of his being the cause of diversity of creation because he has been one only. That is why he could be unnecessary only. If the efforts were to be beyond count as conducive to infinite number of productions, then they would stay always in the Īśvara. In that case, the effort involved in the disintegration of atoms would be always staying in him even during the time of creation; and the effort involved in the assimilation (integration) of atoms for creation would be present even during the time of annihilation. This would result in mutual destruction. Hence, there would be neither creation nor annihilation." Therefore it has been not proper to accept Īśvara for the purpose of both creation and annihilation.

It may be here argued (as pūrvapakṣa) that Īśvara, the omniscient and omnipotent one, has been necessary as the ordinator of the auspicious and inauspicious actions committed by human beings to disperse their fruits, as they have been on their own could not

grant the fruits of actions, because they have been 'jaḍa' (lacking in consciousness). If it is argued thus, the answer is that it has not been tenable, because if 'Īśvara' were to be necessary as the ordinator of the unconscious Dharma and Adharma, their should be some relation between the ordinator and the ordinated (niyamya-niyāmaka). If it has been existing, what has been that, whether saṁyoga or samavāya ? The first alternative cannot be tenable, because there would be the possibility of saṁyoga between two substances (dravyas) only. In the present case, since Dharma and Adharma have been 'guṇas', there could be no relation of 'saṁyoga' of them with Īśvara. The second alternative also could not be tenable, because although there could be 'samavāya' relation of Dharma and Adharma with the Jīvātman, it could not be possible with 'Īśvara'. Thus due to the absence of relation, how could 'Īśvara' be the ordinator of them ? So it has been told by Śālikanātha – "Further, the meaning of 'Adhiṣṭhāna' should also be thought of. There could not be the relation of 'saṁyoga' between 'Adṛṣṭa' (destiny) and 'Īśvara'. Dharma and Adharma have been 'guṇas', but not 'dravyas'; it could not be possible to accept saṁyoga between them and Īśvara. Samavāya, too could not be tenable because Dharma and Adharma of the Jīvātman could not have samavāya relation with Īśvara. The instruments such as 'Vyāsya', etc., would become the cause for the state of 'Adhiṣṭhāna (sustratum) depending on the 'saṁyoga' on the basis of the relation with the hand of the carpenter (takṣaka). Hence, in the Mīmāmsā darśana,

the well thought out conclusive doctrine that 'Dharma' and 'Adharma' have to be accepted as the causes for giving their fruits. For this purpose it would not be proper to accept any operation by any imaginery conscious being.

It may be further argued by way of 'pūrvapakṣa' that 'Īśvara' should be admitted as the producer of such a relation, at the commencement of creation in the form of convention (saṅketa), as the 'vyavahāra' of the elders that such and such a word should convey such and such a meaning. If it is argued thus, the answer has been that it is not tenable, because the 'vyavahāra' of the elders would be like the beginningless stream, the relation between the word and its sense would be non-eternal but not eternal. So it is said by Śālikanātha –

"The relation of the word with its meaning has been eternal (autpattika), because such a 'vyavahāra' of the elders has been beginningless like the perennial stream".

Parthasārathi Miśra, too, has said – "The beginners (bālāḥ) would not grasp the relation (between the word and the sense) from the elders merely on the basis of the statement telling the relation, but would grasp the same when those elders who know that well known relation, would make the usage with reference to their intended actions and when they (bāla-s) so hear it from them (the elders). When the 'prayojaka-vṛddha' (the elder who prompts someone to act) would order saying 'Gāmānaya' (bring the cow), then

'prayojya-vṛddha' (the elder who has received the order) would bring an individual cow endowed with 'sāsnādi'. Then the boy standing nearby who would hear that statement (of the prayojaka) and who would witness the action (of the prayojya), would generally understand that since the 'prayojya' engaged himself in the direction of bringing the cow on hearing that statement (gāṁānaya) of the prayojaka, the meaning would be that this animal which was ordered (by the prayojaka) to bring and was accordingly brought (by the prayojya) has been the cow. Thereafter on hearing the same kind of usages on many accasions, he (bāla) would get the discrimination (vivecanā) through the methods of 'Anvaya' and 'Vyatireka', to know the parts of the statement, parts of the words, and also the meaning of the sentence (statement) consisting in 'Prakrti' and 'Pratyaya' (the basic term and its termination), the meaning of the word, the meaning of the 'Prakrti' and the meaning of the 'Pratyaya'. Hence, there would be no relation created by any person between the word and its sense. That is why, there would be no necessity of 'Īśvara', who has been the omniscient Puruṣa on whom that (relation) depended. In this manner, there would be no authority for showing the necessity of Īśvara. On the other hand what is accepted has been that there would be no necessity (of Īśvara)." Thus in the Mīmāmsā-darśana, since the relation between the Śabda and Artha would be eternal and since the Vedas have been 'apauruṣeya', Īśvara would not be established as existent even as the one who has been the author of Vedas.

It may be further objected as to how could Īśvara be rejected by the Mīmāṁsakas, who advocate the 'apauruṣeyatva' of Veda, as they have accepted 'svataḥ-prāmāṇya' and as they have accepted many deities such as Indra, etc. If it is objected thus, the answer would be that it has been not tenable, because the Mīmāṁsakas have not been the advocates of many deities and also because they have taken the deities described in the Vedic Mantras as only 'mantramaya' (as made up of mantra only – without any physical existence). Those deities who have been 'mantramaya', have not been those of the form to be worshipped, but have been only those to be addressed while reciting the Mantras. While performing the sacrifices, the oblation, etc., have been offered to the same deity at the same time in many places. Then to which place he would go ? Hence, the Mīmāṁsakas argue that it would not be proper to invite, retire, etc., the deities during the worship, etc. Since it has been propounded by the Mīmāṁsakas, in the 'Apūrvādhikaraṇa', that the fruits of the sacrifices accrue through 'Apūrva' (Destiny) only, they would not stand in need of the favour of Īśvara for that purpose.

On deliberating in this manner, it would be clearly understood that the Mīmāṁsādarśana has been consisting in 'Nirīśvaravāda'. This 'Nirīśvara-vāda' has been told in its seedling form in the sūtras of Jaimini and in the form of sprouts in the Śābara-bhāṣya; in the vārtika (Ślokavārtika) it has put forth sprouts and fruits through the efforts of Śrī Kumārila-bhaṭṭa; in the Śāstradīpikā, the same has been

summarised by Pārthasarathi Miśra and rejected. That is why Īśvara has not been rejected by Prabhākara (Guru). It has been opined by him that its establishment (samarthana) would be done in vedānta (Uttaramīmāṁsā).

In the same way, Āpadeva has said in his Mīmāṁsānyāyaprakāśa thus – "The Dharma propounded by veda would become the cause of that intention when it would be carried out for that intended purpose for which it has been prescribed. If it were carried out with the intention of offering it to Śrī Govinda (Kṛṣṇa), it would be the cause for attaining 'Niḥśreyas' (the hight good, i.e., Mokṣa). Śrī Laugākṣi Bhāskara, again, in his Arthasaṅgraha, has propounded thus – "If it were carried out with the aim of offering it to Īśvara, it would be the cause of 'Niḥśreyas'. Both of them (Āpadeva and Laugākṣi Bhāskara) have cited the following statement of the Bhagavadgītā as the authority –

"O Arjuna (Kaunteya – son of Kunti), whatever you do, whatever you eat, whatever oblation you offer, whatever to give (donate), whatever penance you perform, all that you dedicate to me."

Although this 'smṛti' has its authority towards its operation with the intention of offering it to 'Īśvara', but not regarding the 'fruit' in the form of 'Niḥśreyas' when it has been so performed. Even then there is another authoritative statement in the Gītā as –

"You would be thus relieved from the bondages of karma through the acquisition of the auspicious and

inauspicious fruits. Having been totally released through the association with 'sanyāsayoga', you would come back to me."

With this statement, it should be understood that the two authors of works (Āpadeva and Bhāskara) have said thus after having proved what has been described as obtaining the fruit (of deeds) in the manner of assuming the form of the Bhagavān by virtue of afore-described actions (śubhāśubhakarma). The actions have been prescribed with the intention of obtaining such and such a reward. Even then the prescription of all the sacrifices has been governed by the purpose of knowing them in accordance with the maxim of 'saṁyoga-pṛthaktva' (separateness of all associations) as per the śruti "Tametaṁ, etc.," [The Brahmajñānins would aspire to know from the sacrifice (yajña), donation (dāna) and in exhaustive penance (anāśakena tapasā)]. In the same way, the procedure of performance (of action, etc.,) with the intention of offering to 'Īśvara', has been told by this smṛti statement made by the Lord (Bhagavān), as per the same maxim. This is the import (bhāva).

Thus among the Mīmāṁsakas, the authors of Sūtra and Bhāṣya, Jaimini and Śabarasvāmin, would assume silence as regards 'Īśvara'. Śrīyuths Kumārila-bhaṭṭa, Śālikanātha, Pārthasārathi Miśra, etc., have shown all procedural arrangements through acts only, by not accepting 'Īśvara' approved by the Nyāya-Vaiśeṣika thinkers. That is why the prevalent adage among the people has been "Karmeti Mīmāṁsakāḥ" [Mīmāṁsakas speak of karma (in the place of Īśvara

and others, i.e., Arhan, Buddha, and the like)]. Thereafter Bhavanātha Miśra, Nandīśvara, Āpadeva, Laugākṣi Bhāskara and others have accepted 'Īśvara' in order to set aside the allegation of 'Nirīśvaravāda'. Even there, the two scholars, Āpadeva and Laugākṣi Bhāskara accept 'Īśvara' as the Lord of the sacrifices and teach that whatever oblation that is offered with the intention of 'Īśvarārpaṇa' would give Mokṣa. This deliberation regarding Īśvara on the part of the teachers of Mīmāṁsā is known to have got development in a gradual manner.

अद्वैतवेदान्ते ईश्वरस्वरूपम्

तत्र तावदद्वैतवेदान्ते परमतत्त्वं 'ब्रह्म' शब्देन व्यवह्रियते । इदमेव जगतोऽधिष्ठानभूतम् । अस्मिन् सिद्धान्ते – "एकमेवाद्वितीयं ब्रह्म"[94], "नेह नानास्ति किञ्चन"[95], "इदं सर्वं यदयमात्मा"[96] इत्यादिश्रुतिबलेन ब्रह्मणः स्वगत-सजातीय-विजातीय-भेद-राहित्यं[97] देश-काल-वस्तुपरिच्छेदः

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94. त्रि. म. ना., 3.3
95. बृ. उ., 4.4.19
96. बृ. उ., 2.4.6
97. मनुष्यस्य शरीरगतैर्हस्तपादादीन्द्रियैर्यो भेदः स स्वगतभेदः । मनुष्यस्य मनुष्यान्तरेण यो भेदः स सजातीयभेदः । मनुष्यस्य पश्वादिभिर्यो भेदः स विजातीयभेद इत्युच्यते । ब्रह्मणः शरीराद्यवयवाभावान्न तस्य स्वगतभेदः, ब्रह्मसदृशब्रह्मान्तराभावान्न सजातीयभेदः, ब्रह्मातिरिक्तस्य सर्वस्यापि कल्पितत्वान्न विजातीयभेदः संभवतीति तात्पर्यम् ।
[In the case of human beings whatever difference that might exist among the hands, feet and senses which exist in the body has been the difference existing in oneself (svagatabheda). Whatever difference that might exist →

शून्यत्वं[98] च प्रतिपाद्यते । श्रुतिषु सगुण-निर्गुणभेदेन ब्रह्मणः स्वरूपद्वयमुपवर्णितम् । तथा चोक्तम् – "द्वे वाव ब्रह्मणो रूपे मूर्तं चैवामूर्तं

→ in comparison with another human being has been that which would be called as the difference from another similar being (sajātīyabheda). Whatever difference that might exist in comparison with animals, etc., would be called as the difference from another dissimilar being (vijātiyabheda). Since Brahman does not have any limbs such as body, etc., he does not have difference within himself (svagata-bheda). Since Brahman does not have another Brahman like himself, he does not have difference from another similar to him (sajātiya-bheda). Since everything else (other than Brahman) has been fabricated, there would be no possibility of difference from anything dissimilar (vijātīya-bheda). This is the import].

98. परिच्छिन्नत्वं हि देशतो कालतो वस्तुतश्चेति त्रिविधम् । तत्र अत्यन्ताभावप्रतियोगित्वं देशपरिच्छिन्नत्वम्, न तु देशान्तरेऽसत्त्वं स्वदेशमात्रसत्त्वं वा । ध्वंस-प्रागभावयोः प्रतियोगित्वं कालपरिच्छिन्नत्वम्, अन्योन्याभावप्रतियोगित्वं च वस्तुपरिच्छिन्नत्वमिति विज्ञेयम् । ब्रह्मण आकाशवद् व्यापकत्वान्न तस्य देशपरिच्छेदः, नित्यत्वान्न कालपरिच्छेदः, सर्वात्मकत्वाच्च न वस्तुपरिच्छेद इति बोध्यम् ।

[Discerment (Paricchinnatva of something) has been three-fold as 1. Discernment from space, 2. Discernment from Time and 3. Discernment from an object. Therein, (1) Discernment from space would mean the forming of counter-part (pratiyogin) of total abhāva (Atyantābhāva), but not the existence in any other place or the existence in one's own place. (2) Discernment from time should be known as that which would mean the forming of counter-part between Dhvaṁsa and Prāgabha (destruction and absence of pre-existence). (3) Discernment from an object should be known as that which would mean the forming of counter-part of mutual non-existence. Since Brahman →

च"[99] इति । तत्र – "यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद्ब्रह्मेति"[100] इत्यादीनि सृष्टि-स्थिति-संहारप्रतिपादकानि वचनानि, तथा "सत्यं ज्ञानमनन्तं ब्रह्म"[101], "यो वै भूमा तत्सुखम्"[102], "विज्ञानमानन्दं ब्रह्म"[103] इत्यादिस्वरूपप्रतिपादनपराणि च वचनानि ब्रह्मणः सगुणस्वरूपं प्रतिपादयन्ति । ".....अस्थूलमनण्वह्रस्वमदीर्घमलोहितम्"[104], "अशब्दमस्पर्शमरूपमव्ययम्"[105] इत्यादिनिषेधवचनानि च ब्रह्मणो निर्गुणत्वे प्रमाणानि ।

Then in the Advaita-Vedānta the Supreme Principle has been designated by the term Brahman. The Brahman alone has been the substratum of the world. In this 'Siddhānta', it has been propounded in the case of Brahman that he would be free from the difference as the one of same species and the one of different species and the absence of discrimination as regards place, time and object, by virtue of the strength of the śruti statements as "Ekamevādvitīyam Brahma" (Brahman has been one and without a second), "Neha nānāsti kiñcana" (There is nothing that has been many);

→ has been all-pervasive like the sky, there would be no 'Deśaparicccheda' in his case; since he has been eternal, there would be no kālaparicccheda; since he has been the inner spirit (self Atman) of everything, there would be no 'vastuparicccheda'].

99. बृ. उ., 2.3.1
100. तै. उ., 3.1
101. तै. उ., 2.1
102. छा. उ., 7.23.1
103. बृ. उ., 3.9.28
104. बृ. उ., 3.8.8
105. कठ., 1.3.15

"Idaṁ sarvaṁ yadayamātma" (All this has been that which has been Ātman), etc. In the śrutis, the nature of Brahman has been told as twofold in the form of 'Saguṇa' and 'Nirguṇa'. So it has been told – "Two, indeed, have been the forms of Brahman as 'Mūrta' and 'Amūrta' (Embodied and Unembodied). Therein, "Yato vā imāni bhūtani, etc.," That from which these elements (beings) have been born, that by which those that have been maintained and that into which they would go and merge, has been the Brahman; that you should know" – These śrutis have been those statements that propound creation, maintenance and annihilation. Similarly, the (śruti) statements as "Satyaṁ Jñānam Anantam Brahma" [Brahman has been the truth (truly existing), knowledge and Infinity], "Yo vai Bhumā Tatsukham" [Whatever that has been great, has been 'bliss'], "Vijñānaṁ Ānandaṁ Brahma" [That Brahman has been special knowledge and Bliss] – These srutis have been those that would be in favour of propounding the 'Saguṇa Svarūpa' of Brahman. "...... Asthūlam Anaṇu Ahrasvam Adīrgham Alohitam" [That has not been Gross, Atomic, Long, Short or Reddish], "Aśabdam Asparśam Arūpam Avyayam" [That has not been the śabda (sound), prone to Touch, endowed with form and prone to vanish] – These statements that have been in favour of denial would be the authorities for proving the 'Nirguṇatva' of Brahman.

ब्रह्मणः स्वरूपतटस्थलक्षणे

अद्वैतिनः स्वरूपतटस्थभेदेन ब्रह्मणो लक्षणद्वयं सङ्गिरन्ते । तत्र "स्वरूपं सद् व्यावर्तकं स्वरूपलक्षणम्", "कादाचित्कत्वे सति व्यावर्तकं

तटस्थलक्षणम्'' इत्युभयोर्लक्षणम् । तदनुसारेण सच्चिदानन्दरूपत्वं स्वरूप-लक्षणम्, सृष्टि-स्थिति-संहारकर्तृत्वं च तटस्थलक्षणमिति पर्यवस्यति ।

Svarūpalakṣaṇa and Taṭasthalakṣaṇa of Brahman

The Advaitins speak of two definitions of Brahman (lakṣaṇadvaya) distinguishing between 'Svarūpa' and 'Taṭastha'. Between them, "that which has the 'svarūpa' (of Brahman) and at the same that which differentiates it from others, has been the 'Svarūpa-lakṣaṇa'" and "that which has been given at sometime or the other and yet that which differentiates it from others, has been 'Taṭasthalakṣaṇa'". These have been definitions of both (Svarūpa and Taṭastha types). Thus in this manner in culmination, the 'Svarūpalakṣaṇa' has been in the form of 'Saccidānandasvarūpa' – that which has 'sat', 'cit' and 'Ānanda' (existence, intelligence and bliss). The 'Taṭasthalakṣaṇa' has has been in the form of "that which has been the 'doer' of creation, maintenance and annihilation."

अज्ञान-(अविद्या) स्वरूपम्

पूर्वोक्तेऽपरिच्छिन्ने ब्रह्मण्यनादिकल्पिततादात्म्यसंबन्धेनानादिकल्पिता मूल-प्रकृतिस्तिष्ठति । सा च सत्त्वरजस्तमोगुणमयी । इयं अविद्या-अज्ञान-प्रकृति-माया-शक्ति-प्रधानादिभिर्नामभिर्व्यवह्रियते । नैयायिकादयोऽज्ञानं नाम ज्ञानाभाव इति नञोभावार्थतां प्रतिपादयन्ति, किन्त्वद्वैतिन आवरणविक्षेप-शक्तिमदनादिभावरूपमज्ञानमित्यङ्गीकुर्वन्ति । तदुक्तं चित्सुखाचार्यैः –

अनादिभावरूपं यद्विज्ञानेन विलीयते ।
तदज्ञानमिति प्राज्ञा लक्षणं संप्रचक्षते ॥[106] इति ।

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106. तत्त्व. प्र., p. 17

अस्य च विद्यया निवर्त्यमानत्वादविद्येति, प्रपञ्चस्योपादानत्वात् प्रकृतिः, प्रधानमिति वा, दुर्घटकार्यसम्पादकत्वाद् मायेति, स्वातन्त्र्याभावाच्छक्तिरिति च व्यवहारः । इदं चाज्ञानमत्र सिद्धान्ते सदसद्भ्यां विलक्षणमनिर्वचनीयरूपम् ।[107] किञ्चात्र "न ज्ञानमज्ञानम्" इत्यत्र नञो नाऽभावरूपत्वम्, किन्तु विरुद्धार्थकत्वाद् भावरूपत्वम्, उत्पत्तिराहित्याच्चानादित्वम्, प्रकाशेनाऽन्धकारवद् ज्ञानेन निवर्त्यमानत्वाच्च सांशत्वं स्वीक्रियते ।[108]

The 'Svarūpa' of Ajñāna (Avidya)

In the aforesaid Brahman that has been undivided, the original Prakṛti would reside with 'tādātmya' (sameness of nature) relation which has been in vough from beginningless times. That has been constituted by the three 'Guṇas', Sattva, Rajas and Tamas. This 'Avidyā' has been in usage as standing for Ajñāna, Prakṛti, Māyā, Pradhāna, etc. The Naiyāyikas, etc., propound Ajñāna in negative terms as the absence of 'Jñāna' (knowledge). But the Advaitins have admitted 'Ajñāna' in positive terms as that which has been in vougue from beginningless times as endowed with the

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107. सन्नाप्यसन्नप्युभयात्मिका नो भिन्नाप्यभिन्नाप्युभयात्मिका नः ।
साङ्गाप्यसङ्गाप्युभयात्मिका नो महाद्भुताऽनिर्वचनीयरूपा ॥
[That may be 'Sat' or may be 'Asat', it has been of two types to us; that may be different or may be not different, it has been of two types to us; that may be with 'Aṅgas' or may be without 'Aṅgas', it has been of two types to us; that has been extremely marvellous in such a form as would be beyond description through speech].

108. वृत्तिप्रभाकरे, p. 418-419

two powers as 'Avaraṇa' and 'Vikṣepa' (concealing and distracting). So it has been told by Śrī Citsukhācārya –

"That which has been in a positive form from the beginningless times and which would merge along with 'special knowledge' (vijñāna), has been spoken by the wise as Ajñāna."

Since it could be reverted by 'Vidya' (knowledge) it has been called as 'Avidyā'; since it has been the 'Upādāna-Kāraṇa' (principal cause), it has been called as 'Prakṛti' or as 'Pradhāna'; since it has the capacity to bring out impossible tasks, it has been called as Māyā; and since it has been without freedom, it has been spoken as Śakti. This Ajñāna has been here, in this Siddhānta (Advaita), would be different 'Sat' and 'Asat' and beyond the scope of expression through speech. Further in this (siddhānta), 'Nañ' in the statement "Na Jñāmajñānam" (Neither knowledge nor ignorance), has not been of negative nature, but of positive nature since it has been used as of opposite natures. It has been beginningless because it has no birth; it could be removed by Jñāna just as darkness could be removed by light. Hence, it has been accepted as 'sāṁśa' (endowed with parts).

अज्ञानास्तित्वे प्रमाणम्

तत्र तावदज्ञाने 'अहमज्ञः' इति सर्वाऽनुभवसिद्धं प्रत्यक्षमेव प्रमाणम् । अथाप्यस्यानुभवस्य ज्ञानाभावात्मकत्वेन व्याख्यातॄन् तर्करसिकान् नैयायिकान् प्रत्यनुमानमप्युपस्थाप्यते । तदनुमानाकारं प्रदर्शितं श्रीमद्भिर्विद्यारण्य-स्वामिभिः – "विमतं प्रमाणज्ञानं स्वप्रागभावव्यतिरिक्तस्वविषयावरण-

स्वदेशगतवस्त्वन्तरपूर्वकं भवितुमर्हति, अप्रकाशितार्थप्रकाशकत्वात्, अन्धकारे प्रथमोत्पन्नप्रदीप प्रकाशवत्" इति । अत्र ज्ञानमात्रस्य पक्षत्वेऽनुवादज्ञाने हेत्वसिद्धिः, तस्य प्रकाशितार्थप्रकाशकत्वात् । तस्मात् प्रमाणज्ञानमित्युक्तम् । किञ्च, धारावाहिकप्रमाणज्ञानव्यावृत्त्यर्थं विमतमिति प्रमाणज्ञानस्य विशेषणं प्रदत्तम्, अन्यथा सिद्धसाधनतापत्तेः । अत्राऽयं भावः-विषयेन्द्रियसंयोगेन घटस्य प्रमात्मकं ज्ञानं भवति । तच्च विरोधिवृत्त्यन्तरोत्पत्तिपर्यन्तं दीपशिखेव 'अयं घटः, अयं घटः' इति रूपेण प्रवहत् तिष्ठति । इदं च धारावाहिकं ज्ञानं प्रथमोत्पन्नप्रमाणज्ञानस्य सजातीयमिति प्रमाणज्ञानमित्येवोच्यते । अत्रोत्तरोत्तरधारायाः पूर्वपूर्वधारा तु वस्त्वन्तरं भवतीति तादृशपूर्वधारामादाय सिद्धसाधनतापत्तिरिति 'विमतम्' इति प्रमाणज्ञानस्य विशेषणम् । धारावाहिकज्ञाने वैमत्याऽभावान्न तत् पक्षकक्षामधिरोहति । एवमेव वस्तुपूर्वकमित्येवोक्ते स्वाश्रयेणाऽऽत्मान्तःकरणादिना सिद्धसाधनता स्यादिति वस्त्वन्तरेत्युक्तम् । पुनः स्वाश्रयातिरिक्तचक्षुरादिसामग्रीनिवारणाय स्वदेशगतेति, कार्यसामान्यं प्रति कारणस्यादृष्टस्य निवारणाय स्वनिवर्त्येति, प्रमाणज्ञानेन धर्मादीनां निवृत्त्यभावात् । पूर्वज्ञानवारणाय स्वविषयावरणेति, योग्यविभुविशेषगुणानां स्वोत्तरवर्तिगुणनाश्यत्वनियमेनोत्तरप्रमाणज्ञानेन पूर्वप्रमाणज्ञानस्य निवृत्तिसंभवेऽपि पूर्वज्ञानेनोत्तरज्ञानविषयस्यावरणाऽसंभवात्, कार्यं प्रति प्रागभावस्यापि कारणत्वात् तादृशप्रागभावमादाय सिद्धसाधनताऽर्थान्तरो वा मा भूदिति स्वप्रागभावव्यतिरिक्तेति चोक्तम् । एवमुक्ताऽनुमानेनाभीप्सितस्य भावरूपज्ञानस्य सिद्धिः । उक्तं सर्वज्ञात्ममुनिना –

नाभावताऽस्य घटते वरणात्मकत्वान्नाभावमावरणमाहुरभावशौण्डाः ।
अज्ञानमावरणमाह च वासुदेवस्तद्भावरूपमिति तेन वयं
प्रतीमः[109] ॥ इति ।

109. सं. शा., 1.320

Authority for proving the existence of 'Ajñāna'

There, in the case of 'Ajñāna', Pratyakṣa itself has been the authority as the realisation in the form of 'I am ignorant' which has been realised in the experience of all. Even then since this experience has been of the nature of the absence of knowledge, 'Anumānapramāṇa' would be put forward to the Naiyāyikas who have been the interpreters and who have been fond of argumentation. The form of that argumentation has been showed by Śrī Vidyāraṇya-svāmin thus – "Vimataṁ pramāṇajñānam, etc." ["The dissenting knowledge of Pramaṇas has been fit to be preceded by another matter existing in its own place in the form of covering of its own matter as different from its 'Prāgabhāva' (prior non-existence), because it would reveal what has been not revealed like the light of the lamp that existed first (earlier) in the darkness."]. Here if the knowledge alone were to be 'Pakṣa' [subject of syllogism (proposition)], there would be no proving of the probans (hetu), because it has been meant for revealing what has not been revealed. Hence, it has been told as the knowledge of the 'Pramāṇa'. Further in order to revert the knowledge of Pramāṇa that has been in the form of a stream of consciousness, the Adjective in the shape of 'Vimata' (opposite view) has been given to 'Pramāṇa-jñāna'; otherwise it would be open to a defect in the form 'Siddhasādhana' (proving what is already proved). This has been the import here – The valid knowledge of 'Ghaṭa' would arise through the association of the sense (eyes) with the object (i.e., Ghaṭa).

That would remain as a stream of consciousness in the form of 'this has been Ghaṭa, this has been Ghaṭa'. This stream of consciousness (knowledge) has been called merely as the 'Pramāṇajñāna' on the ground that what was born earlier was of the knowledge of similar kind of the object. Herein there has been the Adjective in the form of 'vimata' given to the 'Pramāṇajñāna' on the ground that it would be open to the defect of 'Siddhasādhana' on taking into account the fact that the each succeeding stream of consciousness would be different from each prior stream of consciousness. Since there would be no difference of opinion of any philosopher (dārśanika) as regards the stream of consciousness (knowledge), it does not get into the fold of the 'Pakṣa' (syllogistic proposition). In the same way, if the Adjective were given as merely 'vastupūrvaka' (preceded by a 'vastu'-object), it would be open to 'Siddhasādhana-doṣa', in the case of 'Ātman' residing in oneself or due to difference of opinion. Hence, to avoid this the Adjective 'vastvantara' has been given. If the constituent of 'Sādhya' in the form of "Svadeśagata" would not have been given, there would be the contingency of accepting the matters such as eyes, etc. Hence, in order to avoid it, the term "Svadeśagata" has to be necessarily used. With reference to the effect in general (kārya-sāmānya), 'Adṛṣṭa' (destiny) has been regarded as the usual cause. Hence, in order to avoid it, the term 'svanivartya' should have to be necessarily used, because there would be no reverting of Dharma, etc., from the knowledge of Pramāṇa. In order to cover up

the prior knowledge, the term 'svaviṣayāvaraṇa' has been used. As per the 'siddhānta' "yogyavibhuvibhu, etc.,"

There would be the condition of the destruction of the 'Guṇas' which have prior existence in the case of the special 'Guṇas' of worthy all – pervasive power. According to this condition, although there has been the possibility of the reverting of the knowledge of the prior Pramāṇajñāna by the knowledge of the subsequent Pramāṇa, yet there would be no possibility of the covering up (āvaraṇa) of later knowledge by the prior knowledge. In the same way, with reference to the effect in general (kāryamātra), its prior absence would not be accepted as the cause. Thus, taking that prior absence into account, there would be no 'Siddhasādhanatā' or any other matter. For this purpose, the term 'Svaprāgabhāvavyatirikta' has been used. Thus through the employment of this kind of 'Anumāna', the 'Ajñāna' of the positive category would be proved. So it has been told by the sage Sarvajñātma –

"This Ajñāna in the form of the absence of 'Avidyā' would not be properly suitable here, because there would be covering up (āvaraṇa), while there has been no possibility of an 'āvaraṇa' through 'Abhāva'. The scholars who advocate 'Abhāva' would deny the possibility of the covering up caused by 'Abhāva'. Bhagavān Vāsudeva has said about "Jñāna covered up by Ajñāna". Through this he has clearly called it as an 'Āvaraṇa'. Hence, Ajñāna has been of the positive nature. This has been the 'Siddhānta' intended by us.

अज्ञानस्यावरणविक्षेपशक्तिमत्त्वम्

तत्राज्ञाने आवरणविक्षेपाख्ये द्वे शक्ती वर्तेते । आवरणशक्तिर्ब्रह्मस्वरूपमावृणोति, विक्षेपशक्तिश्चाखिलमिदं जगत् तत्र कल्पयति । तदुक्तं शङ्करभगवत्पादैः –

शक्तिद्वयं हि मायाया विक्षेपाऽऽवृत्तिरूपकम् ।
विक्षेपशक्तिर्लिङ्गादिब्रह्माण्डान्तं जगत् सृजेत् ॥
अन्तर्दृग्दृश्ययोर्भेदं बहिश्च ब्रह्मसर्गयोः ।
आवृणोत्यपरा शक्तिः सा संसारस्य कारणम्[110] ॥ इति ।

ननु परिच्छिन्नेनाज्ञानेन कथं ब्रह्मण आवरणसंभव इति चेत्, सत्यम् । नह्यज्ञानस्य वस्तुतो ब्रह्माऽऽवरकत्वम्, अथापि यथा मेघोऽवलोकयितृनयनपथपिधायकतयाऽनेकयोजनायतमादित्यमण्डलमाच्छादयन्निव प्रतिभाति, तथाऽज्ञानं परिच्छिन्नमप्यात्मानमपरिच्छिन्नमसंसारिणमवलोकयितृबुद्धिपिधायकतयाऽऽच्छादयदिव प्रतीयते । तथा चोदाहृता हस्तामलकोक्तिः श्रीमता सदानन्दयतिना –

घनच्छन्नदृष्टिर्घनच्छन्नमर्कं यथा मन्यते निष्प्रभं चातिमूढः ।
तथा बद्धवद् भाति यो मूढदृष्टेः स नित्योपलब्धिस्वरूपो-
ऽहमात्मा[111] ॥ इति ।

Āvaraṇaśakti and Vikṣepaśakti of Ajñāna

In Ajñāna (Avidyā) there have been two Śaktis called Āvaraṇaśakti and Vikṣepaśakti. The Āvaraṇaśakti would envelop the 'Svarūpa' of Brahman and the Vikṣepaśakti would create this world in its

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110. वा. सु., 13, 15 श्लो.
111. वे. सा., p. 14

entirety. So it has been told by His Holiness Śaṅkara-bhagavatpāda –

"Two have been the Śaktis (powers) of Māyā in the form of 'Vikṣepa' and 'Avṛtti' (Āvaraṇa). The Vikṣepaśakti would create (bring out) starting from the 'Liṅga-śarīra' and culminating in Brahmāṇḍa; the other Śakti (Āvaraṇa-śakti) would envelop the difference between 'Dṛk' and 'Dṛśya' within and would envelop the difference between 'Brahman' and 'Sarga' (the created entity) outside (externally). That Śakti has been the cause of the 'Saṁsāra' (the cycle of birth and death)."

It may be asked as to how could be the possibility of 'Āvaraṇa' in the case of Brahman through the 'Paricchinna-Ajñāna' (Āvaraṇa-śakti). Here the answer has been, 'Yes, it is true'; 'Ajñāna would not have the capacity to be an 'Āvaraṇa'; just as the cloud would appear before the perceiving persons, as if it were covering the solar globe that has been having the measure of many 'yojanas' (each 'yojana' consisting of nine miles), so in the same way 'Ajñāna' which has been 'paricchinna' (limited) would appear as if it were covering it (Brahman) through the covering up of the intellect of the perceiving persons. So it has been illustrated by an example denoting Āmalaka (the fruit of Emblic myrobalan) on the palm by Śrī Sadānanda yogin –

"Just as an extremely foolish person would think that the 'solar globe' has been covered up bereft of light on account of the covering up of his own sight by

the cloud, in same way, the person of ignorance would imagine that the Ātman denoted by 'Aham' and known as existing at all times as bound."

अज्ञानस्याश्रयत्वविषयत्वविचारः

अद्वैतसिद्धान्तेऽज्ञानस्याश्रयत्वविषयत्वविषये परस्परवैमत्यं दृश्यते । तत्र सर्वज्ञात्ममुनिः –

आश्रयत्वविषयत्वभागिनी निर्विभागचितिरेव केवला ।
पूर्वसिद्धतमसो हि पश्चिमो नाऽऽश्रयो भवति नापि गोचरः ॥[112]

इत्यज्ञानस्याश्रयो विषयश्च शुद्धचैतन्यमेवेति पक्षमुपस्थापयति । अज्ञानसिद्ध्युत्तरकाले हि जीवसिद्धिः । अत उत्तरकालीने जीवे न पूर्वतनाज्ञानस्याश्रयत्वं विषयत्वं वा संभवतीति मुनेस्तात्पर्यम् । एतन्मतानुसारेण 'अहमज्ञः' इति जीवे प्रतीयमानस्याज्ञानस्य नाऽहङ्कारविशिष्टं चैतन्यमाश्रयः, किन्त्वहङ्कारोपहितं शुद्धचैतन्यमेवेति विज्ञेयम् । शुद्धचैतन्याश्रितमप्यज्ञानं स्वकृतसंसारबन्धनं जीव एव समुत्पादयति, उपाधेः प्रतिबिम्बपक्षपातित्वात् । तदुक्तं मुनिना –

सुकृतदुष्कृतकर्मणि कर्तृतां मतिगतात्मचितिप्रतिबिम्बकम् ।
व्रजति तद्वददः परमात्मनो जगति याति तमः
प्रतिबिम्बकम्[113] ॥ इति ।

श्रीवाचस्पतिमिश्राः – "नाविद्या ब्रह्माश्रया, किन्तु जीवे । सा त्वनिर्वचनीया[114], विद्यास्वभावे ब्रह्मणि तदनुपपत्तेः"[115] इत्यादिस्थलेष्व-

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112. सं. शा., 1.3.19
113. सं. शा., 1.32
114. ब्र. सू. भा., 1.1.4
115. ब्र. सू. भा., 1.4.3

ज्ञानस्य जीवाश्रितत्वं ब्रह्मविषयत्वं च प्रतिपादयामासुः । अत्राऽऽध्यासिक-सम्बन्धेन ब्रह्मणि विद्यमानमप्यज्ञानमाच्छाद्यतासम्बन्धेन जीव एव वर्तते, न तु ब्रह्मणि । 'नास्ति ब्रह्म, न भाति ब्रह्म' इत्यसत्त्वाऽऽपादकाऽभाना-ऽऽपादकयोरावरणयोर्जीव एव सम्भवाज्जीवाश्रया ब्रह्मपदा ह्यविद्या इति कथयता श्रीमिश्रमहाभागनामाशय इति गुरुवर्याः प॰ देवस्वरूपमिश्र-महाभागाः समालोचयन्ति ।[116]

Discussion about the Substratum and the object of Ajñāna

In the Advaita – siddhānta, there has been lot of difference of opinion as regards the 'Āśraya' and the 'Viṣaya' of 'Ajñāna' (Avidyā). In that regard, Śrī Sarva-jñātma-muni has said –

"The pure 'cit' in which there has been no demarcation between the Jīva and the Īśvara, has been called as 'cit' only. That itself would be the 'Āśraya' as well as the 'viṣaya' of Ajñāna, because since 'Ajñāna' has been beginningless, it would exist earlier. The Jīva and Īśvara who have been grasped as born through the difference rooted in 'Ajñāna' could not be either the 'Āśraya' or the 'Viṣaya' of 'Ajñāna'. This has been so because both of them (Āśraya and Viṣaya) would be dependent on 'Ajñāna' and would belong to the earlier time. Thus in the opinion of these (Advaitins), it has been the 'Śuddha-caitanya' itself that would be the 'Āśraya' and 'Viṣaya'. This opinion

116. सा. सु., व. 27, अ. 4, p. 304

has become firmly established. The Jīva who has been depending on that (Ajñāna) would be proved only after the proving of 'Ajñāna'. In this way, there would be no possibility of being the 'Āśraya' or the 'Viṣaya' on the part of the Jīva of later time in its natural course. This has been the import of the Muni's (Sarvajñātma's) saying. In this opinion, in the Jīva who has been so grasped on the basis of experience as "I am ignorant", the 'caitanya' (consciousness) cannot be that which has been associated with 'Ahaṅkāra', but can only be 'pure-caitanya' uncontaminated by the 'Ahaṅkāra'. Although the 'Jīva' has been then associated with 'pure-caitanya', that 'Ajñāna' would produce the bondage of 'Saṁsāra' in the Jīva itself through the 'Ajñāna' created by its own power. The reason for this has been the 'Upādhi' (adjunct) about which there has been partiality towards its reflection in the Jīva. So it has been said by the Muni (in Saṅkṣipta-Śārīraka) –

"The agency of creation with regard to the action connected with merit and de-merit would depend upon the consciousness in the form of the reflection (of 'Ajñāna') in the intellect of the Ātman (Jīva). In the same way, here in the created world, the 'Tamas' (ignorance-Avidyā) would be in the form of the reflection of the Paramātman (in the Jīva)".

Śrī Vācaspati Miśra has propounded 'Ajñāna' as residing in the 'Jīva' and as that which has been pertaining to 'Brahman' by saying thus – "Avidyā does not have Brahman as its substratum, but it does exist in the Jīva. That (Avidyā) has been indescribable through speech, because that would be incompatible

in Brahman which has 'Vidya' as its very nature." In such and other places, Śrī Vācaspati Miśra has propounded 'Ajñāna' as having the 'Jīva' as its substratum and as having 'Brahman' as its object. Here, in this Siddhānta, it has been said that although the 'Ajñāna' has been regarded as existing in the Brahman through 'Ādhyāsika-sambanda' (false attribution), it would actually reside in the 'Jīva' but not in the 'Brahman' through 'Ācchādyatā-sambandha' (relation of being the cover up). "Nāsti Brahma, Na bhati Brahma" (Brahman does not exist, Brahman does not appear) – thus in the first statement there has been the superimposition of 'abhāva' (negation) and in the second statement there has been the superimposition of 'abhāna' (the absence of understanding). These have been 'Āvaraṇas', that would be associated with Jīva only. Thus by saying that 'Avidyā' has 'Jīva' as its 'āśraya' (resort) and it has Brahman as its 'viṣaya'; this considered opinion of Śrī Miśra has been well-considered by the 'Guruvarya' Paṇḍit Devasvarūpa Miśra.

अज्ञानस्य माया-अविद्याभेदेन द्वैविध्यम्

इदं चाज्ञानं "माया चाविद्या च स्वयमेव भवति"[117] इति श्रुत्या माया, अविद्या चेति द्विविधं भवति । तत्र रजस्तमोभ्यामनभिभूत शुद्धसत्त्वगुणप्रधानतया 'माया' इति, रजस्तमोभ्यामभिभूताऽशुद्धसत्त्व-गुणप्रधानतया च 'अविद्या' इति कथ्यते। इमे एव मायाऽविद्ये समष्ट्यज्ञानं

117. नृसिंहो., खण्ड-9

व्यष्ट्यज्ञानमिति च व्यवह्रियेते । तत्र समष्ट्यज्ञानरूपा माया विक्षेपांशप्रधाना, व्यष्ट्यज्ञानरूपाविद्या चावरणांशप्रधानेति प्रतिपाद्यते[118] । एतादृशशुद्धसत्त्वप्रधानमायोपाधिना च पूर्वोक्तब्रह्मचैतन्यमेव 'ईश्वरः' इति, मलिनसत्त्वप्रधानाविद्योपाधिना 'जीवः' इत्याख्यायते । तत्र मायोपाधेः शुद्धत्वादीश्वरः सर्वज्ञत्वादिगुणयुक्तः, अविद्योपाधेरशुद्धत्वाच्च जीवोऽल्पज्ञत्वादिगुणयुक्तः । तदुक्तं श्रीमता सदानन्दयतिना – "इयं समष्टिरुत्कृष्टोपाधितया विशुद्धसत्त्वप्रधाना । एतदुपहितं चैतन्यं सर्वज्ञत्वसर्वेश्वरत्वसर्वनियन्तृत्वादिगुणकमव्यक्तमन्तर्यामी जगत्कारणमीश्वर इति च व्यपदिश्यते, सकलाज्ञानावभासकत्वात्..... इयं व्यष्टिर्निकृष्टोपाधितया मलिनसत्त्वप्रधाना । एतदुपहितं चैतन्यमल्पज्ञत्वानीश्वरत्वादिगुणकं प्राज्ञ इत्युच्यते, एकाज्ञानावभासकत्वात्"[119] इति ।

Two-foldness of Ajñāna as distinguished between Māyā and Avidyā

This 'Ajñāna' has been two-fold as 'Māyā' and 'Avidyā' as per the Śruti – "That (Ajñāna) itself would become 'Māyā' and 'Avidyā'". Between them, 'Māyā'

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118. "अस्य जीवस्यास्पष्टोपाधितया रजस्तमोभ्यामभिभूतसत्त्वप्रधान व्यष्ट्यज्ञानोपाधिकत्वेन हेतुनाऽतिप्रकाशकत्वाभावात् प्राज्ञशब्दवाच्यत्वमित्यर्थः । प्रायेणाज्ञः प्राज्ञ इत्युक्तं भवति" (वे. सा. विद्वमनोरञ्जनी, p. 94)
[Since this Jīva does not have the clear 'Upādhi' (Adjunct) and since it has the 'Ajñāna' of the nature of the aggregate of many as the Upādhi, due to the importance of the 'Sattva' as overpowered by 'Rajas' and 'Tamas', it (Jīva) does not have much lustre. That is why it has been designated by the word 'prājña' probably the 'Ajña' would be called 'prājña']

119. वे. सा., p. 0-11

has been that which has the predominance of pure 'Sattva-guṇa' which has not been dominated by 'Rajoguṇa' and 'Tamoguṇa'; 'Avidyā', on the other hand, has been that which has the the predominance of impure 'sattva-guṇa' which has been dominated by 'Rajoguṇa' and 'Tamoguṇa'. These very 'Māyā' and 'Avidyā' have been in vough as 'Samaṣṭyajñāna' (collective Ajñāna) and 'Vyaṣṭyajñāna' (distributive Ajñāna). Therein, between them, Māyā who has been of the form of 'Samaṣṭyajñāna' has the predominance of the share of 'Vikṣepa' and the Avidyā which has been of the form of 'Vyaṣṭyajñāna has the predominance of the share of 'Āvaraṇa'. This has been so propounded. It has been through the adjunct of Māyā who would have the predominance of such a pure 'Sattva' that the aforesaid 'Brahma-caitanya' itself would be 'Īśvara' and it has been through the adjunct of Avidyā which has the predominance of impure 'sattva' itself would be called 'Jīva'. There, again, 'Īśvara' has been endowed with merits such as 'Sarvajñatva' (omniscience), etc., on account of the purity of the 'Māyopādhi' (adjunct in the form of Māyā); Jīva, on the other hand has been endowed with the qualities in the form of 'Alpajñatva' (limited knowledge), etc., on account of the 'Avidyopādhi' (adjunct in the form of Avidyā). So it has been told by Śrī Sadānanda-yati – "This 'Samaṣṭi' has been endowed with the predominance of pure 'sattva' on account of the excellent adjunct in it. The 'caitanya' which has been pervaded by this and which has been endowed with the merits in the form of 'sarvajñatva' (omniscience), 'sarveśvaratva' (lordship of everything), 'sarvaniyantṛtva'

(controlling of everything), etc., has been designated as 'Īśvara' who has been unmanifest, inner spirit and the cause of the world, since it has been supreme spirit of all 'Ajñāna'. The 'Vyaṣṭi', on the other hand, has the predominance of impure 'sattva' on account of its lower-grade adjunct. The 'caitanya' which has been pervaded by this, has been designated as 'Prājña' who has been endowed with the qualities such as 'Alpajñatva' (one with limited knowledge), 'Anīśvaratva' (one with no lordship), etc., since it would reveal only 'Ajñāna'.

ईश्वरविषयेऽद्वैताचार्याणां पक्षाः

अद्वैतवेदान्ते आभासवादः, प्रतिबिम्बवादः, अवच्छेदवाद इति जीवेश्वरस्वरूपनिरूपणे त्रयो वादा आचार्यैः स्वीकृताः । तत्र श्रीविद्यारण्यस्वामिनामाभासवादः । श्रीस्वामिनः – "जीवेशावाभासेन करोति माया चाविद्या च स्वयमेव भवति"[120] इति श्रुतिप्रामाण्येन शुद्धसत्त्वप्रधानायां मायायां ब्रह्मचैतन्यस्य य आभासः, स ईश्वर इति प्रतिपादयन्ति । तदुक्तम् –

मायाभासेन जीवेशौ करोतीति श्रुतौ श्रुतम् ।
मेघाकाशजलाकाशाविव तौ सुव्यवस्थितौ ॥
मेघवद् वर्तते माया मेघस्थिततुषारवत् ।
धीवासनाश्चिदाभासस्तुषारस्थखवत् स्थितः ॥
अशेषप्राणिबुद्धीनां वासनास्तत्र संस्थिताः ।
ताभिः क्रोडीकृतं सर्वं तेन सर्वज्ञ ईरितः[121] ॥ इति ।

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120. नृसिंहो., खण्ड-9
121. पञ्च., 6.4.5-56, 61

अत्रेश्वरस्य सर्वज्ञत्वसम्पादनार्थं श्रीविद्यारण्यस्वामिभिर्जीवानां बुद्धिवासनाविशिष्टमायायां य आभासः, स ईश्वर इति प्रतिपादितम् ।

श्रीमतां विद्यारण्यस्वामिनामयं पक्षो न युक्त इति श्रीमन्तो निश्चलदासा विवेचयन्ति । तेषामयमाशयः-सर्वबुद्धिवासनानां मायाया विशेषणत्वे प्रलयकालं विना तेषां क्रोडीभावाऽभावात् प्रलयकाल एवेश्वरः सर्वज्ञः स्यात्, न सर्वदा । केवलबुद्धिवासनानामीश्वरोपाधित्वे किं वासनाभेदेन प्रतिबिम्बभेदः ? उत सर्ववासनास्वेक एव प्रतिबिम्बः ? आद्ये वासनाऽनन्त्यादीश्वरानन्त्यप्रसङ्गः । द्वितीये प्रलयं विना वासनानां सम्मेलनाभाव इति पूर्वोक्त एव दोषः । किञ्च, उपाधिभूतानां वासनानामानन्त्यादनेका एव प्रतिबिम्बाः स्युरिति नैकेश्वरत्वसम्भवः । तस्मात् सर्वज्ञत्वसमर्थनं मायायाः शुद्धसत्त्वांशेनैव संभवतीति न मायाया बुद्धिवासनाविशिष्टत्वप्रतिपादन[122] युक्तमिति ।

प्रतिबिम्बवादिषु जीवेश्वरयोरुभयोरपि प्रतिबिम्बत्वमित्येकः पक्षः, जीवस्यैव प्रतिबिम्बत्वं नेश्वरस्येत्यपरः पक्षः । तत्र विवरणानुसारिणः –

विभेदजनकेऽज्ञाने नष्टे ज्ञानबलान्मुने ।
आत्मनो ब्रह्मणो भेदमसन्तं कः करिष्यति ॥[123]

इति श्रुतिबलेनैकमेवाज्ञानमङ्गीकृत्य तत्र बिम्बभूतं चैतन्यमीश्वरः, प्रतिबिम्बश्च जीव इति प्रतिपादयन्ति । ईश्वरस्यापि प्रतिबिम्बत्वे तस्य स्वातन्त्र्यहानिः स्यादित्येषामाशयः । तथा सत्येव प्रतिबिम्बपक्षपातिनोऽविद्यया जीवे संसारापादकत्वमपि संभवति ।

संक्षेपशारीरककारास्तु "कार्योपाधिरयं जीवः कारणोपाधिरीश्वरः"[124] इति श्रुत्या कार्यकारणभेदेनोपाधिद्वयस्य प्रतिपादितत्वात्

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122. वृत्तिप्रभाकर, p. 425-427

123. जा. द., 4.63

124. त्रि. म. ना., 4.8

कारणोपाध्याख्यायां मायायां चित्प्रतिबिम्ब ईश्वर इति, कार्योपाधावन्तःकरणे चित्प्रतिबिम्बो जीव इति जीवेश्वरयोरुभयोरपि प्रतिबिम्बत्वं प्रतिपादयामासुः । तदुक्तम् – "मायोपाधेरद्वयस्येश्वरत्वं कार्योपाधेर्जीवता च प्रतीचः"[125] इति । अस्मिन् पक्षे शुद्धं ब्रह्मचैतन्यमेव बिम्बरूपम् ।

अवच्छेदवादिनो वाचस्पतिमिश्राः-नीरूपस्य चैतन्यस्य प्रतिबिम्बाऽसम्भवात्तदनङ्गीकुर्वद्भ्योऽवच्छदेवादो रोचते । ते तु – "नाविद्या ब्रह्माश्रया, किन्तु जीवे, सा त्वनिर्वचनीया"[126] इत्यादिस्थलेष्वज्ञानस्य जीवाश्रितत्वं ब्रह्मविषयत्वं चोचुः । अतस्तन्मतानुसारेणाविद्याऽवच्छिन्नं चैतन्यं जीवः, तदनवच्छिन्नं चैतन्यमीश्वर इति सिद्ध्यति । अत्राऽनवच्छिन्नं चैतन्यमीश्वर इति पक्षो न युक्त इति श्रीनिश्चलदासानां पक्षः । तेषामयमाशयः-अविद्ययाऽन्तःकरणेन वाऽनवच्छिन्नं चैतन्यमीश्वर इति कथनेनेश्वरस्योपाध्यभावः सूचितो भवति । ईश्वरस्य सर्वज्ञत्वादिगुणानामौपाधिकत्वाद् उपाधिं विना तस्य सर्वज्ञत्वादिकं न संभवति । अतस्तस्य सर्वज्ञत्वाद्युत्कृष्टगुणलाभार्थं मायावच्छिन्नं चैतन्यमीश्वर इति कथनमेव योग्यम् । तथा सत्येव मायायाः सर्वदेशगतत्वादीश्वरस्यापि सर्वाऽन्तर्यामित्वमपि सिद्ध्यतीति ।[127]

तदेतावता निश्चीयते यदाभासवाद-प्रतिबिम्बवाद-अवच्छेदवादा यद्यपि प्रक्रियाभेदेनेश्वरस्वरूपं प्रतिपादयन्ति, तथापि सर्वत्रेश्वरः सर्वज्ञत्वसर्वकर्तृत्वादि-गुणयुक्त एवाभ्युपगतः । तस्मादद्वैतवेदान्ते सगुणं ब्रह्म एवेश्वरपदवाच्यम् । अयं चेश्वरो नैयायिकाभिमतेश्वरवज्जगन्निर्माणे न केवलं निमित्तकारणम्, किन्तु, "यथोर्णनाभिः सृजते गृह्णते च"[128] इति

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125. सं. शा., 3.148
126. ब्र. सू. भा., 1.1.4
127. वृत्तिप्रभाकर, p. 435-436
128. मुण्ड., 1.1.7

श्रुत्याऽभिन्ननिमित्तोपादानकारणम् । अत्रेश्वरोपाधिभूता माया उपादान-कारणम्, चेतनांशश्च निमित्तकारणमिति विज्ञेयम् ।

Difference of opinion among Advaitācāryas about Īśvara

In Advaita-Vedānta, three views have been accepted by the Acāryas about Īśvara as 1. Ābhāsa-vāda, 2. Pratibimbavāda and 3. Avacchedavāda. Therein, Ābhāsavāda has been of Śrī Vidyāraṇya-svāmin. Śrī Svāmin has propounded that he in whom there has been an 'Ābhāsa' (appearance) of 'Brahma-caitanya' in Māyā who has the predominance of pure 'sattva', would be Īśvara. This has been as per the authority of sruti – "Jīveśāvabhāsena, etc.," The appearance of 'Brahma-caitanya' in Māyā who has the predominance of 'Śuddha-sattva' has been the 'Īśvara. So he has said –

"It has been known from the Śruti that the appearance of his caitanya in the Māyā, Brahman has created 'Jīva' and 'Īśvara'. They have been rightly established as 'Meghākāśa' (the sky covered by cloud) and 'Jalākāśa' (the sky covered with rain). Māyā has been like the cloud, he (Īśvara) who appears as the 'cit' which has the impression of 'buddhi', has been remaining as the sky covered by frost. There, in him, would remain the impressions of the 'buddhi-s' of all the beings. Having been brought together by them; with all that he has been called 'Sarvajña'."

It has been propounded by Śrī Vidyāraṇya-svāmin that he who has the appearance in the 'Māyā'

who has been endowed with the impressions of the 'buddhi-s' of all the Jīvas, would be Īśvara, in order to establish the 'Sarvajñatva' of Īśvara.

Śrī Niścaladāsa has considered the above view-point of Vidyāraṇya-svāmin as not tenable. This has been his opinion – If the impressions of the 'buddhi-s' of all the Jīvas were to be the attributes of Māyā, since they would not come together except in the time of annihilation, Īśvara would be omniscient only in the annihilation time, but not always. If only the impressions of the 'buddhi-s' were to be the adjuncts of Īśvara, why should there be no difference among the 'pratibimbas' on account of the difference among the impressions ? Could it be that the 'pratibimba' would be one only in all the impressions (of buddhi-s) ? In the case of the first alternative, there would be contingency of infinity of 'Īśvara-s'. In the case of the second alternative, since there would be no coming together of the impressions without the arrival of annihilation time, the contingency has been the same as told above. Further, there would be no possibility of one 'Īśvara' only because there would be many 'pratibimba-s' on account of the infinity of impressions which happen to be the adjuncts. Hence, since the establishment of the omniscience (of 'Īśvara') would be possible through the consideration of the portion of 'śuddha-sattva', it would be not proper to propound the special feature of the impressions of 'buddhi-s' in the case of Māyā.

There have been two factions, one advocating both the Jīva and the Īśvara as the 'pratibimba-s' and the other advocating Jīva alone but not Īśvara as the

'pratibimba'. Between those two factions, the followers of Vivaraṇa-school have said –

"O Sage ! when the 'Ajñāna' which would create division, has been removed by the strength of 'Jñāna', who would introduce the non-existent difference between the Ātman and the Brahman ?"

Having thus accepting one 'Ajñāna' only on the authority of Śruti, then they would advocate that the 'caitanya' in the form of 'Bimba' has been the 'Īśvara' and that in the form of 'Pratibimba' has been the Jīva. Their import has been that since 'Īśvara', too, would be the 'Pratibimba', his freedom, too, would be lost. In that case only, it would be possible for the followers of 'Pratibimba-vāda' to advocate that 'Avidyā' would superimpose 'Saṁsāra' on the Jīva.

The author of 'Saṅkṣepa-śarīraka' has, however, propounded that both Jīva and Īśvara have been the 'Pratibimba-s', after having advocated first two kinds of adjuncts as 'Kāryopādhi' and 'Kāraṇopādhi' and then having extended it saying that 'Īśvara' has been the 'Pratibimba' of the 'buddhi' (cit) in the Māyā which has been the 'Kāraṇopādhi' and that Jīva has been the 'Pratibimba' of the 'buddhi' (cit) in the conscience (antaḥkaraṇa) which has been the 'Kāryopādhi'. Here the basis has been the Śruti, "Kāryopādhirayaṁ Jīvaḥ Kāraṇopādhirīśvaraḥ" (This 'Jīva' has been 'Kāryo-pādhi' and 'Īśvara' has been 'Kāraṇopādhi'). So it has been said – "Māyopādheradvayasyeśvaratvaṁ Kāryo-pādherjīvatā ca Praticaḥ" [The one and only one Īśvara has been from the 'Māyopādhi' and Jīva has

been from 'Kāryopādhi']. In this view the pure 'Brahma-caitanya' alone has been of the form of 'Bimba'.

Śrī Vācaspati Miśra, an advocate of 'Avaccheda-vāda' has said that 'Avaccheda-vāda' would be agreable to those who have not accepted 'Pratibimba-vāda' on the ground that there would be no 'Pratibimba' of the formless 'caitanya'. They would say that 'Ajñāna' has Jiva as its substratum (āśraya) and Brahman as its object (viṣaya), in such places as "Nāvidyā brahmāśrayā, kintu jīve, sā tvanirvacanīyā" (Avidyā does not have Brahman as its substratum, but it has been associated with Jīva; it has been indescribable). Hence, it could be proved in their opinion that the 'caitanya' which has been delimited by 'Avidyā' would be 'Jīva' and that the 'caitanya' which has not been so delimited (by Avidyā) has been 'Īśvara'. Here the view of Śrī Niścaladāsa has been that the view that 'Īśvara' has been that the 'caitanya' has not been so delimited, cannot be tenable. This has been his import – The absence of 'Upādhi' in the case of 'Īśvara' has been indicated through the saying that the 'caitanya' which has not been delimited by either 'Avidyā' or 'Antaḥkaraṇa', would be 'Īśvara'. Since the merits (guṇas) of 'Īśvara' such as omniscience, etc, have been adjunctives, his omniscience, etc., would not be possible without an adjunct. Hence, in order to get the aquisition of his excellent merits such as omniscience, etc., it would be proper to designate the 'caitanya' delimited by Māyā as 'Īśvara'. In that case only, there would be the ascertainment of 'Māyā' as

existing in all places and the ascertainment of 'Īśvara' also as the inner spirit of all.

It has been decided here that even though Ābhāsavāda, Pratibimbavāda and Avacchedavāda propound the 'Svarūpa' of 'Īśvara' in accordance with their etymological formation (ābhāsate iti Ābhāsaḥ, etc.,), yet in all of them (those vādas) 'Īśvara' has been accepted as one who has been endowed with the merits such as 'omniscience', 'omnipotence', etc. Hence, in the Advaita-Vedānta, 'Īśvara' alone has been the designation of 'Saguṇa Brahman'. This 'Īśvara' has been not merely the 'Nimitta-Kāraṇa' (instrumental cause) in the creation of the world like the 'Īśvara' approved by the Naiyāyikas, but also the 'Upādāna-Kāraṇa' (material cause) inseparably joined with it as the 'Nimitta', in accordance with the Śruti – "Yathorṇanābhih sṛjate gṛhṇate ca" (Just as the spider which would create and also would draw it back into itself). Here 'Māyā' which has been the adjunct of 'Īśvara' would be the material cause and the portion of 'Cetana' would be the instrumental cause. This should be known.

ईश्वरास्तित्वे प्रमाणम्

अद्वैतवेदान्ते ईश्वरास्तित्वे – "यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः",[129] "यः सर्वेषु भूतेषु तिष्ठन्",[130] "य इमान् लोकानीशत

129. मुण्ड., 1.1.9
130. बृ. उ., 3.7.15

ईशनीभिः",[131] "जन्माद्यस्य यतः"[132] "शास्त्रयोनित्वात्"[133] "ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति"[134] इत्यादिश्रुति-सूत्र-स्मृतयः प्रमाणानि।

अद्वैतवेदान्ते ईश्वराङ्गीकारे प्रयोजनम्

न्याय-वैशेषिक-योगदर्शनेष्विवाऽद्वैतवेदान्तेऽपि शुद्धचैतन्यस्येक्षण-पूर्वकस्त्रष्टृत्वाऽसम्भवाद् मायोपहितचैतन्यस्येश्वरत्वमङ्गीकृतम् । अत एव भगवत्पादभाष्यकाराः "यतो वा इमानि भूतानि जायन्ते"[135] इति श्रुतिं प्रमाणयन्तः शबलब्रह्मण एव जगत्कर्तृत्वादिकं प्रतिपादयन्ति । तथाहि – "अस्य जगतो नामरूपाभ्यां व्याकृतस्यानेककर्तृभोक्तृसंयुक्तस्य प्रतिनियत-देशकाल-निमित्तक्रियाफलाश्रयस्य मनसाप्यचिन्त्यरचनारूपस्य जन्म-स्थितिभङ्गं यतः सर्वज्ञात् सर्वशक्तेः कारणाद् भवति तद् ब्रह्म"[136] इति। एवमेव– "अस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनु-व्याख्यानानि व्याख्यानान्यस्यैवैतानि सर्वाणि निःश्वसितानि"[137] इति श्रुतिप्रामाण्येन भाष्यकाराः – "महत ऋग्वेदादेः शास्त्रस्यानेकविद्या-स्थानोपबृंहितस्य प्रदीपवत्सर्वार्थावद्योतिनः सर्वज्ञकल्पस्य योनिः कारणं ब्रह्म"[138] इति वेदकर्तृत्वं चेश्वरस्य प्रतिपादयामासुः ।

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131. श्वे. उ., 3.2
132. ब्र. सू., 1.1.2
133. ब्र. सू., 1.1.3
134. भ. गी., 18.61
135. तै. उ., 3.1
136. ब्र. सू., 1.1.2
137. बृ. उ., 2.4.1
138. ब्र. सू., 1.1.3

Authority in proving the existence of Īśvara

In the Advaita Vedānta, the 'Pramāṇas' (authorities) as regards the existence of 'Īśvara' derived from śrutis, sūtras and smṛtis have been – "Yaḥ Sarvajñaḥ Sarvavidyasya jñānamayam tapaḥ" [He has the penance full of knowledge. He who would be one with all 'vidyās' and he would be omniscient]; "Yaḥ sarveṣu bhūteṣu tiṣṭhan....." [He who has been residing in all the beings....]; "Ya imān lokān īśata īśanībhiḥ" [He who has been ruling with Śaktis....]; "Janmādyasya yataḥ" [He from whom all these have got the birth, etc., (is Brahman)]; "Śāstrayonitvāt" [Since he has been the source of all Śāstras (Veda, etc.,).....]; "Īśvaraḥ sarvabhūtānāṁ hṛddeśe'rjuna tiṣṭhati" [O Arjuna, he who has been the Lord of all beings would reside in the region of the heart].

The Purpose served by accepting 'Īśvara' in Advaita-Vedānta

As in Nyāya, Vaiśeṣika and Yoga Darśanas, so in Advaita-Vedānta also, the 'caitanya' which has been overpowered by Māyā alone would be accepted as 'Īśvara', because of the impossibility of his being a creator without the vision of pure 'caitanya'. That has been the reason as to why the revered 'Bhāṣyakāra' (Śaṅkara) has propounded that the task of creation, etc., would belong to Śabala (Saguṇa) Brahman by adducing the authority of the Śruti – "Yato vā imāni bhūtani jāyante....." [That from which these created things have been born.....]. This has been his state-

ment – "Asya Mahato bhūtasya, etc." [That omniscient and omnipotent cause from which this world has been born, has got nourishment and has been getting annihilated, has been the Brahman – this world, which has spread in veriety by virtue of name and form, which has been endowed with many doers and enjoyers, which has been the substrata of actions and fruits of actions as consequential to every particular region and time and which has been endowed with such a variety of formulations (racanāḥ) as would be impossible even to imagine by mind. In the same way, the Bhāṣyakāra has propounded 'Īśvara' as the author (revealer) of Veda, saying that – "Mahataḥ Ṛgvedādeḥ, etc.," [Brahman has been the source, i.e., the cause of the great Ṛgveda, etc., of the śāstras which have been expanded by the impact of many academic disciplines, which reveal all the matters like a large lamp and which have been similar to the omniscient ones; this has been established by the authority of the Śruti – "Asya mahato bhūtasya, etc.," [These disciplines, viz., Ṛgveda, Yajurveda, Sāmaveda, Atharvāṅgirasa, Itihāsa, Purāṇa, Vidya-s, Upaniṣads, Ślokas, Anuvyā-khyāna-s, Vyākhyāna-s – all these have been the breath of that Great Primary Principle (of the universe)].

सृष्टेर्लीलारूपत्वम्

जगत्कर्तुरीश्वरस्य स्वतः प्रयोजनसत्त्वे नित्यतृप्तत्वहानिः, प्रयोजनाभावे चोन्मत्तप्रवृत्तिप्रसङ्गस्तथा सर्वज्ञत्वहानिश्चेति सांख्यादिकृताऽऽक्षेपस्य परिहारमद्वैतिनो लीलावादेन कुर्वन्ति । तदुक्तं बादरायणेन – "लोकवत्तु

लीलाकैवल्यम्''[139] इति । अत्राऽयं भावः – लीलाभिन्ना याः प्रवृत्तयस्तदर्थमेव प्रयोजनविशेषप्रतिसन्धानस्यावश्यकता । याश्च पुनर्लीलारूपास्ताः प्रयोजनं नापेक्षन्त एव । यथा लोके आप्तकामस्य कस्यचिद् राज्ञस्तदमात्यादेर्वा क्रीडादिषु प्रवृत्तिः प्रयोजनमनुद्दिश्यैव भवति, तद्वदीश्वरस्यापि ।

ननु महतीयं विश्वरचना कथं लीला इत्युच्यत इति चेत्, सत्यम्, अल्पज्ञानामल्पशक्तियुक्तानामस्माकं कृते विश्वरचना महतीव प्रतिभाति, अथापि सर्वज्ञस्य सर्वशक्तिसमन्वितस्येश्वरस्य कृते तु लीलैव केवलम् । नन्वेवं सति का नाम लीलाप्रवृत्तिरिति जिज्ञासायाम् इदमेव वक्तुं शक्यते यद् या प्रवृत्तिरल्पायाससाध्या, विधेयनिष्पत्तिमात्रफलिका, लीलाकर्तुरुद्देश्यस्यासाधिका च सैव लीला । विश्वरचनाया अल्पाऽऽयाससाध्यत्वमुक्तं वाचस्पतिमिश्रैः –

निःश्वसितमस्य वेदा वीक्षितमेतस्य पञ्च भूतानि ।
स्मितमेतस्य चराचरमस्य च सुप्तं महाप्रलयः[140] ॥ इति ।

यद्यपि लौकिकलीलासु किञ्चिदपि प्रयोजनमुत्प्रेक्षितुं शक्यते, अथापि नेश्वरलीलायां तत्संभवः, ''आप्तकामस्य का स्पृहा'' इति तस्य नित्यतृप्तत्वप्रतिपादनात् । न चैवं सत्यप्रवृत्तिः, ''यतो वा इमानि भूतानि जायन्ते'' इत्यादिश्रुत्या विश्वरचनायामीश्वरप्रवृत्तेः श्रवणात् । नाप्युन्मत्तप्रवृत्तिः, ''यः सर्वज्ञः सर्ववित्'' इत्यादिना सर्वज्ञत्वप्रतिपादनात् । अत एव विश्वरचना लीलामात्रमित्येव प्रस्फुटम् ।

Creation as the cosmic sport

The Sāṅkhyas, etc., raise the objection that if there were to be a 'prayojana' (purpose to be fulfilled) for 'Īśvara', the creator of the world, there would be

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139. ब्र. सू., 2.1.33
140. ब्र. सू. भा., मङ्गलश्लोक, 2

the breach of his 'nityatṛptatva' (eternal contentment) and if, on the other hand, if he were to be without any purpose to be served, he would be subjected to the contingency of mad activity on his part. In order to set aside this objection, the Advaitins have put forward 'Līlāvāda' (the theory that the creation, etc., was the cosmic sport of Brahman). Thus this has been told by Bādarāyaṇa as – "Lokavattu Līlākaivalyam" [The cosmic sport of Brahman has been like that found in the world, i.e., it has been so without the idea of fulfilment of any purpose]. This has been the import here – There would be the necessity of association with some special purpose to be fulfilled in the case of only those activities which are different from 'Līlā' (cosmic sport). Those (activities) in the form of cosmic sport would not stand in need of any purpose to be served. Just as the activities of a king or his ministers, etc., in the direction of 'sport', etc., would proceed without aiming at any purpose, so would they proceed in the case of 'Īśvara' also.

If it would be objected as to how could this great action of creation of the universe be said to be only a 'Līlā' (sport), the answer has been : True, indeed; in the case of persons like us, who have been endowed with a little knowledge and a little capacity to do, the creation of the world might appear great. But in the case of 'Īśvara' who has been endowed with omniscience and omnipotence, it could be merely a 'Līlā' (sport). It may be further objected thus – in that case, what would be that 'Līlāpravṛtti' (sportive activity) ? In the context of this inquisition, it would be possible to say only this much – 'Līlā' would be consisting in

that activity which could be accomplished by a little effort, which would be resulting in the aquisition of what has been prescribed and which has not been expected to procure what has been aimed at by the one engaged in the 'Līlā' (cosmic sport). Śrī Vācaspati Miśra has told that the creation of the universe has been that which could be accomplished by a little effort (by Īśvara) –

"Vedas have been his breathing, the five elements (bhūtāni) have been the casting of his glance, the collection of the movable and the immovable has been his smile and the great annihilation has been his sleep."

Although it would be possible to conjecture some or the other personal purpose to be served in wordly display of sportive activity, but it would not be impossible in the case of Īśvara's cosmic sport (because there has been nothing of that sort of personal purpose in his case), since his eternal contentment has been established, as per the śruti – "Āptakāmasya kā spṛhā ?" [what could be the desire in the case of one who has been eternally contended ?]. The absence of activity could not be assigned in that case (of the absence of desire), because the śruti – "Yato vā imāni bhūtani jāyante, etc.," [that from which these created objects have been born (evolved), etc.,], the activity of creating the universe has been assigned to 'Īśvara'. It could not be objected that it has been the activity of a mad person, because it has been made clear that he has been the omniscient one, as he has been knowing everything by the śruti – "Yaḥ sarvajñaḥ sarvavit". That has been the reason for clearly saying that the creation of the world has been only a 'cosmic sport'.

वैषम्यनैर्घृण्यदोषपरिहारः

ननु लीलारूपस्य विश्वस्य वैचित्र्ये यदीश्वरः कारणं तदा तस्य वैषम्यनैर्घृण्यदोषापत्तिः, प्राणिनामदृष्टसापेक्षत्वे चेश्वरस्य प्रभुत्वहानिरिति चेन्न, "वैषम्यनैर्घृण्ये न सापेक्षत्वात्तथा हि दर्शयति"[141] इति सूत्रे भगवता बादरायणेनादृष्टसापेक्षेणोक्तदोषस्य निराकृतत्वात् । भगवान् भाष्य-कारः – "पुण्यः पुण्येन कर्मणा भवति पापः पापेन"[142] इति श्रुतिं प्रमाणयन् "अतः सृज्यमानप्राणिधर्माधर्मापेक्षा विषमा सृष्टिरिति नायमीश्वरस्यापराधः । ईश्वरस्तु पर्जन्यवद् द्रष्टव्यः । यथा हि पर्जन्यो व्रीहियवादिसृष्टौ साधारणं कारणं भवति, व्रीहियवादिवैषम्ये तु तत्तद्बीजगतान्येवासाधारणानि सामर्थ्यानि कारणानि भवन्ति, एवमीश्वरो देवमनुष्यादिसृष्टौ साधारणं कारणं भवति । देवमनुष्यादिवैषम्ये तु तत्तज्जीवगतान्येवासाधारणानि कर्माणि कारणानि भवन्ति । एवमीश्वरः सापेक्षत्वान्न वैषम्यनैर्घृण्याभ्यां दुष्यतीत्यदृष्टसापेक्षेण नेश्वरस्य वैषम्यादि-दोषसंभवः"[143] इति व्यवस्थापयामास । अत्रैव श्रीवाचस्पतिमिश्रमहा-भागाः – "न च कर्मापेक्षायामीश्वरस्य ऐश्वर्यव्याघातः । नहि सेवादि-कर्मभेदापेक्षः फलप्रदः प्रभुरप्रभुर्भवति"[144] इति सृज्यमानप्राणिकर्म-सापेक्षत्वेऽपि नेश्वरस्य प्रभुत्वहानिरिति सदृष्टान्तमूचुः ।

तदेवमद्वैतवेदान्ते मायाशबलितं ब्रह्मचैतन्यमेवेश्वरः । मायास्थित-शुद्धसत्त्वगुणप्राधान्येन तस्य सर्वज्ञत्वादिकं सिद्ध्यति । ईश्वरोपाधिभूत-मायायामावरणशक्तेरभावाज्जीववन्नेश्वरस्वरूपावरणमिति स नित्यमुक्तः। स च जगन्निर्माणे उपाध्यंशेनोपादानकारणम्, चेतनांशेन च निमित्तकारण-मित्यूर्णनाभिवदभिन्ननिमित्तोपादानकारणमङ्गीक्रियते । किञ्चेदमप्यव-

141. ब्र. सू., 2.1.34
142. बृ. उ., 4.4.5
143. ब्र. सू., शा. भा., 2.1.34
144. ब्र. सू. भा., 2.1.34

गन्तव्यं यदत्रेश्वरो न पारमार्थिकः, किन्तु मायोपहित इति मायावत्तस्यापि मिथ्यात्वमेवाङ्गीक्रियते ।

Removal of the defects of 'vaiṣamya' and 'Nairghṛnya'

If the 'Īśvara' were to be cause as regards the diversity of the universe which has been in the form of (the Lord's) cosmic sport, then there would be superimposition of defects of hatred (vaiṣamya) and lack of compassion on his (Īśvara's) part. If he were to be dependent on the destiny of the beings, then his overlordship would be at stake. If such an objection were to be raised, the answer has been that it would be not tenable. The revered Śrī Bādarāyaṇa has set aside the aforesaid defects on the ground that they have been depending on the destiny (of the beings) as per the Śruti – "Vaiṣamya-nairghṛṇye na sāpekṣatvāt tatha hi darśayati" [The hatred (vaiṣamya) and lack of compassion (nairghṛṇya) do not have dependence (on the destiny of beings). Hence they have not been shown as defects (in the case of Īśvara). Having taken the Śruti – "Puṇyaḥ puṇyena karmaṇā bhavati pāpaḥ pāpena" [Merit would accue by the meritorious actions and demerit (would accue) by actions that have been lacking in merit (sinful actions)], as the authority, the Bhāṣyakāra has said –

"Hence, that the creation has been uneven as it would depend upon 'Dharma' (puṇya) and 'Adharma' (pāpa) of beings who would be created, does not mean that it has been the mistake of 'Īśvara'. 'Īśvara' should be looked upon as rain. Just as the rain would be a

general cause in the bringing up of paddy, barley, etc., and as regards the unevenness (in the growth of) paddy, barley, etc., the respective capacities residing in their seeds would be the causes, so does 'Īśvara' remain as the general cause in the creation of gods, human beings, etc. As far as the unevenness in the creation of gods, human beings, etc., has been concerned, the variations in the fruits of karma of the respective beings would be causes. Thus due to dependence on the karma of beings, 'Īśvara' has been not at all subjected to defects of 'vaiṣamya' and 'nairghṛṇya' since he has been depending on the destiny (of the beings), it has been established that there would be no possibility of 'Īśvara' being subjected to the defects such as 'vaiṣamya', etc. Here itself revered Śrī Vācaspati Miśra has told with an illustration that Īśvara's overlordship would not be at stake, on the ground that – "Na ca karmāpekṣayā, Īśvarasya aiśvarya-vyāghātaḥ Na hi sevādikarmāpekṣaḥ phalapradaḥ prabhuraprabhurbhavati" ["Īśvara's overlordship would not be at stake by the dependence on 'karma' (destiny). The 'Lord' who would disperse the fruits of the different actions such as 'sevā' (service) etc., (to the beings) can never be one who would not be a 'Lord'."].

Thus in Advaita-Vedanta, 'Īśvara' has been the Brahmacaitanya (the inner spirit) variegated by Māyā. His omniscience, etc., would be accomplished by the predominance of pure 'sattvaguṇa' residing in māyā. There would be no covering up (āvaraṇa) of the nature of 'Īśvara', since there would be no 'Āvaraṇa-śakti' in that Māyā, which has been the attribute (upādhi) of 'Īśvara'. Hence, he has been eternally liberated. He

has been, indeed, the material cause (Upādānakāraṇa) with the share of that attribute (upadhyaṁsa), in the creation of the world. Through the share of 'Cetana' (power), he has been the instrumental cause (Nimitta-kāraṇa) also. Thus like the spider (ūrṇanābhi) (in the case of its web), he has been accepted as the material cause as well as the instrumental combined into one. Further, this must also be known that here Īśvara has not been the supreme one, but he has been over-powered by Māyā. Hence, Like Māyā, he has been also accepted as false (illusion).

सिद्धान्तशिखामण्यनुसारेण परशिवस्वरूपम्

तत्र तावद्वीरशैवदर्शने परमतत्त्वं स्थल[145] लिङ्ग[146] परशिवा[147]-द्यभिधानैर्व्यवह्रियते । सोऽयं परशिवोऽत्र दर्शने सगुणनिर्गुणोभयरूपः ।

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145. यत्रादौ स्थीयते विश्वं प्राकृतं पौरुषं यतः ।
स्थीयते पुनरन्ते च स्थलं तत्प्रोच्यते ततः ॥ (अनु. सू. 2.4)
[Before the creation of the universe, both the 'Prākṛta' (original form) and the 'Pauruṣa' (created by Puruṣa-Īśvara) remained (sthiyate = 'Stha') in him (Paraśiva) and again at the end the both got merged (Līyate = 'La') into him. Hence Paraśiva has been designated as "Sthala"].

146. लगत्यर्थयोर्हेतुभूतत्वात् सर्वदेहिनाम् ।
लिङ्गमित्युच्यते साक्षाच्छिवः सकलनिष्कलः ॥ (अनु. सू. 3.4)
[Since Śiva actually would adhere himself to both (Prākṛta and Pauruṣa universe) as he has been the cause of all the embodied beings, would be designated as "Liṅga" in his capacity as 'Sakala' (Saguṇa) and 'Niṣkala' (Nirguṇa)].

147. ब्रह्मेति व्यपदेशस्य विषयं यं प्रचक्षते ।
वेदान्तिनो जगन्मूलं तं नमामि परं शिवम् ॥ (सि. शि., 1.2) →

सगुण निर्गुण-शब्दयोरत्र सकलनिष्कलशब्दाभ्यामपि व्यवहारो दरीदृश्यते। परशिवः स्वशक्तिसङ्कोचेन निर्गुण इति, तद्विकासेन च सगुण इति कथ्यते। तदुदाहृतं भगवत्पादैः श्रीपतिपण्डिताराध्यैः –

सृष्टेः पूर्वं महादेवः शक्तिसङ्कोचहेतुना ।
निर्गुणत्वेन शास्त्रेषु गीयते तत्त्ववेदिभिः ॥
सृष्ट्यादौ परमेशस्य शक्तेः प्राचुर्यवैभवात् ।
सर्वज्ञत्वादिकल्याणगुणवानिति कीर्त्यते[148] ॥ इति ।

तस्माद्वीरशैवदर्शने – "अशब्दमस्पर्शमरूपमव्ययं...."[149] "....अस्थूलमनण्वह्रस्वमदीर्घमलोहितम्"[150] इत्यादिनिर्गुणश्रुतीनां सृष्ट्यनुन्मुखपरमेश्वरशक्तिसङ्कोचकालपरत्वम्, "स ईक्षां चक्रे[151] तदैक्षत बहु स्यां प्रजायेय"[152] इत्यादिसगुणश्रुतीनां सृष्ट्युन्मुखपरमेश्वरशक्तिविकासकालपरत्वं चोपपद्यते। किञ्चेदमत्राऽवधेयम् – अद्वैताभिमतं यन्निर्गुणं ब्रह्म तन्निर्विशेषमपि। न चैवमत्र निर्गुणः परशिवो निर्विशेषोऽपि। स्वस्थावस्थायां परशिवे शक्तेर्ज्ञानादिगुणानां विकासाभावेन स निर्गुण इत्युच्यमानोऽपि सूक्ष्मरूपेण शक्तेस्तत्र सत्त्वात् स सविशेष इत्येवाङ्गीक्रियत इत्यद्वैतवेदान्तादस्य वैशिष्ट्यम्। अत एव श्रीरेणुकभगवत्पादाः –

परिच्छेदकथाशून्यं प्रपञ्चातीतवैभवम् ।
प्रत्यक्षादिप्रमाणानामगोचरपदे स्थितम् ॥

→ [I bow to that Paraśiva, who has been the subject designated as Brahman and as the origin of the world by the Vedāntins].

148. ब्र. सू. श्रीकर., 1.3.7
149. कठ. उ., 2.3
150. बृ. उ., 3.8.8
151. प्रश्नो., 6.3
152. छा. उ., 6.2.3

स्वप्रकाशं पराकाशमनौपम्यमनामयम् ।
सर्वज्ञं सर्वगं शान्तं सर्वशक्तिनिरङ्कुशम् ॥[153]

इति निर्गुणपरशिवनिरूपणावसरे तस्य शक्तिमत्त्वं सूचितवन्तः ।

'Paraśiva-svarūpa' according to Śrī Siddhānta-śikhāmani

In the Vīraśaiva-darśana, the Supreme Principle has been designated by the names as Sthalam, Liṅgam, Paraśiva, etc. This Paraśiva here has been of two forms as 'Saguṇa' and 'Nirguṇa'. The words 'Saguṇa' and 'Nirguṇa' have been also in usage designated by the words 'Sakala' and 'Niṣkala'. Paraśiva gets the designation of 'Saguṇa' through the contraction of his śakti and the designation of 'Nirguṇa' through the expansion of his śakti. This has been illustrated by His Holiness Śrīpati Paṇḍitārādhya –

"Mahādeva has been praised in the śāstras by the philosophers (adept with the knowledge of 'tattvas'), as 'Nirguṇa' due to the contraction of his śakti, before creation. But at the commencement of creation, he has been praised as endowed with the auspicious attributes such as omniscience, etc., due to the magnificence of expansion on the part his (Parameśa's) 'Śakti'."

Hence, in the Vīraśaiva-darśana, the 'Nirguṇa-śruti-s' such as "Aśabdamasparśamarupamavyayaṁ..." [that which has not been the 'śabda', that which could

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153. सि. शि., 2.4-5

not be touched, that which has no form, that which cannot be exhausted.....], ".....asthūlamananạvahrasvamadirghamalohitam" [that which has not been neither bulky nor atomic, that which has been neither short nor long, that which has not been red, etc., have been in favour of the time when the Śakti would be contracted. Then the 'Saguṇa-śruti-s' such as "Sa īkṣāṁ cakre" (he reflected himself), "Tadaikṣata bahu syāṁ prajāyeya" (it reflected – let me become many), etc., have been in favour of the time of the expansion of Parameśvara's Śakti when he has been prone to creation. This should be understood here – The 'Nirguna-brahman' admitted by Advaita has been 'Nirviśeṣa' also. But unlike that, here Paraśiva has been neither 'Nirguṇa' nor 'Nirviśeṣa'. Although Paraśiva has been called as 'Nirguṇa' due to the absence of the expansion of the qualities such as knowledge, etc., in his complacent state, he has been accepted as 'saviśeṣa' only due to his śakti's existence in a subtle form. Thus this has been the speciality of this (Vīraśaivadarśana) compared to Advaita-vedānta. That has been reason why Śrī Reṇuka-bhagavatpāda has indicated the association with Śakti in the context of ascertaining the nature of Nirguṇa-Śiva by saying :

"He (Paraśiva) has been far from any account of division, he has been beyond the reach of the world in glory, he has been in a state that does not come within the purview of the means of valid cognition (pramāṇas) such as perception (pratyakṣa), he has been luminous by his own lustre, he has been of the nature of supreme Ether, he has been without

comparison, he has been without any kind of distemper, he has been omniscient, he has been able to reach everywhere, he has been peaceful, he has been omnipotent and he has been without any restrictions."

शक्तिस्वरूपम्

औष्ण्यं हुताश इव शीतलिमानमिन्दौ
शय्यासु मार्दवमिवाश्मसु कर्कशत्वम् ।
बाह्येषु मोह इव योगिषु च प्रबोधः
स्वातन्त्र्यमस्ति हि नियन्त्रयितुर्महन्मे ॥

इति महार्थमञ्जरीपरिमलधृतसंविदुल्लासोक्त्या जगति सर्वमपि वस्तुजातं यत्किञ्चिदसाधारणशक्तिविशिष्टमेव दरीदृश्यते । एतादृश-शक्तिविशिष्टस्य जगतो निर्माता परशिवोऽप्यद्भुतशक्तिविशिष्ट इत्यत्र न कोऽपि सन्देहः । परशिवस्येयं शक्तिः किंस्वरूपा ? इति जिज्ञासायां श्रीशिवयोगिशिवाचार्याः – "तदीया परमाशक्तिः सच्चिदानन्दलक्षणा"[154], "गुणत्रयात्मिका शक्तिर्ब्रह्मनिष्ठा सनातनी"[155] इति शक्तेः स्वरूपद्वय-मुपवर्णितवन्तः ।

अत्रेदमैदम्पर्यम् – यद्यपि शक्तिरेकैव, अथाप्यस्या द्वे अवस्थे वर्तेते, तत्रैकाऽविभागपरामर्शाख्या, द्वितीया च विभागपरामर्शाख्या । अविभाग-परामर्शदशायामियं शक्तिः परशिववत् सच्चिदानन्दस्वरूपा भवति, अर्थात् सच्चिदानन्दस्वरूपस्य परशिवस्य अस्मि, प्रकाशे, नन्दामीति योऽनुभवो भवति, स एवास्य विमर्शशक्तिरित्युच्यते । यद्ययमनुभवः परशिवे न स्यात्, तदा स स्वप्रकाशोऽपि स्फटिकादिवज्जडः स्यात् । इष्टापत्तौ च स्वीयं

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154. सि. शि., 2.12
155. सि. शि., 5.38

सच्चिदानन्दस्वरूपमन्धस्य सौन्दर्यमिव व्यर्थमापद्येत । अतः परशिवे सच्चिदानन्दानुभवरूपा विमर्शशक्तिरवश्यमङ्गीकरणीया । अत एव श्रीशिवयोगिशिवाचार्यः – "वन्दे तां परमानन्दप्रबोधलहरीं शिवाम्"[156] इति परमानन्दप्रबोधरूपत्वेन तां स्तुतवान् । इयमेव शक्तिर्जगदुत्पत्तिसमये इच्छाज्ञानादिरूपेण विभागपरामर्शदशामापन्ना सती सत्त्वादित्रिगुणात्मिका माया च भवति ।

एवं च शक्तिर्वस्तुतः सच्चिदानन्दरूपिणी, माया तु तत्परिणामभूता। इयमेव विमर्शशक्तिश्चिच्छक्तिरित्यप्यभिधीयते । चन्द्रे चन्द्रिकावत् परशिवनिष्ठेयं विमर्शशक्तिर्विश्ववैचित्र्ये कारणं भवतीति तन्निमित्तेन परशिवब्रह्म विश्वभाजनमित्युच्यते । तदुक्तं रेणुकभगवत्पादैः –

विमर्शाख्या पराशक्तिर्विश्ववैचित्र्यकारिणी ।
यस्मिन् प्रतिष्ठिता ब्रह्म तदिदं विश्वभाजनम् ॥
यथा चन्द्रे स्थिरा ज्योत्स्ना विश्ववस्तुप्रकाशिनी ।
तथा शक्तिर्विमर्शाख्या प्रकाशे ब्रह्मणि स्थिरा[157] ॥ इति ।

Śaktisvarūpa

"Like heat in the fire, coolness in the moon, smoothness in the bed, roughness in stones, infatuation on external objects, enlightenment in the yogins, so I have the freedom as the controller (of the universe)."

As per this statement of the Mahārthamañjarīparimala, all the assemblage of objects in the would have been found as endowed with some or the other

156. सि. शि., 1.11
157. सि. शि., 20.2,4

extra-ordinary Śakti (power). There could not be any doubt here in saying that Paraśiva has been the creator of the universe which has been characterised by such a Śakti. What could be the 'svarūpa' of this Śakti of Paraśiva? In the context of such an inquisition, Śrī Śivayogi Śivācārya has presented two 'svarūpa-s' of Śakti as – (i) "Tadīyā paramā śaktiḥ saccidānanda-lakṣaṇā" [His supeme śakti has been characterised by 'sat' (existence), 'cit' (intelligence) and 'ānanda'] and (ii) "Guṇatrayātmikā śaktirbrahmaniṣṭhā sanātanī" [Śakti has been of the nature of the triad of Guṇas (Sattva, Rajas and Tamas). Such a Śakti has been closely adherent to Brahman and ancient (primeval)].

This has been the import here – Although Śakti has been one only, yet she has been of two states; therein the first state has been 'Avibhāgaparamarśākhyā' (that which has been called 'the recollection of absence of division') and the second state has been 'Vibhāgaparāmarśākhyā' (that which has been called 'the recollection of division'). Śakti who has been in the state of the absence of division would be of the nature of sat, cit and ānanda, like Paraśiva. The meaning here has been – That experience of Paraśiva of the nature of sat, cit and ānanda in the form of 'I exist', 'I shine' and 'I experience delight', would be his Vimarśa-śakti by name. If this experience were not to be found in Paraśiva, then he should have been 'jada' (insensitive) even though he has been self-radient, like crystal. If it were to be 'iṣṭāpatti' (occurance what he desired), then his nature of sat, cit and ānanda would amount to be useless like

'saundarya' (beauty) in the case of a blind person. Hence, the Vimarśakti of the nature of the experience of 'Sat', 'Cit' and 'Ānanda' should be necessarily accepted in Paraśiva. Hence it is that Śrī Śivayogi Śivācārya has praised her (Vimarśaśakti) as of the form of awareness of 'Paramānanda' (supreme bliss) by saying – "vande tāṁ paramānanda-prabodha-laharīṁ śivām" ["I bow to her who has been the large wave of the awareness of supreme bliss"]. This very Śakti would transform into 'Māyā' of the nature of three 'Guṇas', sattva, etc., on having assumed the state of reflection of division in the form of 'icchā' (aspiration) and 'jñāna' (knowledge), etc., at the time of creation of the world.

Thus 'śakti' has been of the nature of 'Sat', 'Cit' and 'Ānanda' and 'Māyā' has been her modification. This very Vimarśa-śakti has been also spoken as 'Cicchakti'. This Vimarśa-śakti has been the cause for the diversity of this universe. On account of that Paraśiva-brahman has been called 'Viśvabhājana' (receptacle of the universe). Thus it has been said by Śrī Reṇukabhagavatpāda –

"This Brahman (Paraśiva-brahman) in whom the Parāśakti designated as Vimarśa, has been instrumental to the diversity of the universe, has been steadily residing, would be designated as 'Viśvabhājana'. Just as moonlight which would reveal all the objects, has been steadily residing in the moon, so does Śakti designated as Vimarśa has been steadily residing in the brilliant Brahman."

शक्तिसद्भावे मानम्

ननु स्वरूपातिरिक्ता केयं शक्तिर्नाम ? किं वाऽत्र मानम् ? इति जिज्ञासायां लोकानुभवेन श्रुतिप्रामाण्याच्च साऽङ्गीक्रियते। लोके हि अग्निः कदाचिद् दह्यमानः, कदाचिन्मणिमन्त्रादिना प्रतिबन्धे सत्यदह्यमानश्चानुभूयते। एवमेव मूषिकाघ्रातं बीजं बीजान्तरसदृशमपि भूमावुप्तं सन्नाङ्कुरं जनयति। एतेन अग्निस्वरूपातिरिक्ता दहनशक्तिः, बीजस्वरूपातिरिक्ताऽङ्कुर-जननशक्तिश्चास्तीति युक्तितः सिद्ध्यति। एतादृशशक्तिशक्तिमतोर्नात्यन्तं भेदो नाप्यभेदः, किन्तु भेदाऽभेद एव। एवं सर्ववस्तुषु शक्तिसिद्धौ "परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च"[158] "मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्"[159], "न शिवेन विना शक्तिर्न शक्तिरहितः शिवः"[160] इत्यादिश्रुतिस्मृतयश्च परशिवस्य शक्तिसद्भावे मानम्।

Authority for proving the existence of Śakti

Who has been this Śakti apart from her own 'svarūpa' ? What has been the authority here (about the existence of Śakti) ? In the context of this inquisition, the answer has been that the she (Śakti) has been accepted by virtue of worldly experience and authority of the Śruti. In the world, the burning fire has been sometimes found to be not burning due to the preventive measures such 'Maṇi' (gem), 'Mantra' (incantation), etc. In this manner only, a seed which

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158. श्वे. उ., 6.8
159. श्वे. उ., 4.10
160. वी. आ. च., p. 7

has been smelled by a rat, although it has been similar to other seeds, would not put sprouts when it would be planted in the earth. Through this, it has been logically proved that the power of burning would be different from the 'svarūpa' of Agni and the power of putting sprouts would be different from the 'svarūpa' of the seed. There would be neither total difference nor total non-difference between such a Śakti and the possessor of that Śakti, but there would be 'difference-com-non-difference' only. Thus in order to prove some or the other Śakti (power) in all objects the following statements have been the authority – "Parāsya śaktir-vividhaiva śrūyate svābhāvikī jñānabalakriyā ca" ["Supreme has been his Śakti who has been heard to be many, all inborn (svābhāvikī), as Jñānaśakti, Balaśakti (Icchāśakti) and Kriyāśakti"]; "Mayāṁ prakṛtim vidyanmāyinam tu Maheśvaram" ["Prakṛti has been the 'Māyā' and Maheśvara has been the 'Māyin'"]; "Na śivena vinā śaktiḥ, na śakti rahitaḥ śivaḥ" ["Śakti would not remain without the company of Śiva and Śiva would not remain without Śakti]. These Śrutis as well as Smṛtis have been the authority to prove the existence of Paraśiva's Śakti.

शिवशक्त्योः सम्बन्धः

शक्तिशक्तिमतोः सम्बन्धः समवाय इति, तादात्म्य इति चान्ये प्रतिपादयन्ति । किन्त्वत्र शिवाऽद्वैतसिद्धान्तेऽविनाभावाऽऽख्यः स्वीक्रियते । तस्मात् शिवशक्त्योरप्यविनाभावसम्बन्ध एव प्रतिपाद्यते । तत्रभवद्भिर्म-रितोण्टदार्यैः –

न शिवेन विना शक्तिर्न शक्तिरहितः शिवः ।
पुष्पगन्धवदन्योन्यं मारुताम्बरयोरिव ॥[161]

इत्युपबृंहणवचनेन शिवशक्त्योरविनाभावः सम्बन्धो न्यरूपि । श्रीरेणुकभगवत्पादा अपि –

यथा चन्द्रे स्थिरा ज्योत्स्ना विश्ववस्तुप्रकाशिनी ।
तथा शक्तिर्विमर्शाख्या प्रकाशे ब्रह्मणि स्थिरा ॥[162]

इत्यत्र चन्द्रचन्द्रिकादृष्टान्तेन शिवशक्त्योरविनाभावं सम्बन्धं सूचयामासुः ।

यथा पुष्पगन्धयोः, चन्द्रचन्द्रिकयोश्च परस्परं नात्यन्तं भेदो नाऽप्यभेदः, किन्तु भेदाभेदः, तथैव परशिवस्य केवलावस्थायां स्वस्था या शक्तिर्विमर्शनाम्नी सा तदभिन्नाऽपि लीलावस्थायां क्षुभिता सती विश्वाकारतां भजत इति शिवशक्त्योरवस्थाभेदेन कालभेदेन च भेदाभेदौ सम्भवत इत्युक्त्याऽविनाभावसम्बन्धो भेदाभेदे पर्यवस्यति तदुक्तं कूर्मपुराणे –

एषा शक्तिः शिवा ह्येतत् शक्तिमानुच्यते शिवः ।
शक्तिशक्तिमतोर्भेदं वदन्ति परमार्थतः ॥
अभेदं चानुपश्यन्ति योगिनस्तत्त्वचिन्तकाः ॥ इति ।

कविकुलगुरुः कालिदासोऽपि –

वागर्थाविव सम्पृक्तौ वागर्थप्रतिपत्तयो ।
जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ ॥[163]

इति शब्दार्थयोरिव शिवशक्त्योरपि भेदाऽभेदरूपं सम्बन्धं कथयामास ।

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161. वी. आ. च., p. 7
162. सि. शि., 20.4
163. रघु., 1.1

Relation between Śiva and Śakti

Others propound that the relation between 'Śakti' and 'Śaktimān' (Śakti and possessor of Śakti) has been 'Samavāya' (Inherence) and 'Tādātmya' (Unity in difference). But here in the 'Śivādvaita-siddhānta', the relation called 'Avinābhāva' (one cannot be without the other) has been accepted. Hence, the relation between Śiva and Śakti has been propounded as 'Avinābhāva'. In that context the revered Maritoṇṭadārya has said –

"Śakti cannot exist without Śiva and Śiva cannot exist without Śakti, like flower and its fragrance and like wind and sky."

Through this supporting statement he (Maritoṇṭadārya) has spoken of the relation of 'Avinābhāva' between Śiva and Śakti. Śrī Reṇukabhagavatpāda has also indicated the relation of 'Avinābhāva' between Śiva and Śakti through the example of moon and moonlight, saying –

"Just as moonlight which would reveal all the objects of the universe, steadily resides in the moon, so does Śakti called 'Vimarśa' steadily resides in the illumined Brahman."

Just as there has been neither extreme difference nor extreme non-difference between the flower and its fragrance and between the moon and moonlight, but there has been the relation of difference-com-non-difference, in the same way the Śakti called 'Vimarśa' remained on her own when Paraśiva was on his own. Although she has been not different (from Śiva), she

has been subjected to turmoil (disturbance) when he (Paraśiva) has been in his state of cosmic-sport. Then she would be transformed into the form of the universe. Thus the difference and non-difference between Śiva and Śakti on the basis of the difference of state and difference of time. In this statement, the 'Avinābhāva' relation would culminate in 'Bhedābheda'. So it has been told in the Kūrma-purāṇa thus –

"This Śakti has been Śiva and Śiva has been called 'Śaktimān'. The difference between 'Śakti' and 'Śaktimān' has been told (by Vīraśaivas) in the spiritual point of view. The yogins who have been spiritual thinkers observe the absence of difference (between them)."

Kālidāsa who has been the spiritual preceptor of poets, has said –

"I offer salutations to Pārvatī and Parameśvara, the parents of the world, who have been close like the speech and meaning."

Thus the relation of 'bhedābheda' has been told between 'Śiva' and 'Śakti' as between 'Śabda' and 'Artha'.

शक्तेर्भेदाः

परशिवनिष्ठेयं शक्तिश्चिच्छक्ति-पराशक्ति-आदिशक्ति-इच्छाशक्ति-ज्ञानशक्ति-क्रियाशक्तिरिति भेदेन षड्रूपाऽङ्गीक्रियते । एतासु षट्शक्तिषु चिच्छक्तिः परशिवस्य सच्चिदानन्दस्वरूपस्य बोधिकेति परशिवेन साकं समरसीभूता वर्तते । सृष्टिसमये चिच्छक्तिविशिष्टपरशिवात् पञ्च शक्तयः क्रमेणैकैकस्य सहस्रांशतः प्रादुर्भवन्ति । तदुक्तं वातुलशुद्धाख्यतन्त्रे –

योगिनामुपकाराय स्वेच्छया चिन्त्यते शिवः ।
तच्छिवे तु पराशक्तिः सहस्रांशेन जायते ॥
तच्छक्तेस्तु सहस्रांशादादिशक्तिसमुद्भवः ।
आदिशक्तिसहस्रांशाद् इच्छाशक्तिसमुद्भवः ॥
इच्छाशक्तिसहस्रांशाद् ज्ञानशक्तिसमुद्भवः ।
ज्ञानशक्तिसहस्रांशात् क्रियाशक्तिसमुद्भवः ॥

एता वै शक्तयः पञ्च निष्कलाश्चेति कीर्तिताः[164] ॥ इति ।

The Prabhedas of Śakti

Śakti who has been adhering to Paraśiva, has been accepted as of six forms as Cicchakti, Parāśakti, Icchāśakti, Jñānaśakti and Kriyāśakti. Among these six 'Śakti-s', Cicchakti has been in 'samarasa' (coelescence) with Paraśiva as she has been the revealer of Paraśiva's 'svarūpa' (nature) as 'Sat', 'Cit' and 'Ānanda'. During creation, the five 'Śakti-s' emerge from Paraśiva characterised by Cicchakti in due order, each in the measure of the thousandth portion of the other. So it is said in the Vātula-śuddhāgama –

"Śiva would think on his own for the benefit of the yogins. In Śiva, Parāśakti would energe from his thousandth portion. There would be the emergence of Ādiśakti from the thousandth portion of that Parāśakti. Then there would be the emergence of Icchāśakti from the thousandth portion of Ādiśakti. The Jñānaśakti would emerge from the thousandth portion

164. वा. शु. त., 1.24-27

of Icchā-śakti. There would be the emergence of Kriyā-śakti from the thousandth portion of Jñānaśakti. These five 'Śakti-s' have been spoken as 'Niṣkala-s'.

परशिवस्य महेश्वरशब्दाभिधेयत्वम्

पूर्वोक्ता पराशक्ति - आदिशक्ति - इच्छाशक्ति - ज्ञानशक्ति - क्रियाशक्त्याख्य-पञ्चाङ्गविशिष्टा सच्चिदानन्दबोधरूपेण परशिवेन साकं समरसीभूता विमर्शशक्त्यपरपर्याया चिच्छक्तिर्विभागपरामर्शदशायाम्, अर्थात् शिवस्य सृष्ट्युन्मुखावस्थायां सत्त्वादिगुणत्रयात्मिका भवति, सैवात्र सिद्धान्ते महामाया, परामाया, ऊर्ध्वमायेत्यादिभिर्नामभिर्व्यवह्रियते । एतादृशमहामायया युक्तः परशिव एव 'महेश्वरः' इत्यभिधीयते । तदुक्तम् –

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत्[165] ॥ इति ।

यथा मायासम्बन्धेन परशिवस्य महेश्वर इत्यभिधानमागतम्, तथा परशिवसम्बन्धेन शक्तिरपि मायाशब्देनोच्यते । तदुक्तं सिद्धान्तागमे –

मं शिवं परमं ब्रह्म प्राप्नोतीति स्वभावतः ।
मायेति प्रोच्यते लोके ब्रह्मनिष्ठा सनातनी[166] ॥ इति ।

अत्र 'मं = शिवम्, अयति = स्वभावतः प्राप्नोतीति माया' इति व्युत्पत्त्या मायाशक्तेर्नित्यशिवसम्बन्धित्वं सूचितम् । तदेवं शक्तेश्चैतन्येन नित्यसम्बन्धात् तस्या मायेति, मायायुक्तत्वेन च चैतन्यस्य महेश्वर इत्युभे अपि नामधेये अन्वर्थकि संजाते । एतेनोभयोरनादित्वं नित्यत्वं च सूचितम् । इयं च परा माया शुद्धसत्त्वगुणप्रधाना भवतीति स्वाश्रयभूतं महेश्वरं न मोहयति, प्रत्युत तस्य सर्वज्ञत्वाद्युत्कृष्टगुणान् सम्पादयति । तदुक्तं रेणुकभगवत्पादाचार्यैः –

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165. श्वे. उ., 4.10
166. श. वि. सि., p. 3

उपाधिः पुनराख्यातः शुद्धाऽशुद्धविभेदतः ।
शुद्धोपाधिः परा माया स्वाश्रयाऽमोहकारिणी ॥
मायाशक्तिवशादीशो नानामूर्तिधरः प्रभुः ।
सर्वज्ञः सर्वकर्ता च नित्यमुक्तो महेश्वरः ॥ इति ।

Designation of Paraśiva as Maheśvara

The afore-said Parāśakti, Ādiśakti, Icchāśakti, Jñānaśakti and Kriyāśakti have been the five aspects characterising the Cicchakti, otherwise known as Vimarśaśakti, which has been coelescent with Paraśiva in the form of revelation of 'Sat', 'Cit' and 'Ānanda'. This Cicchakti, in her state of reflecting division, i.e., in the state of Śiva being prone to creation, would transform herself into the nature of three Guṇas such as sattva, etc. She herself has been given the designation as here, in this 'Siddhānta', as 'Mahāmāya', 'Parāmāyā', 'Ūrdhvamāyā', etc. Paraśiva himself, having been endowed with such a Mahāmāyā has been designated as 'Maheśvara'. So it has been said –

"Prakṛti should be known as 'Māyā' and Maheśvara should be known as 'Māyīn'. All this universe has been pervaded by his (Maheśvara's) constituents."

Just as the designation as Maheśvara has been attributed to Paraśiva due to the relation with Māyā, so does śakti, too, would be designated by the word Māyā. So it has been said in the Siddhāntāgama –

"'Maṁ' stands for Parama-Brahman, 'Yā' stands for yāti, which would mean 'attainment'. Māyā has been the combination 'Mā' and 'yā'. Here Māyā has been the Śakti of Śiva-Brahman from remotest times."

Since Caitanya has been endowed with Māyā both the designations as (Māyīn) and Maheśvara have been true to their names. Through this it has been indicated that both Śiva and Śakti have been beginningless and eternal. This very supreme Māyā has the predominance of pure 'sattva-guṇa'. Hence she does not infatuate Maheśvara who has been her substratum. On the other hand he would obtain the excellent 'guṇas' such as 'Sarvajñatva', etc. This has been told by Śrī Reṇukabhagavatpāda –

"Upādhi has been of two kinds as 'Śuddha' and 'Aśuddha'. 'Śuddhopādhi' has been 'Parāmāyā' who would stand on her own and would not produce infatuation (in Śiva). Īśa, the Lord, would assume many forms due to 'Māyāśakti'. He, Maheśvara, has been omniscient, omnipotent and ever emancipated."

महेश्वराङ्गीकारे प्रयोजनम्

प्राय ईश्वरकर्तृकं सृष्ट्यादिकं व्यवस्थापयन्तो नैयायिक-वैशेषिक-योगाऽद्वैतवेदान्तिनस्तस्य सगुणरूपत्वमेवाङ्गीकुर्वन्ति । एवं वीरशैवदर्शनेऽपि प्राणिनामदृष्टानुसारं सृष्ट्यादिव्यवस्थार्थं परशिवब्रह्मणः सगुणरूपोऽयं महेश्वरोङ्गीकृतः । तदुक्तं शिवयोगिशिवाचार्यैः –

शिवाभिधं परं ब्रह्म जगन्निर्मातुमिच्छया ।
स्वरूपमादधे किञ्चित्सुखस्फूर्तिविजृम्भितम् ॥
विशुद्धज्ञानकरणं विषयं सर्वयोगिनाम् ।
कोटिसूर्यप्रतीकाशं चन्द्रकोटिसमप्रभम् ॥
अप्राकृतगुणाधारम् अनन्तमहिमास्पदम्[167] ॥ इति ।

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167. सि. शि., 2.18

अस्यायमर्थः – विमर्शशक्तिविशिष्टं शिवाख्यं परं ब्रह्म विश्वसिसृक्षया घृतकाठिन्यन्यायेन, अर्थाद् द्रवीभूतस्याऽपरिमितस्य घृतस्यैकदेशे यथा घनीभावो जायते, तथा अपरिमितसुखस्वरूपः स स्वेच्छया सुखबाहुल्योच्छूनं किञ्चित् स्वरूपमङ्गीचकार। एतदेव परशिवस्य सगुणं स्वरूपम्। अयमेव सृष्टि-स्थिति-लय-तिरोधान-अनुग्रहात्मकं कृत्यपञ्चकं स्वेच्छामात्रेण निर्वहति।

ननु विश्ववैचित्र्यव्यवस्थार्थं सृज्यमानप्राणिनामदृष्टस्यावश्यमङ्गीकर्तव्यत्वात् तेनैव सृष्टिः संभवतु, किमनयाऽन्तर्गडुभूतयेश्वरेच्छयेति चेन्न, प्राणिनां कर्माणि तु जडानि, न च तानि स्वतः फलप्रदाने समर्थानि। अतस्तन्नियन्त्रणार्थं तदनुरूपफलप्रदानार्थं च तत्तत्कर्मणां साक्षित्वेन प्रेरकत्वेन चेश्वरोऽत्राङ्गीकृतः। तदुक्तं श्रीरेणुकभगवत्पादैः –

एतेषां देहिनां साक्षी प्रेरकः परमेश्वरः।
एतेषां भ्रमतां नित्यं कर्मयन्त्रनियन्त्रणे॥
देहिनां प्रेरकः शम्भुर्हितमार्गोपदेशकः।
पुनरावृत्तिरहितमोक्षमार्गोपदेशकः[168]॥ इति।

अद्वैतवेदान्तवद्वीरशैवदर्शनेऽपि "यथोर्णनाभिः सृजते गृह्णते च"[169] इति श्रुतिप्रमाणेन सृष्टौ मायाशक्तिविशिष्टो महेश्वर एवाऽभिन्ननिमित्तोपादानकारणमिति स्वीक्रियते। मायायास्त्रिगुणात्मकत्वात् जगदुपादानकारणत्वम्, महेश्वरस्य च निमित्तकारणत्वम्। अत्र "न शिवेन विना शक्तिर्न शक्तिरहितः शिवः"[170] इति वचनाऽनुसारेण शिवशक्त्योरेकरूपत्वाऽङ्गीकाराद् अभिन्ननिमित्तोपादानकारणवादः संगच्छते[171]। स च –

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168. सि. शि., 5.50-51
169. सि. शि., 5.50-51
170. शक्तिरस्य जगत्कृत्स्नं शक्तिमांस्तु महेश्वरः।
शक्तिस्तु शक्तिमद्रूपाद् व्यतिरिक्ता हि न क्वचित्॥ (ब्र.सू. श्रीकर., 1.4.10)
171. मुण्ड. उ., 1.1.7

शक्त्यण्डमृत्पिण्डमुपादानो मायाण्डचक्रभ्रमणक्रमेण ।
मूलाण्डदण्डेन मुहुर्विधत्ते ब्रह्माण्डभाण्डं भगवान् कुलालः[172] ॥

इत्युक्त्या समर्थितो भवति । भगवान् भाष्यकारोऽपि –

शिव एव हि देवोऽन्तः स्थितमिच्छावशाद् बहिः ।
योगीव निरुपादानमर्थजातं प्रकाशयेत् ॥[173]

इति स्मृतिं प्रमाणयन् स्वस्माद् बहिर्भूतं किञ्चिदपि वस्तुजातमनपेक्ष्य निर्माणसमर्थो योगिवत् शिवोऽप्यस्तीति प्रतिपाद्य तस्याऽभिन्ननिमित्तोपादानकारणत्वं समर्थयामास ।

Purpose served by the acceptance of Maheśvara

Probably in determining the creation, etc., done by 'Īśvara', Naiyāyikas, Vaiśeṣikas, Yogadarśana and Vedāntins have accepted only his 'Saguṇa' - form. In the same way in the Vīraśaiva-darśana also, in order to determine the creation, etc., in accordance with the destiny of the beings, Maheśvara has been said to have accepted this 'Saguṇa' - form. So it has been told by Śivayogi Śivācārya –

"The Supreme Brahman designated as Paraśiva assumed a form displaying the effusion of the inspiration of joy due to his desire to create the universe – the joy which was the means of extremely pure knowledge, which was the object aimed at in the case of all the yogins, which was equal in brilliance to a crore of suns, which was as brilliant as a crore of

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172. श. वि. द., p. 66
173. ब्र. सू. श्रीकर., 2.1.25

moons, which was the repository of merits that have not been modified and which was the receptacle of infinite greatness."

This has been its intended meaning – The supreme Brahman designated as Paraśiva characterised by 'Vimarśa-śakti', has assumed on his own, a form which was displaying the effusion of the inspiration of joy. It has taken place according to maxim of 'Ghṛtakāṭhinya' (solidification of ghee). This would be its import – Just as in some part of the liquified unlimited volume of ghee, solidification would arise, in the same way he (Paraśiva) on his own desire assumed a form of unlimited bliss which had the effusion of the inspiration of joy. This itself has been the 'Saguṇa-svarūpa' of Paraśiva. He himself would manage on his own desire the five actions as creation, protection, annihilation, covering oneself and doing favour.

It may be objected here thus – Since the destiny of beings who have been created should be necessarily accepted in order to determine the diversity of the universe, let the creation happen through that only. But what has been the use of this desire of 'Īśvara' which has been rendered useless. If it were such an objection, the answer has been that it would be not tenable because the 'Karman-s' would be dull, and they would not be able to give the fruits of karma themselves. Hence, in order to ordinate them and in order to make them give suitable fruits, 'Īśvara' should be accepted as the witness of the respective actions and director of those. So it has been told by Śrī Reṇukabhagavatpāda –

"The witness of these embodied beings and their director has been Parameśvara. He has been the one who would ever control the instrument in the form of 'Karman' of these who have been wandering (from birth to birth). Sambhu has been also the inspirer of the embodied beings and the instructor of salutary path and such a beneficial path leading to 'Mokṣa' which has been the point of no return."

As in Advaita-Vedānto so in Vīraśaiva-darśana also, Maheśvara who has been characterised by 'Māyāśakti' in creation, would be accepted as the instrumental cause and material cause combined into one. Since Māyā has been accepted as of the nature of three gunas (Sattva, Rajas and Tamas) on the authority of the Śruti, viz., "yathorṇanābhiḥ sṛjate gṛhṇate ca" [Just as the spider would create its web and would withdraw it into itself....]. Since Māyā has been of the nature of three gunas, she would be the material cause of the universe and Maheśvara would be its instrumental cause. Since uniformity of the form of Śiva and Śakti has been accepted in accordance of the statement – "Na śivena vinā śaktirna śaktirahitaḥ śivaḥ" ["śakti cannot exist without Śiva and Śiva cannot remain without śakti"], the theory of instrumental and material cause combined into one would be justified. This has been corroborated by the following statement –

"The Bhagavān, the potter, has been making the large (extensive) vessel in the form of the universe (brahmāṇḍa), by taking the big bulk of clay in the form of the egg, the śakti and by revolving the potter's

wheel through the staff in the form the premordial egg."

The revered Bhāṣyakāra (Śrīpati paṇḍita) has corroborated Paraśiva's being the instrumental and material causes combined into one, after propounding that Śiva, like a yogin, has the capacity to create the universe without any requirement of external material, on the authority of the following 'smṛti' –

"Bhagavān Śiva himself, like the yogin, should display the material universe without any external material cause, through merely his (Śiva's) desire to create residing in him."

सृष्टेर्लीलारूपत्वम्

नन्वेतादृशसृष्टिनिर्माणेन महेश्वरस्य किं प्रयोजनम् ? किञ्चित्प्रयोजनसत्त्वे तस्याऽनाप्तकामत्वापत्तिः, प्रयोजनाऽभावे च तस्योन्मत्तप्रवृत्तिप्रसङ्ग इति चेन्न, लीलार्थं प्रवृत्त्युपपत्तेः । अत्रेदं बोद्धव्यम्-वीरशैवदर्शने परशिवब्रह्मणो लीलावस्था कैवल्यावस्था चेत्यवस्थाद्वयमङ्गीक्रियते । तत्र सर्वव्यापारशून्या कैवल्यावस्था, सृष्टिस्थित्यादिपञ्चकृत्यकर्तृत्वं च लीलावस्था । लोके यथा निपुणो नटः स्वयमेवाऽनेकरूपधारणं कृत्वा नाट्यमभिनयति, तथा परशिवोऽपि स्वस्वातन्त्र्यशक्तिमहिम्ना कदाचित् सृष्ट्या, कदाचित् पालनेन, कदाचित् संहारेण, कदाचित् तिरोधानेन, कदाचिदनुग्रहाख्यव्यापारेण लीलयन् तिष्ठति । यथा वा लोके सर्वैश्वर्य-धैर्य-वीर्य-पराक्रमधुर्यस्य सप्तद्वीपपरिवृतसर्वमण्डलाधीश्वरस्य महाराजस्य विशेषप्रयोजनं विनैव क्रीडाविहारादिषु प्रवृत्तिर्दृश्यते, तथैव परशिवस्य प्रयोजनाऽभावेऽपि लीलार्थं पञ्चकृत्येषु प्रवृत्त्युपपत्तेः ।[174] तदुक्तं

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174. ब्र. सू. श्रीकर., 2.1.33

श्रीमरितोण्टदार्यैः – "स्वेच्छाशक्तिरूपापोहनटङ्कवशाच्छिवादिधरण्यन्तषट्त्रिंशत्तत्वात्मना विचित्रीकृत्य सृष्टिस्थितिसंहारबन्धमोक्षलक्षणपञ्चकृत्यमहानाट्यरसिकः सन् क्रीडतीति राद्धान्तः"[175] ॥ इति ।

वस्तुतस्त्वल्पायाससाध्या विधेयनिष्पत्तिमात्रफलिका कर्तुरुद्देश्यस्याऽसाधिका हि क्रिया लीलापदार्थः । प्रकृते च पञ्चकृत्यानां परशिवस्येच्छामात्रेण संभवात् तेष्वल्पायाससाध्यत्वम्, तत्करणे च परशिवस्य किमपि प्रयोजनं न सिद्ध्यतीति तेषु विधेयनिष्पत्तिमात्रफलकत्वं कर्तुरुद्देश्यस्याऽसाधकत्वं च वर्तत इति तेषां लीलावाचकत्वं संभवत्येव । तत्रभवान् शिवयोगिशिवाचार्यः –

स्वेच्छाविग्रहयुक्ताय स्वेच्छावर्तनवर्तिने ।
स्वेच्छाकृतत्रिलोकाय नमः साम्बाय शम्भवे[176] ॥

इत्यत्रेच्छामात्रेण जगत्कर्तृत्वं प्रतिपाद्य तस्याल्पायाससाध्यत्वम्, अत एव लीलारूपत्वं च सूचितवान् ।

Creation as a cosmic sport

It may be asked as to what would be the purpose served in the case of 'Īśvara' ? If there were to be a purpose served, there would arise a contingency that he was one without the fulfilment of his aspirations; if there were to be no purpose served, there would arise a contingency of being considered a procedure of a mad person. If it were the objection, the answer would be that it has not been tenable because there would be the possibility of saying that it was a procedure for his

175. वी. आ. च., p. 28
176. सि. शि., 1.6

cosmic sport. Here this should be known – In the Vīraśaiva-darśana, two aspects (states) of Paraśiva-brahman as 'Līlāvasthā' and 'Kaivalyāvasthā' (the state of 'cosmic-sport' and the state of 'exclusiveness'), have been accepted. Therein, the state of absence of all operations has been 'Kaivalyāvasthā' and the state of doing 'pañcakṛtya-s' (five actions from 'Sṛṣṭi' to 'Anugraha') has been 'Līlāvasthā'. Just as in the world an expert actor would dramatically represent his action by assuming many roles on his own, in the same way Paraśiva also would display his cosmic sport by his actions, sometimes by creation (sṛṣṭyā), sometimes by protection (Pālanena), sometimes by annihilation (Saṁhareṇa) and sometimes by doing favour (Anugraha). Just as, again, in the world, an emperor (Mahārāja), who has been of the supreme lordship over the entire expance of the kingdom surrounded by seven islands and who has been bearing the burden of all lordship, boldness, valour and heroism, would display his inclination to sport, recreation, etc., without any special purpose to be served, in the same way, inclination to render the 'pañcakṛtyas' just for cosmic-sport without the idea of any purpose to be served in the case of Paraśiva. So it has been told by Śrī Maritoṇṭadārya – "Svecchaśakti-rūpāpohanaṭaṅkavaśāt, etc." [The 'siddhānta' (conclusion) has been that Paraśiva, who having created diversity in the form of thirty-six principles from Śiva to earth with the help of the chisel of the reasoning faculty in the form of his 'Icchāśakti', has been displaying his cosmic sport as one taking delight in his role in the great dance in the form of his actions of

creation, protection, annihilation, bondage and liberation (sṛṣṭi, sthiti, saṁhāra, bandha and mokṣa).

That action which does not fulfil the aim of the doer, which can be achieved truly with a small (sportive) effort and which has the accomplishment of the 'vidheya' (effect) as the only fruit, has been the meaning of the word 'Līlā'. In the present case, since the 'pañcakṛtyas' have been possible to do as per the desire of Paraśiva, their achievement has been possible through a small effort. No purpose of Paraśiva has been served by doing them. There has been only the accomplishment of the effect as the fruit but not the accomplishment of the aim of the doer. Hence they (pañcakṛtya-s) can be the possibility to consider them by the designation of the term 'Līlā'. His Holiness Śivayogi Śivācārya has said –

"I offer salutations to Sambhu along with 'Ambā' (Śakti = Pārvatī), – Śambhu who has assumed a body through his own desire, who has been behaving according to own mode of behaviour and who has created the three worlds according to his own will."

Here, having propounded the task of world-creation according to his (Paraśiva's) mere desire, Śrī Śivayogi Śivācārya has indicated the accomplishment of it (creation) through a little effort and on account of that its form is of 'Līlā' (cosmic sport).

वैषम्यनैर्घृण्यदोषपरिहारः

ननु निर्लिप्तस्य परशिवस्य जगत्कारणत्वे देवतिर्यङ्मनुष्याद्युत्तमाधम-मध्यमसृष्ट्या शिवस्य बद्धजीववद् वैषम्यनैर्घृण्यदोषापत्तिः । तद्वारणाय

सृज्यमानजीवकर्मसापेक्षत्वे तस्य सर्वशक्तत्वहानिरिति चेन्न, "वैषम्यनैर्घृण्ये न सापेक्षत्वात् तथा हि दर्शयति"[177] इति सूत्रेण भगवता बादरायणेन निराकृतत्वात् । अत्राऽयं भावः – "पुण्यः पुण्येन कर्मणा भवति पापः पापेन"[178] इति श्रुतौ प्राणिनां भोगवैषम्ये स्वस्वकर्मणां कारणत्वप्रतिपादनान्नेश्वरे स दोषः संभवति । अत एव श्रीरेणुकभगवत्पादाचार्या अपि –

अविद्यामोहिता जीवा ब्रह्मैक्यज्ञानवर्जिताः ।
परिभ्रमन्ति संसारे निजकर्मानुसारतः ॥
देवतिर्यङ्मनुष्यादिनानायोनिविभेदतः ।
चक्रनेमिक्रमेणैव भ्रमन्ति हि शरीरिणः ॥
जात्यायुर्भोगवैषम्यकारणं कर्म केवलम्[179] ॥

इति प्राणिनां जात्यायुर्भोगवैषम्ये प्राणिनां कर्माण्येव कारणानीत्युक्त्वा,

एतेषां देहिनां साक्षी प्रेरकः परमेश्वरः ।
एतेषां भ्रमतां नित्यं कर्मयन्त्रनियन्त्रणे[180] ॥

इति परमेश्वरस्य तत्तत्कर्मनियन्तृत्वमात्रं प्रतिपादयामासुः । भगवान् भाष्यकारोऽपि –

निमित्तमात्रमेवासौ सृज्यानां सर्गकर्मणि ।
प्रधानकारणीभूता यतो वै सृज्यशक्तयः[181] ॥

इति व्यासोक्तिं प्रमाणयन् देवादिवैचित्र्यहेतुभूतसृज्यमानक्षेत्रज्ञप्राचीनकर्मरूपा शक्तिरेव कारणमित्यभिमत्य परमेश्वरस्य निमित्तकारणत्वं व्यवस्थाप्य वैषम्यनैर्घृण्यदोषं परिहारयामास ।

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177. ब्र. सू., 2.1.34
178. बृ. उ., 4.4.5
179. सि. शि., 5.70-71
180. सि. शि., 5.50
181. ब्र. सू., श्रीकर., 2.1.34

नन्ववान्तरसृष्टौ सृज्यमानप्राणिकर्मसापेक्षत्वेऽपि प्रथमसृष्टौ तदभावात् सम्भवत्येव स दोष इति चेन्न, जीवानां तत्कृतकर्मणां चानादित्वात्, अन्यथा कृतनाशाऽकृताभ्यागमदोषप्रसङ्गः । अत एव "ज्ञाऽज्ञौ द्वावजावीशानीशौ"[182] इति श्रुत्या प्रवाहरूपेण सृष्टेः सत्यत्वम्, क्षेत्रज्ञानां तत्कृतकर्मणां चानादित्वं प्रतिपादितम् ।

न च प्राणिनां कर्मसापेक्षत्वे तस्य सर्वशक्तित्वहानिः, स्वकृतनियमस्य पाल्यमानत्वात् । लोके यथा नृपस्य स्वकृतस्यैव नियमस्य परिपालनेन सर्वशक्तित्वं न हीयते, तथेश्वरस्यापीति बोध्यम् । तस्माद् विद्युतो वीजनपेषणादियन्त्रगतायास्तत्तत्कर्मणि प्रेरकत्वेन सहायिकाया अपि वीजनादिकार्यवैचित्र्ये तत्तद्यन्त्राण्येवाऽसाधारणानि कारणानि भवन्ति, तथा सृष्ट्युत्पत्तावीश्वरस्य साधारणकारणत्वेऽपि सृष्टिवैचित्र्ये तत्तत्प्राणिनामदृष्टान्येवाऽसाधारणानि कारणानीति निष्कर्षः । एवं पञ्चकृत्यव्यवस्थावद् वेदागमादीनां व्यवस्थार्थमपीश्वर आवश्यकः । अत एव भगवान् भाष्यकारः "शास्त्रयोनित्वात्"[183] इत्यस्य सूत्रस्य भाष्ये –

सद्योजातेन ऋग्वेदं वामदेवेन याजुषम् ।
अघोरेण तथा साम पुरुषेण त्वथर्वणम् ॥
ईशानेन मुखेनैव कामिकाद्यागमांस्तथा ।
जनयामास विश्वेशः सर्वसिद्धिप्रदायकः ॥

इति शिवस्य वेदागमानामुत्पादकत्वस्मृतिमुदाहरन् "शास्त्रस्य ऋग्वेदादेर्योनिः कारणम्" इति व्युत्पत्तिसिद्धशास्त्रयोनित्वं समर्थ्य तदुत्पन्नत्वेन निगमागमानां प्रामाण्यमिति समर्थयायास[184] ।

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182. श्वे. उ., 1.9
183. ब्र. सू., 1.1.3
184. ब्र. सू. श्रीकर., 1.1.3

तदेतावता पर्यालोचनेन ज्ञायते यद्वीरशैवदर्शने मायाशक्तिविशिष्टं परशिवब्रह्मचैतन्यमेव सगुणं सद् महेश्वर इत्यभिधानवान् भवति । अस्य च मायाशक्तिर्न चाऽद्वैतवेदान्तवद् मिथ्याभूता, किन्तु सत्या । अतो महेश्वरोऽपि सत्यः ।

Removal of the drawbacks of hatred and absence of compassion

It may be objected thus – When there has been the state of being the world – cause on the part of Paraśiva who has been unattached to anything, there would be the contingency of assigning the defects of hatred and absence of compassion in the case of him (Śiva) as in the case of bound 'Jīva'. If in order to remove the contingency of those defects, the dependence on the 'Karman' of the created Jīvas may be proposed. Then there would be denial of his (Paraśiva's) state of having all powers. If the objection would be so raised, the answer has been that it is not tenable, because the revered Bādarāyaṇa has rejected that through his sūtra – "Vaiṣamya-nairghṛṇye na sāpekṣatvāt, etc." – [Vaiṣamya-nairghṛṇya has been not due to any dependence, so it has been displayed]. Here this has been the import – "puṇyaḥ puṇyena karmaṇā bhavati pāpaḥ pāpena" [Merit accrues due to meritorious deeds and sin accrues due to sinful deeds] – since, in this Śruti, it has been propounded that as regards the difference in the experience, the cause has been the individual karmans (of beings), no defect could befall on 'Īśvara'. That is why Śrī Reṇuka-bhagavatpāda has said –

"The beings who have been infatuated by 'Avidyā' (ignorance) and who have been bereft of the knowledge of 'Brahmaikya' (identity between Jīva and Śiva), would roam about with confusion in the 'saṁsāra' (cycle of birth and death) in accordance with their karma. The embodied beings, consisting of gods, animals and human beings, in accordance with the difference in many births, roam about (turn around) in the manner of the rim of a wheel. The cause for difference in birth, duration of life, enjoyment of life of them has been merely 'karman.' "

Here, it has been told that as regards the difference in birth, duration of life and enjoyment, the causes have been 'karman-s' of embodied beings. Having said as above, Śrī Reṇukabhagavatpāda has propounded that keeping control over the respective 'karman' has been the responsibility of Parameśvara. This has been the above statement –

"Parameśvara has been the witness and inspirer of these beings – these beings who have been ever roaming under the control of the 'karma-yantra' (instrument of karman)."

The revered Bhāṣyakāra (Śrīpati Paṇḍita) has said –

"In the action of creation of the beings, the sṛjya-s (those that have to be created), he (Īśvara) is only a 'nimitta' (an apparent cause), because the creative 'Śaktis' have been the predominant causes."

Taking this statement as the authority, Śaktis who have been of the forms of the accumulated

(prācīna) karmans of the Jīvas (kṣetrajñas), who have been created and who have been the causes for the diversity as gods, etc., have been the cause. With this opinion it has been established that the state of being the instrumental cause has been assigned to Parameśvara. After having done this, there has been the denial of the blemishes of hatred and absence of compassion on the part of Parameśvara.

It may be objected thus – Although there might be the dependence on the karma of the beings who have been created in the intermediary creation, yet due to its absence in the initial creation, those defects (vaiṣamya and nairghṛṇya) would occur. If this objection has been raised, the answer has been that it would be untenable, because the karma-s of the beings have been beginningless. Otherwise there would be the contingency of the defects of 'kṛtanāśa' (destruction of what has been created) and 'akṛtābhyāgama' (occurance of what has been not created). That is why it has been propounded that the creation would be true in its form of 'pravāha' (continuous occurance) and that the souls (kṣetrajñas) and the 'fruits of karman's' committed by them have been beginningless, as per the Śruti – "Jñā´jñau dvāvajavīśāṁśau" ['Jña' and 'Ajña' the knower and the ignorant – Paramātman and the Jīvātman – both being unborn, the Lord and the follower].

There would be no denial of his (Paraśiva's = Īśvara's) state of omnipotency even when there has been the dependence on the 'karman' of beings,

because he has been only maintaining what he has put as a condition. Just as in the world, the omnipotency of a king does not get denied by the maintenance of his own law, so it has been in the case of 'Īśvara' also. Hence, the respective machines would become the uncommon causes for the diversity of actions such as waving (of the fan), etc., of the assisting instruments impelling the respective actions of the electrical machines of waving, grinding, etc. In the same way the ascertainment has been that in the diversity of creation, although Īśvara has been the unparallelled cause, yet the destinies of the respective beings have been the uncommon causes. 'Īśvara' has been necessery for the sake of the arrangement of Vedas, Āgamas, etc., in the same way as he has been necessory for the sake of 'Pañcakṛtya-s'. Hence the revered Bhāṣyakāra has said under the sutra "Śāstrayonitvāt" (since he has been the source of śastras.....), that –

"The Lord of the universe who has been the bestower of all 'Siddhis', originated the Ṛgveda from his Sadyojata-face, Yajurveda from the Vāmadeva-face, Sāmaveda from his Aghora-face, Ātharvaṇaveda from the Tatpuruṣa-face and the Āgamas such kamika, etc., from the Īśāna-face."

Thus on quoting the smṛti advocating that Śiva has been the revelear of the Vedas and Āgamas, he (the Bhāṣyakāra) has corroborated the 'Śāstrayonitva' saying "śāstrasya Ṛgvedāderyoniḥ kāraṇam" [the 'yoni', i.e., (cause = source) of the śāstras, Ṛgveda,

etc.]. On the ground that that they have been created by him, the authoritiveness of the 'Nigamas' and 'Āgamas' has been proved by him (the Bhāṣyakāra).

It has become clear from the deliberation so far; it has been understood that in the Vīraśaiva-darśana, the 'Caitanya of Paraśiva-brahman' characterised by 'Māyāśakti', being 'Saguṇa', has got the designation of Maheśvara. His Māyāśakti, however, has not been 'illusory', but real. Hence, Maheśvara, too, has been real.



FOURTH CHAPTER

A Critical Discussion on the Nature of Īśvara

– श्रीमरुलाराध्याय नमः –

चतुर्थः परिच्छेदः

जीवात्मस्वरूपविमर्शः

इह खलु सर्वेऽपि दार्शनिका बन्धमोक्षादिव्यवहारं जीवात्मन एव प्रतिपादयन्ति । तदेयं जिज्ञासा जागर्ति यत् कोऽयं जीवो नाम, किं वा तत्स्वरूपम्, कथं वाऽस्योत्पत्तिरिति ? जीवात्मस्वरूपविषये सर्वेषामपि दार्शनिकानां नैकमत्यं दरीदृश्यते । तस्मादत्र षड्दर्शनाभिमतजीवात्मस्वरूपं तथा सिद्धान्तशिखामण्युक्तवीरशैवदर्शनाभिमतजीवात्मस्वरूपं पृथक् पृथग् विचार्यते समीक्ष्यते च ।

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Deliberation on the 'Svarūpa' of Jivātman

Here (in Vedānta), indeed, all the philosophers expound the procedure of bondage and emancipation only with regard to the Jivātman. Then the enquiry as to who has been this one called Jīva ? What was his 'Svarūpa' (nature) ? How was his birth ? Uniformity of opinion does not exist at all among the Vedāntins as regards the 'Svarūpa' of the Jivātman. Hence, here

yogārthaḥ prakarṣaśca saṁsārahetumithyajñāna-viṣayatvam, mokṣahetu-dhīviṣayatvaṁ vā Rūḍhyā ca tāvadanyonyatvamarthaḥ" ['Excellent discernible category has been 'Prameya' – this has been the etymological sense. The 'prakarṣa' (excellence of 'Maya') has been the subject of 'Mithyājñāna', the cause of 'saṁsāra' or the subject of intelligence which has been the cause of 'Mokṣa' – By 'rūḍhi' its meaning has been 'mutuality' (anyonyatva)]. Hence, the spiritual knowledge would mean the knowledge of difference which has been in solicitation of body, senses, etc., and which has been the counterpart of Ātman or that knowledge of difference which has been in solicitation of Ātman and which has been the counterpart of body, senses, etc. Thinking that in the knowledge of difference both soliciting and referring to the counterpart have been necessary in Nyāyadarśana, all the categories starting from Ātman have been examined. In accordance with that the nature of Ātman has been presented as different from the body, senses, etc.

आत्मनो लक्षणम्

न्यायदर्शने किंलक्षण आत्मेति जिज्ञासायामुक्तमन्नंभट्टेन – "ज्ञानाधिकरणमात्मा"[4] इति । अत्र "अधिकरणपदं समवायेन ज्ञानाश्रयत्वलाभार्थम्"[5] इति न्यायबोधिन्यनुसारेण ज्ञानं प्रति समवायसम्बन्धेन यद् द्रव्यमधिकरणं तद् द्रव्यमात्मेत्यर्थः । यद्वा "आत्मत्वाभिसम्बन्धवान्

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4. त. सं., p. 19
5. न्या. बो., p. 20

आत्मा"[6] इति केशवमिश्रोक्तमप्यात्मलक्षणम्। आत्मत्वजातिस्तु समवायसम्बन्धेन आत्मन्येव तिष्ठति, नान्येषु पृथिव्यादिद्रव्येषु। एवं लक्षणलक्षितो ह्यात्मा जीवात्मपरमात्मभेदेन द्विविधः। अत्र "परमत्वं चोत्कृष्टत्वम्। तच्च प्रकृते सृष्टिस्थितिप्रलयकर्तृत्वम्"[7] इति सिद्धान्तचन्द्रोदयकार आत्मपदप्रतिपाद्ययोर्जीवपरमात्मनोर्भेदं व्यवस्थापितवान्[8]।

ननु "आत्मत्वजातिस्तु सुखदुःखादिसमवायकारणतावच्छेदकतया सिद्ध्यति"[9] इति विश्वनाथेनोक्तत्वात् सुखदुःखादीनां समवायसम्बन्धेन जीवात्मन्येवोत्पद्यमानत्वात् "आत्मत्वसामान्यवानात्मा" इति लक्षणेन जीवात्मैव सिद्ध्यति, न त्वीश्वरात्मेति चेन्न, स्वरूपयोग्यतायास्तत्रापि विद्यमानत्वात्। न चैवं सतीश्वरेऽपि सुखादय उत्पद्यन्तामिति वाच्यम्, स्वरूपयोग्यत्वेऽपि सुखादीनामुत्पत्तौ यन्निमित्तकारणमदृष्टं भोगायतनं च शरीरम्, तयोरीश्वरेऽविद्यमानत्वान्न तेषामुत्पत्तिः। तदुक्तं विश्वनाथेन – "ईश्वरेऽपि सा जातिरस्त्येव। अदृष्टादिरूपकारणाभावान्न सुखदुःखाद्युत्पत्तिः, नित्यस्य स्वरूपयोग्यत्वे फलावश्यंभावनियम इत्यस्याप्रयोजकत्वात्"[10] इति।

नन्वीश्वरे कुतोऽदृष्टं नोत्पद्यत इति चेत्, आत्मन्यनात्मरूपमिथ्याज्ञानस्यैव प्रवृत्तिसम्पादकतयाऽदृष्टादेर्हेतुत्वात्, ईश्वरे मिथ्याज्ञानस्यैवाभावान्नाऽदृष्टोत्पत्तिः। अन्यथा विनष्टमिथ्याज्ञानस्य मुक्तस्यापि जीवात्मनः पुनरदृष्टादिना संसारप्राप्तिप्रसङ्गः। तस्मादीश्वरे मिथ्याज्ञानाभावात् प्रवृत्त्यभावः, प्रवृत्त्यभावाच्चादृष्टाभाव इति नहि तस्य सुखदुःखादिसम्भवः[11],

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6. त. भा., p. 190
7. सि. च., p. 28
8. न्या. प्र., p. 211
9. न्या. मु., p. 156-157
10. न्या. मु., p. 157
11. न्या. प्र., p. 215

"आत्मा वा अरे द्रष्टव्यः"[12] इत्याद्युपनिषन्मन्त्रेषु प्रयुक्तात्मपदस्य जीवेश्वरोभयसाधारण्येन प्रतिपादितत्वात् तादृशात्मपदशक्यतावच्छेदकरूपेणाप्यात्मजातिः सिद्ध्यति । तद्यथा – "जीवेश्वरनिष्ठा या आत्मपदशक्यता सा किञ्चिद्धर्मावच्छिन्ना, शक्यतात्वात्, घटनिष्ठघटपदशक्यतावत्"[13] इति ।

अस्यायमर्थः – या या शक्यता सा साऽवश्यमेव किञ्चिद्धर्मावच्छिन्ना, निरवच्छिन्नायाः शक्यताया अभावात् । यथा घटपदस्य शक्यता घटत्वधर्मावच्छिन्ना, तथैव जीवपरमात्मनोर्विद्यमाना या आत्मपदशक्यता, सा शक्यतात्वात् किञ्चिद्धर्मावच्छिन्ना भवत्येव । किञ्चिद्धर्मः चात्मत्वमेव । तदेवमात्मजातिसिद्धौ "आत्मत्वसामान्यवानात्मा" इत्युक्तलक्षणेन जीवात्मपरमात्मनोरुभयोरपि सिद्धिः ।

नवीनैकदेशिनस्तु – ईश्वरे आत्मत्वजातिप्रतिपादकप्रमाणाभावान्नास्त्येवेश्वरे आत्मत्वमिति प्रतिपादयन्ति । न चैतावता तस्य दशमद्रव्यत्वापत्तिः, द्रव्यविभाजनसमये ज्ञानवत्पदेन विभजनात् । तदुक्तम् – "परे त्वीश्वरे सा जातिर्नास्त्येव प्रमाणाभावात् । न च दशमद्रव्यत्वापत्तिः, ज्ञानवत्त्वेन विभजनादित्याहुः"[14] इति ।

Definition of Ātman

In the Nyāya-darśana, in the context of the inquisition as to what would be the definition of Ātman, it has been said by Annaṁ Bhaṭṭa as "Jñānādhikaraṇaṁ Ātmā" (Ātman has been the substratum of knowledge). Here "the word 'adhikaraṇa'

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12. बृ. उ., 2.4.5
13. न्या. प्र., p. 216
14. न्या. मु., p. 157-158

would stand for the purpose of obtaining the meaning that it would be the substratum by inherence."). As per this statement of 'Nyāyabodhinī', the meaning has been that it would be nothing other than that substance which would be the substratum of knowledge by the relation of inherence has been the Ātman, or else the definition of Ātman would be also as told by Keśava Miśra, i.e., "Ātman would be that which has been related to 'Ātmatva' the substance which has the nature of 'Ātman'". The genus called 'Ātmatva' would reside in the Ātman itself by the relation of inherence, but not in other substance such as Pṛthivī, etc. Thus the 'Ātman' which has been characterised by this definition would be two-fold as Jīvātman and Paramātman. Here, the author of 'Siddhāntacandrodaya' has established the distinction between the Jīvātman and the Paramātman both of which have been designated through the word 'Ātman', saying – " 'Paramatva' has been 'excellence' in sense. That has been, in the present case, the power of creation, protection and annihilation".

It may be objected thus – Since Viśvanātha has said that – "The genus 'Ātmatva' would be proved as the relation of inherence delimitted by 'Sukha', 'duḥkha', etc.," and since 'sukha', 'duhkha', etc., would arise in the 'Jīvātman' only, the 'Jīvātman' would alone be proved by the definition that "Ātman has been that which has been delimitted by 'Ātmatva'", but not the 'Īśvarātman'. If it would be objected as above, the answer would be that it would not be tenable because the 'svarūpayogyatā' has been found

in the 'Īśvarātman' also. It could be again objected thus – In that case, let 'sukha, etc.,' be born in the 'Īśvara' also. It should not be urged like this because since, in spite of 'svarūpayogyatā', both the destiny (Adṛṣṭa) which has been the instrumental cause (nimitta-kārana) and the body which has been receptacle of experience (bhogāyatana) have been absent in Īśvara. Hence, those (sukha, etc.,) would not be born in Īśvara. So it has been told by Viśvanātha – "That 'jāti' genus ('Ātmatva') has been found in the 'Īśvara' also. Yet 'Sukha', 'Duḥkha', etc., would not be born in 'Īśvara' because there has been absence of the causes such as 'Adṛṣṭa', etc., because of the inapplicability of the condition that when the 'svarūpayogyatva' would be existing, the 'phala' should also be existing."

If it would be asked as to why there would be no 'Adṛṣṭa' in Īśvara, the answer would be this – The false knowledge has been of the nature of 'Anātman' and that alone has been the cause of 'pravṛtti' because 'Adṛṣṭa, etc.,' would be its urging factor. Since such a false knowledge being absent, there would be no possibility of the formation of 'Adṛṣṭa'. Otherwise, in the case of even the 'Jīvātman' who has been emanciated (mukta) with the irradication of false knowledge, there would be the contingency of the attainment of 'saṁsāra'. Hence, there would be no 'pravṛtti' in 'Isvara' because of the absence of false knowledge; there would be no formation of 'Adṛṣṭa' because of the absence 'pravṛtti'; hence, there would not be the possibility of the experience of 'Sukha', 'Duḥkha', etc., (in 'Īśvara'). "Ātmā vā are draṣṭavyaḥ, etc." ("'Are !'

Ātman should be visualised, etc.") – the term Ātman employed in such Upaniṣad statements as above, has been propounded as common to both 'Jīva' and 'Īśvara'. Hence the 'Jāti' in the form of 'Ātmatva' would be proved in the shape of the de-limitting factor of the term 'Ātman' (Ātmatva). The form of the argument has been like this – "Jīveśvaraniṣṭhā yā, etc." – ["The denotative power of the term Ātman (Ātmatva) which has been applicable to 'Jīva' and 'Īśvara' (both) would be associated with their delimitting attribute, because it has been denotative power, like the delimitting factor of the word 'Ghaṭa' (Ghaṭatva) associated with 'Ghaṭa' "].

This has been its import – Whichever might be the denotative power, it would be necessarily delimitted by some attribute, because the denotative power would not exist without any delimitting factor. Just as the denotative factor of the term 'Ghaṭa' has been that which would be that which has been delimitted by the attribute 'Ghaṭatva', in the same way the denotative factor of the term 'Ātman' which has been found in both the 'Jīvātman' and the 'Paramātman', would be associated with some delimitting factor (as 'Ātmatva'), because it has been the denotative factor. That some attribute would be 'Ātmatva' alone. Thus in this way, when the 'generality' (Jāti) as 'Ātmatva' has been proved, there would be the ascertainment of both the 'Jīvātman' and the 'Paramātman' by the definition as "Ātman has been that which would be associated with the generality in the form of 'Ātmatva' ".

Some among the 'Navīna-s', however, have propounded that there has not been the attribute of 'Ātmatva' with reference to 'Īśvara', because there has been no authority for propounding the 'Ātmatvajāti' in the case of 'Īśvara'. By this much of situation, 'Īśvara' would not have any contingency of treating him as the tenth substance, because there has been the categorisation by the word 'Jñānavat' while categorising 'Dravyas'. So it has been said – "Pare tvīśvare sā jatiḥ, etc." ["That 'Jāti' (Ātmatva) does not exist in 'Supreme Īśvara', because there would be no authority for it. There would be no contingency of regarding him as the tenth 'Dravya' because there has been no authority for it. Nor there would be no contingency of regarding him as the tenth 'Dravya', because he has been categorised under 'Jñānavattva' "].

जीवात्मनो लक्षणम्

तदेवं सामान्यत आत्मलक्षणसिद्धौ जीवात्मनः किं तावदसाधारणं लक्षणमित्याकाङ्क्षायामुक्तमन्नंभट्टेन – "सुखाद्याश्रयत्वं जीवलक्षणम्"[15] इति । अस्यायमर्थः – सुखदुःखेच्छाद्वेषप्रयत्नधर्माधर्मसंस्काराणां गुणानां यः समवायिकारणं स जीवात्मेति । अत एव भगवता सूत्रकारेण गौतमेनाप्युक्तम् – "इच्छाद्वेषप्रयत्नसुखदुःखज्ञानान्यात्मनो लिङ्गम्"[16] इति । एतदतिरिक्तत्वेन "विभुत्वे सति ज्ञानासमवायिकारणसंयोगाश्रयो जीवात्मा", "जन्यज्ञानाधिकरणं जीवात्मा" इत्यादीन्यप्यात्मनोऽसाधारणलक्षणानि सम्भवन्ति[17]।

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15. त. सं. दी., p. 163
16. न्या. सू., 1.1.10
17. न्या. प्र., p. 211-213

Definition of Jīvātman :

It has been in this way, when the definition of 'Ātman' in general has been established, it could be possible to raise the inquisition as to what would be definition of the 'Jīvātman'. In this connection it has been told by Annaṁbhaṭṭa – "Sukhādyāśrayatvam jīvalakṣaṇam" ["The definition of 'Jīva' would be that which has been the resort of pleasure, etc."]. This has been its import – The Jīvātman would be the inherent cause (samavāyi-kāraṇa) of the guṇas, sukha, duḥkha, icchā, dveṣa, prayatna, dharma, adharma and saṁskāra (pleasure, sorrow, desire or aspiration, enmity, effort, merit, demerit and impression). That has been the reason as to why the author of the sutra (Nyāyasūtra), Gautama also said – "Icchādveṣaprayatnasukhaduḥkhajñānānyātmano liṅgam" – ["The proof of 'Ātman' have been icchā, dveṣa, prayatna, sukha, duḥkha and jñāna"]. Apart from this, the other special definitions of Ātman have been possible. They are – (i) "The Ātman has been the resort of 'saṁyoga' which would be non-inherent cause of knowledge (jñānāsamavāyikāraṇa), (ii) "Jīvātman has been the substratum of the knowledge to be born", etc.

जीवात्मनि प्रमाणम्

एवं जीवात्मलक्षणे सिद्धे प्रमाणं तावद्विचार्यते । अहं सुखी, अहं दुःखीत्याकारकस्य मानसप्रत्यक्षस्य सर्वानुभवसिद्धत्वात् तत्प्रत्यक्षं सुखाद्यधिकरणभूतमात्मानमेव विषयीकरोति, अतोऽहमाकारकमानसप्रत्यक्षमेव जीवात्मनि प्रमाणम् । उक्तं च केशवमिश्रेण – "स च मानसप्रत्यक्षः[18]

18. त. भा., p. 145

इति । अत्र हि 'स्थूलोऽहम्', 'काणोऽहम्' इत्याद्यहमाकारविषयत्वस्य शरीरेन्द्रियादावेव संभवात् तेषामेवात्मत्वं स्यादिति विप्रतिपत्तौ बुद्ध्यादिगुणैरात्माऽनुमीयते । तथाहि – "बुद्ध्यादयः पृथिव्याद्यष्टद्रव्यव्यतिरिक्तद्रव्याश्रिताः, पृथिव्याद्यष्टद्रव्यानाश्रितत्वे सति गुणत्वात्, यस्तु पृथिव्याद्यष्टद्रव्यव्यतिरिक्तद्रव्याश्रितो न भवति नासौ पृथिव्याद्यष्टद्रव्यव्यतिरिक्तद्रव्यानाश्रितत्वे सति गुणोऽपि भवति, यथा रूपादिरिति केवलव्यतिरेकी[19]। अन्वयव्यतिरेकी वा – "बुद्ध्यादयः पृथिव्याद्यष्टद्रव्यव्यतिरिक्तद्रव्याश्रिताः, पृथिव्याद्यष्ट-द्रव्यानाश्रितत्वे सति गुणत्वात्, यो यदनाश्रितो गुणः स तदतिरिक्ताश्रितो भवति, यथा पृथिव्याद्यनाश्रितः शब्दः पृथिव्याद्यतिरिक्ताकाशाश्रय इति"[20]।

न च स्वरूपासिद्धो हेतुः । तथाहि – बुद्ध्यादयो न भूतगुणाः, मानसप्रत्यक्षविषयत्वात्, यन्नैवं तन्नैवं यथा रूपादिः । रूपादयश्चाक्षुषादि प्रत्यक्षविषयाः, बुद्ध्यादयस्तु मानसप्रत्यक्षमात्रविषयाः । अतो बुद्धिसुखदुःखेच्छाद्वेषप्रयत्ना न पृथिव्यप्तेजोवाय्वाकाशानां गुणाः । न चैतावता दिक्कालमनसां गुणत्वम्, तेषां विशेषगुणत्वात् । "बुद्ध्यादयो न दिक्कालमनसां गुणाः, विशेषगुणत्वात् रूपवत्" इत्युक्तानुमानद्वयेन[21] बुद्ध्यादीनां पृथिव्याद्यष्टद्रव्यानाश्रितत्वं सिद्धम् । तदुक्तं सिद्धान्तचन्द्रोदये – "न च वक्तव्यं ते भूतानां गुणा भवन्त्विति, तथा सति तेषामाभ्यन्तरप्रत्यक्षाऽनुपपत्तेः, भूतगुणानां रूपादीनां बाह्यप्रत्यक्षस्यैवानुभवसिद्धत्वात् । अत एव भूतत्वं बहिरिन्द्रियग्राह्यविशेष गुणवत्त्वमिति संगच्छते । विशेषगुणत्वादेव न दिक्कालमनसां गुणाः"[22] इति ।

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19. त. भा., p. 148
20. त. भा., p. 148-149
21. न्या. प्रर., p. 218-219, also त. भा., p. 147
22. सि. चं., p. 34

न च बुद्ध्यादीनां विशेषगुणत्वमेवासिद्धमिति वाच्यम्, तस्यापि प्रमाणसिद्धत्वात् । तथाहि – "बुद्ध्यादयो विशेषगुणाः, गुणत्वे सत्येकेन्द्रियग्राह्यत्वात्, रूपवत्" । यथा रूपस्य चक्षुरिन्द्रियमात्रग्राह्यत्वाद् विशेषगुणत्वम्, तथैव बुद्ध्यादीनां मानसैकेन्द्रियग्राह्यत्वाद् विशेषगुणत्वसिद्धिः । अत्र गुणत्वमात्रहेतुत्वे संख्यादिसामान्यगुणेषु व्यभिचारः । अतस्तद्वारणायैकेन्द्रियग्राह्यत्वादित्युक्तम्, तेषां चाक्षुषस्पार्शनज्ञानविषयत्वात् । गुणत्वं विहाय एकेन्द्रियग्राह्यत्वमात्रोक्तौ आत्मनि, आत्मत्वजातौ, बुद्धित्वसुखत्वादौ च व्यभिचारः, तेषामपि मानसैकेन्द्रियग्राह्यत्वात् । अतो गुणत्वे सतीति प्रयोगः[23] ।

बुद्ध्यादीनां गुणत्वप्रतिपादकानुमानं तु – "बुद्ध्यादयो गुणाः, अनित्यत्वे सत्येकेन्द्रियग्राह्यत्वात्, गन्धवत्" इति । एवं च बुद्ध्यादीनां गुणत्वात् तेषां पृथिव्याद्यनाश्रितत्वाच्चान्यथानुपपत्त्याऽऽत्माश्रितत्वेनात्मा सिद्ध्यति । एवमेव – "चक्षुरादीन्द्रियं सकर्तृकं करणत्वात् कुठारवत्" इत्याद्यनुमानेनाप्यात्मनः सिद्धिः[24] ।

तदेवं न्यायदर्शने आत्मनो बुद्ध्यादिगुणानामाधारत्वादात्मा सगुण एव, न तु निर्गुणः । नन्वेवं सति "निर्गुणं निष्कलं शान्तम्" इत्यादिश्रुतिविरोधः ? इति चेत्, मैवम् । निर्गता निष्पन्ना ज्ञानेच्छादयो गुणा ह्यदृष्टादिवशाद् यस्मिन् स निर्गुण इति व्याख्यानेन विरोधपरिहारस्य कर्तुं शक्यत्वात् ।

Authority to prove the existence of Jīvātman :

Thus when the definition of Jīvātman has been ascertained, the authority (to prove the existence of Jīvātman) would be taken into consideration. Since

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23. न्या. प्र., p. 219
24. सि. चं., p. 34, also न्या. प्र., p. 221

the 'Mānasapratyakṣa' (mental perception, i.e., realisation) in the form of 'I am happy' and 'I am grieved' has been ascertained by the experience of all, that perception would set as its object the Ātman only which has been the substratum of happiness, etc. Hence, the mental realisation of the type of 'I' has been the authority as regards the Jīvātman (existence of Jīvātman). So it has been told by Keśava Miśra – "sa ca Mānasapratyakṣaḥ" ("That has been mental realisation"). Here, indeed, the object of the nature of 'I am fat', 'I am one-eyed', etc., would be possible to realise through the body and the senses. Thus when there has been the contention that they should be regarded as possessing 'Ātmatva', the 'Ātman' has been inferred by the 'guṇas' such as 'intellect', etc. This would be the argument – "Buddhyādayaḥ, etc." – "The intellect, etc., would be found resting among the eight substances such as earth, etc., because they have been endowed with 'guṇatva', in spite their being not within the fold of eight substances such as earth, etc.; that which does not come within the fold of the substances other than the eight substances such as earth, etc., and yet has been the 'guṇa', like 'Rūpa', etc.

This has been kevala-vyatirekī argument. Anvaya-vyatirekī might be like this – "Buddhyādayaḥ, etc." – ["Intellect, etc., have been within the fold of the substances other the eight substances such as earth, etc., because they have been associated with 'guṇatva' in spite of their being not within the fold of the eight substances such as earth, etc.,; whichever might not be within the fold of some substances and yet has been

associated with 'guṇatva', like the 'śabda' (sound) which has not been within the fold of substances such as earth, etc., but has been within the fold of substances other than substances such as earth, etc."].

The 'hetu' (probans) has not been open to the defect of 'Svarūpāsiddha'. It has been thus : 'Intellect, etc.,' have not been 'Guṇas' of (five) elements (earth, etc.,), because they have been the objects of mental perception; wherever it has been (the guṇa of the element), there it has been the object of mental perception, like 'rūpa, etc.' The rūpa, etc., have been objects of visual perception. Hence, intellect, happiness, sorrow, desire, hatred and efforts have not been 'guṇas' of earth, water, lustre, wind and ether. In the context of this much only, 'guṇatva' cannot be associated with dik, kāla and manas (direction, time and mind), because they have been special 'guṇas'. "Intellect, etc., have not been 'guṇas' of dik, kāla and manas, because they have been special 'guṇas', like 'rūpa'". On the basis of these two inferences, the non-dependence of intellect, etc., on the eight substances such as earth, etc., has been ascertained. So it has been told in Siddhānta-candrodaya – "It should not be urged saying – let them be 'guṇas' of elements, because in that case, their being the objects of mental perception would be incompatible, because it has been ascertained by experience that the guṇas of elements (bhūta-s) such as rūpa, etc., have been the objects of external perception only. That has been the reason as to why it would be compatible to say that 'bhūtatva' has been the special object of grasping through external

senses. Due to their being special 'guṇas', they have not been the 'guṇas' of dik, kāla and manas."

It should not be said that 'buddhi' (intellect), etc., have not been the special attributes at all, because that point has been proved by 'pramāṇas' (pratyakṣa, etc.). It would be thus argued – "Intellect, etc., have been special attributes, because of their being the attributes and at the same have been those which have been grasped by a particular sense, like 'rūpa'. Just as the grasping of 'rūpa' has been through visual sense, its nature of special attribute would be proved. Here if it were the reason that it has been only the attribute, then it would be the violation (vyabhicāra) of the general attributes accepted by the Sāṅkhyas. Hence, in order to avoid that it has been said that they have been regarded as those that were grasped by a particular sense, because they have been objects of the knowledge within the scope of visual perception. If it were taken as grasped by a particular sense without taking them as attributes, then they would be exposed to the 'violation' in the case of 'Ātman', 'genus Ātmatva', 'Buddhitva', 'Sukhatva', etc., because they have been the objects which would be grasped by mental perception alone. Here there has been the clause 'guṇatve sati'.

The inferencial syllogism required for propounding the 'guṇatva' of intellect, etc., has been the following – "Intellect, etc., have been 'guṇas', because they have been the objects of grasping through a particular sense apart from being non-eternal, like

'gandha' (odour)." In this way the intellect, etc., have been possessing 'guṇatva'. Hence they have not been dependent on 'pṛthivi', etc. Since they could not be rendered tenable in any other way, they should be taken as dependent on 'Ātman' only. Then the 'Ātman' (the existence of Ātman) has been proved. In the same way the existence of Ātman could be proved through the following syllogism – "The senses in the form of eyes, etc., have been endowed with the power of some action, because they have been instruments, like an axe."

Thus in this manner, in the Nyāya-darśana, the Ātman has been 'saguṇa' (endowed with guṇas), but not 'nirguṇa' (bereft gunas), because the Ātman has been the substratum of the guṇas such as intellect, etc. Here it may objected that this would be opposed to Śruti – "Nirguṇam niṣkalam śāntam" ["The Ātman has been bereft of guṇas, bereft of parts and peaceful"]. It were objected as above, the answer has been that it has been not tenable, because that opposition could be set aside by the interpretation of the term 'Nirguṇa' as – That in which the 'guṇas' such as knowledge, desire, etc., have been 'nirgatāḥ', i.e., 'nispannāḥ' (departed) due to destiny, etc.

आत्मनः शरीरेन्द्रियमनोभिन्नत्वम्

एवं च बुद्ध्यादिविशेषगुणानां पृथिव्यादिष्वभावेन तद्व्यतिरिक्ततया आत्मनः सिद्धत्वेऽपि स किं देहेन्द्रियसंघातभिन्नः, उत तत्स्वरूप एवेति शङ्कायां नैयायिका देहेन्द्रियाद्यतिरिक्तमेव तं साधयन्ति । तथाहि – शरीरम् आत्मा न भवति, तस्यानित्यत्वात्, कृतहानाकृताभ्यागमप्रसङ्गात् ।

अपि च, शरीरे मम शरीरमिति व्यवहारात् तत्र ज्ञानगुणोत्पत्त्यभावाच्च शरीर-भिन्न एव आत्मा कल्पनीयः ।

दर्शनस्पर्शनादिज्ञानानां चक्षुरादीन्द्रियैरेवोत्पद्यमानत्वात् तान्येवात्मस्वरूपाणि स्युरित्यपि न शङ्कनीयम्, "दर्शनस्पर्शनाभ्यामेकार्थग्रहणात्"[25] इति सूत्रेण महर्षिणा निराकृतत्वात् । सूत्रस्यायमर्थः – व्यवहारे लोकानुभवोऽयं यद् यमहमद्राक्षं तमहं स्पृशामि, यं चास्पृशं त्वचा तं चक्षुषा पश्यामीति । एकविषयौ हि प्रत्ययावेककर्तृकाविति प्रतिसन्धीयेते । नहीमौ प्रत्ययौ चक्षुराद्येकैकेन्द्रियकर्तृकौ भवितुमर्हतः तेषां प्रत्येकमेकैकविषयग्रहणसामर्थ्यान्न तेभ्य एकाधिकविषयग्रहणसम्भवः । तस्माच्चक्षुषा त्वगिन्द्रियेण च समाननिषयौ प्रत्ययौ यः प्रतिसन्दधाति, स एवात्मा ।

अपरं च, ज्ञानाधिकरणत्वं ह्यात्मनो लक्षणम् । तच्च नेन्द्रियेषु लक्ष्यते, यतो हि विनष्टचक्षुरादीन्द्रियः कश्चन पुरुषः पूर्वानुभूतमेवाऽहमद्राक्षमिति स्मरति । ग्रहणस्मरणौ ह्येककर्तृकावेव, अन्यथाऽन्येन दृष्टमन्यः स्मरतीत्यतिप्रसङ्गः स्यात्[26] । एवं च पदार्थनाशेऽपि न पूर्वोक्तस्मरणव्याकोप इति नेन्द्रियार्थयोरात्मत्वम्, ज्ञानाधिकरणत्वाभावात् । तदुक्तम् – "नेन्द्रियार्थयोस्तद्विनाशेऽपि ज्ञानावस्थानात्"[27] इति ।

एवमेव ज्ञानं मनोगुणो भवितुं नार्हतीति तस्याऽप्यात्मत्वनिरासो मन्तव्यः । यतो हि "युगपज्ज्ञेयानुपलब्धेश्च न मनसः"[28] इति सूत्रभाष्ये – "तत्र युगपज्ज्ञेयानुपलब्ध्या यदनुमीयतेऽन्तःकरणं न तस्य गुणो ज्ञानम्"[29] इति ज्ञानस्य मनोगुणत्वस्य निराकृतत्वात् ।

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25. न्या. सू., 3.1.1
26. न्या. सू. भा., 3.1.1
27. न्या. सू., 3.2.18
28. न्या. सू., 3.2.19
29. न्या. सू. भा., 3.2.19

अपि च, ज्ञानादीनां मनोगुणत्वे तस्याणुपरिमाणत्वादप्रत्यक्षत्वाच्च तद्गुणानां ज्ञानादीनां सुतरामप्रत्यक्षत्वापत्तिः । किञ्च, "मनसैवानुद्रष्टव्यः"[30] इति श्रुतौ मनस आत्मदर्शनस्य करणत्वेन प्रतिपादितत्वान्न मनस आत्मत्वं न वा ज्ञानादीनां तद्गुणत्वसंभवः ।

ननु "कामः सङ्कल्पो विचिकित्सा......इत्येतत्सर्वं मन एव"[31] इति श्रुतौ कामादीनां मनोगुणत्वप्रतिपादनान्मन एव आत्मा ? इति चेन्न, उक्तश्रुत्या कामादीनां मनोजन्यत्वस्य प्रतिपादनात् । अत इच्छादीनामुत्पत्तौ मनो निमित्तकारणमेव । तेषां समवायिकारणं त्वात्मैवेति न मनस आत्मत्वसंभवः[32] ।

एवं देहेन्द्रियादिव्यतिरिक्तः स जीवो न्यायदर्शने किमेकविध उतानेकविधः ? नित्यः किं वाऽनित्यः ? विभुरुत अणुः ? इति जिज्ञासायामुक्तं केशवमिश्रेण – "स च देहेन्द्रियादिव्यतिरिक्तः प्रतिशरीरं भिन्नो नित्यो विभुश्च"[33] इति ।

Ātman : different from the body, senses and mind

Thus since the special 'guṇas' such as intellect, etc., have not been found in 'pṛthivi', etc., (elements) the Ātman has been proved to be different from them. In that case also doubts arise as to whether he has been different from the multitude of body and senses or it has been of the same as that itself. Here the Naiyāyikas have tried to prove Ātman as distinct

30. बृ. उ., 4.4.19
31. न्या. प्र., p. 272-273
32. त. भा., p. 145
33. बृ. उ., 1.5.3

from body, senses, etc. Thus it has been proved – The body has not been the Ātman, because it has not been eternal and also because there has been the contingency of the destruction of what has been created and of the arival of what has not been created. Further, there has been a usage as 'śarīre mama śarīram' (the body has been in my body). Therein, the Ātman should be considered as different from the body, because there has not been rising of knowledge as the 'guṇa'.

Since the knowledges of sight, touch, etc., would arise through the senses such as vision, etc., it should not be doubted that they would be of the nature of Ātman, because the Maharṣi (Gautama) has rejected it through the sūtra – "Darśanasparśanābhyāmekārthagrahaṇāt" (since the same object has been grasped through sight as well as touch). This has been the import of the 'sūtra' – This has been the worldly experience in day-to-day parlance – whichever object I have been seeing the same has been that which I have been touching and that whichever I have touched through skin, has been same as I have seen through my eyes. The two conceptions regarding the same object which have been of one and the same person, would join together. These two conceptions would not be those as arising from such a particular sense as the eye, etc., because their power has been that each of them has the capacity of grasping each of their particular objects. Hence, there would be no possibility of the grasping of more than one object at a time. Hence, the two conceptions commonly arising through the senses of sight and skin have to be

grasped together. He who would make this possible has been the Ātman.

Further, that it has been the substratum of knowledge would be the definition of Atman. That (it has been the substratum of knowledge) has not been found in the senses, because some person who has lost the senses such as eyes, etc., would remember that he saw what has been previously experienced (as seen, smelt, etc.). Both getting experience and remembering it have been of the same person; otherwise there would arise a contingency of saying that what has been seen by one has been that which has been remembered by another. That being the case, even when a substance has been lost, there would be a contradictory situation of remembering what was said in the past. Hence the objects of senses cannot be 'Ātman', since they have not been the substrata of knowledge. So it has been said – "Nendriyārthayoḥ tadvināśe pi jñānāvasthānāt" ["The sense or its object could not be regarded as Ātman, because if both or even one of them were lost, there would be the existence of knowledge".].

In the same way, the knowledge would not deserve to be 'guṇa' (attribute) of mind. Hence, it should be ascertained ever that (knowledge) would not be Ātman. This has been the case because the 'guṇatva' of mind in the case of knowledge has also been rejected in the Bhāṣya by the sūtra, "Yugapad jñeyānupalabdheśca na manasaḥ" ["since the mind would not get the grasping of two objects simultaneously..."], the 'guṇatva' of mind in the case of knowledge has

been rejected, through the statement that "Tatra yugapad jñeyānupalabdhyā yadanumīyate'ntaḥkaraṁ na tasya guṇo jñānam" ["Therein, what has been inferred through the simultaneous non-grasping of objects, that inner sense (mind) would not have knowledge as its 'guṇa' "].

Further, if knowledge, etc., were to be the attributes of mind, then since that mind has been of atomic size and has not been perceptible, its 'guṇas' such as knowledge, etc., would be open to the contigency of not being perceptiple in any way (sutarām). Still further, since it has been propounded in the Śruti – "Manasaivānudraṣṭavyaḥ" ["It should be visualised through mind only"], that the mind has been the instrument of 'Ātma-darśana' (self-realisation), there would be no 'Ātmatva' in the case of mind and there would not be any possibility of knowledge, etc., being the attribute of that (mind).

It could be objected thus – In the sruti statement – "kāmaḥ saṅkalpo vicikitsā....... ityetatsarvaṁ mana eva" ["kāmaḥ, saṅkalpaḥ, vicikitsa (desire, resolve, curiosity to know).....all these have been mind only"], kāma, etc., have been propounded as the attributes of mind. Hence mind itself has been the 'Ātman'. If it has been objected as above, the answer has been that it has been not tenable, because the afore-said 'Śruti' has propounded that 'kāma', etc., have been born from the mind. Hence, the mind has been the instrumental cause itself for the birth of desire, etc. The inherent cause of them has been Atman itself. Hence, there

would be no possibility of the mind being taken as endowed with 'Ātman'.

Thus, in the Nyāya-darśana, the Jīva has been different from the body, senses, etc. Here it might be asked as to whether the Jīva has been of one kind or of many kinds, as to whether it has been eternal or non-eternal and as to whether it has been pervasive or atomic ? In connection with this inquisition, Keśava Miśra has said – "Sa ca dehendriyādivyatiriktaḥ pratiśarīraṁ bhinno nityo vibhuśca" ["He has been different from body, senses, etc., different in each body, eternal and pervasive"].

जीवनानात्वम्

नैयायिकाः ''यथा दृश्यते तथा कल्प्यते'' इति नियमानुसारेणेह खलु केचन सुखिनः, केचन च दुःखिनः, अपरे बद्धाः, अन्ये च मुक्ता दृश्यन्ते। एतादृशं वैलक्षण्यं जीवनानात्व एव सङ्गच्छते, अन्यथा जगद्वैचित्र्य-भङ्गप्रसङ्ग इति कृत्वा तद्व्यवस्थार्थं नानात्मवाद एव वर इत्यामनन्ति। उक्तं च –

कश्चिद्रङ्कः कश्चिदाढ्यः कश्चिदन्यविधः पुनः।
अनयैवात्मनानात्वं सिद्ध्यत्यत्र व्यवस्थया[34] ॥ इति।

ननु सुखदुःखादिवैचित्र्यव्यवस्थार्थं जीवानेकत्वाङ्गीकारो गौरवदोष-ग्रस्तः, अतो यथा एकस्यैव चैत्रस्य 'पादे मे वेदना, शिरसि मे सुखम्' इत्यादिशिरःपादाद्यवच्छेदेनानुभवोपपत्तिः, तद्वदेकस्यैवात्मनश्चैत्रादि-शरीरावच्छेदेन नानाविधानां सुखदुःखादीनामनुभवः स्यादिति चेन्न, शिरः

34. तत्त्वा. आत्म., 90

पादाद्यवच्छेद्यसुखदुःखादिषु योऽहं शिरसि सुखमनुभवामि सोऽहमेव पादे दुःखमनुभवामीति प्रत्यभिज्ञोपपत्तिवद् योऽहं चैत्रशरीरेण सुखमनुभवामि सोऽहमेव मैत्रशरीरेण दुःखमनुभवामीत्यनुसन्धानाभावान्नैकात्मवादः शोभनः प्रतिभाति । अतः "गौरवं च फलमुखं न दोषाय"[35] इति वचनाद् व्यवस्थानुसारेण नानात्मस्वीकारे न गौरवं दूषणाय कल्पते ।

नन्वनेकात्मवादिनोऽप्यस्मिन् शरीरे विद्यमान एव जीवोऽतीत-देहेष्वासीत्, यद्यमुक्तोऽग्रेऽपि भविष्यतीति स्वीकुर्युः, तर्हि तस्य जीवस्य योऽहं पूर्वजन्मनि सुखमन्वभवं सोऽहमेवास्मिन् जन्मनि दुःखमनुभवामीति प्रत्यभिज्ञानं कथं न भवति । यदि तत्र शरीरभेदो हेतुः तर्ह्येकात्मवादेऽपि शरीरभेदेनैव हेतुना शरीरान्तरानुभूतसुखादीनां प्रत्यभिज्ञानुपपत्तिरिति चेत्, मैवम् । जन्मान्तरसुखाद्यननुसन्धाने न शरीरभेदो हेतुः, किन्तु जन्मान्तरानुभूतसुखादिसंस्काराभावः, उत्तरोत्तरजन्मप्राप्तौ पूर्वपूर्वशरीरा-नुभूतसुखादि-संस्काराणां विनश्यमानत्वात् । अतोऽयोगिपुरुषाणां जन्मा-न्तरसुखाद्यनुसन्धानाभावः । शरीरभेदमात्रस्य हेतुत्वे एकस्मिन्नेव जन्मन्य-वयवोपचयापचयाभ्यां बाल्यादिशरीरभेदेन बाल्येऽनुभूतसुखादेर्यौवन-वार्धक्यादावस्मरणप्रसङ्गः । अतः सर्वशरीरेषु नैक आत्मा, अपि तु प्रतिशरीरं भिन्नः[36] ।

ननु प्रतिशरीरं भिन्न इत्यस्य कोऽर्थः ? यावन्ति शरीराणि तावन्त आत्मान इत्येव प्रतिशरीरं भिन्न इत्यस्यार्थः स्यात् तच्च न घटते, शरीरभेदस्यात्मभेदे प्रयोजकत्वाभावात्, जन्मभेदेनावस्थाभेदेन कायव्यूह-स्थलेष्वनुपपत्तेः । तथाहि – "प्रत्याहाराभ्यासकृतात् स्तन्याभिलाषात्"[37] इत्यस्य सूत्रस्य भाष्ये – "स खल्वयमात्मा पूर्वशरीरात् प्रेत्य शरीरान्तरा-

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35. ब्र. सि., p. 110
36. न्या. प्र., p. 234-236
37. न्या. सू., 3.1.21

पन्नः क्षुत्पीडितः पूर्वाभ्यस्तमाहारमनुस्मरन् स्तन्यमभिलषति । तस्मान्न देहभेदादात्मा भिद्यते"[38] इति वात्स्यायनेन जन्मान्तरीयानेकदेहेष्वेकस्यैवात्मनः स्थितिरिति व्यवस्थापितत्वात् तत्रापि देहभेदे नात्मभेदः । यद्येवमुच्येत न जन्मान्तरीयशरीरभेद आत्मभेदे प्रयोजकः, अपि त्वेकस्मिन्नेव जन्मनि विद्यमानः शरीरभेद इति, तदप्ययुक्तम्, एकस्मिन्नेव जन्मन्यवस्थाभेदेन संभवेऽपि शरीरभेदे स नात्मभेदप्रयोजकः । बाल्य-यौवन-वार्धक्यादिष्ववस्थासु तत्तच्चैत्रादि-शरीराणामवयवोपचयापचयाभ्यां भिन्नत्वेऽपि 'योऽहं बाल्ये पितरमन्वभवं सोऽहमिदानीं नप्तृननुभवामि' इति प्रत्यभिज्ञानान्यथाऽनुपपत्त्या तासु सर्वास्ववस्थास्वनुभविता एक एव जीव इति सर्वानुभवसिद्धम् ।

यद्येवमुच्येत, एककालिकशरीरभेद आत्मभेदे प्रयोजक इति, तदप्ययुक्तम्, कायव्यूहस्थले हि योगिनः स्वयोगशक्तिमहिम्ना एकस्मिन्नेव काले शतशः शरीराणि निर्माय तैः सर्वैः शरीरैरेककालावच्छेदेन स्वसञ्चितकर्मफलानि भुञ्जन्ते । सत्यपि तत्र समानकालिकशरीरभेदे नात्मभेदः स्वीक्रियते । तस्मात् 'प्रतिशरीरं भिन्नः' इति पदस्थशरीरभेदेन कथमात्मभेदः ? इति शङ्कायामुक्तं मेरुशास्त्रिगोडबोलेमहोदयैः – "अत्र भोगवत्त्वे सत्यनवच्छिन्नभोगवद्भिन्नो भिन्नशब्दार्थः । द्वितीयार्थोऽवच्छेद्यत्वं व्युत्पत्तिवैचित्र्याद् भोगेऽनवच्छेद्यत्वे चान्वेति । शरीरपदं तु प्रयोज्यतासम्बन्धेन तत्तन्मनोविशिष्टपरम् । तेनैकात्मनो जन्मभेदेनावस्थाभेदेन कायव्यूहस्थले च नानाशरीरसत्त्वेऽपि न क्षतिः, एकस्यैव मनसः पूर्वपूर्वजन्मार्जितधर्मद्वारा सकलशरीरप्रयोजकत्वात् । तथा चैकैक आत्मा यत्किञ्चिन्मनोविशिष्टशरीरावच्छिन्न भोगवत्त्वे सति तादृशशरीरानवच्छिन्नभोगवद्भिन्न इति वाक्यार्थः । वीप्सावशात् तत्तन्मनोविशिष्टत्वेन सकलशरीराणां बोधः"[39] इति ।

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38. न्या. सू. भा., 3.1.19
39. त. सं. वा. बृ., p. 20

नीलकण्ठशास्त्रिणः 'प्रतिशरीरं भिन्नः' इत्यस्यार्थमेवं प्रतिपादयन्ति – "न चावयवोपचयापचयाभ्यां तत्तच्चैत्रादिशरीराणां भिन्नत्वेऽपि जीवभेदाभावादिदमसङ्गतम्, एवं कायव्यूहस्थलेऽपीति वाच्यम्, समानकालिकयोगजधर्माजन्यशरीरभेदेन जीवभेदस्यैव विवक्षिततयाऽदोषात् । एवं चैतच्छरीरावच्छिन्नभोगवान् समानकालिकयोगजधर्माजन्यतच्छरीरावच्छिन्नभोगवद्भिन्न इति रीत्या प्रतिशरीरं जीवभेदः साध्यः"[40] इति ।

पूर्वं यदुक्तं जन्मभेदेनावस्थाभेदेन शरीरभेदेऽपि नात्मभेद इति, तद् व्यावृत्त्यर्थं समानकालिक इत्युक्तम् । समानकालिकेषु योगिनां कायव्यूहीयशरीरेष्वनेकेषु सत्स्वपि नात्मभेद इति दोषपरिजिहीर्षया योगजधर्माजन्येत्युक्तम् । एवं सति न कोऽपि दोषः । अनुमानं च – एतच्छरीरावच्छिन्नो जीवः समानकालिकयोगाजन्यैतच्छरीरभिन्नशरीरावच्छिन्नजीवभिन्नः, समानकालिकयोगाद्यजन्यैतच्छरीर भिन्नशरीरावच्छेद्यभोगानधिकरणत्वात्, घटवत्[41] ।

एवं जीवनानात्वे न केवलं युक्त्यनुमानादिकमेव मानम्, किन्तु "यो यो ह्यस्येतः प्रैति"[42], "यो यो यां यां तनुं भक्तः"[43] इत्यादिश्रुतिस्मृतयोऽपि जीवनानात्वे प्रमाणम् । यत्र पुनः – "एको देवः सर्वभूतेषु गूढः"[44] इति श्रुत्या आत्मैकत्वं प्रतिपाद्यते, तदीश्वरविषयकमित्यवगन्तव्यम् । तदेवं न्यायदर्शने श्रुति-स्मृति-अनुमान-युक्तिभिर्जीवानामनेकत्वमङ्गीक्रियते[45] ।

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40. त. सं. नी., p. 193-194
41. त. सं. दी. नृसिं. व्या., p. 193
42. छां. उ., 8.3.1
43. भ. गी., 7.21
44. श्वे. उ., 6.11
45. न्या. प्र., p. 236

Manifoldness of Jīva :

In accordance with the precept – "Yathā dṛśyate tathā kalpyate" ("Just as something appears so it would be mentally framed"), the Naiyāyikas would think that some has been found happy, some sorrowful, some others subjected to bondage and some liberated. This type of variation would be compatible with the manifoldness of Jīvas. Otherwise there would be a contingency of the rejection of manifoldness. Thinking like this, in order to set it right, they would accept that manifoldness itself would be better. So it has been said –

"Someone has been poor, someone rich, as also someone has been found otherwise. In order to set it right (make it compatible), the notion of manifoldness of Ātman has been proved".

It may be thus objected – The acceptence of the manifoldness of Jīvas in order to make compatible the diversity in the form of some being happy, some being unhappy, etc., has been caught with the contingency of the defect of 'Gaurava'. Hence, just as in the case of one 'caitra' himself, there would be the compatibility of the experiences delimitted by head and feet as 'I have pain in my feet, pleasantness in my head', in the same way, one and only one Ātman of caitra delimitted by its body would undergo the experience of pleasure, pain, etc. If it were objected as above, the answer would be that it has been not tenable. 'I who have been undergoing the experience of pleasantness in my head, the same 'I have been undergoing the

experience of pain in my feet' – just in the same manner of the compatibility of 'pratyabhijñā' (recognition) as shown above, 'I who have been experiencing pleasantness through the body of caitra' the same I have been experience pain through the body of Maitra – without such an 'anusandhāna' (suitable connection), the theory of 'Ekātma' would not appear proper. Hence, as per the statement that "gauravaṁ ca phalamukhaṁ na doṣaya" [" 'Gaurava' which has been prone to fruit would be without any 'doṣa' "], if manifoldness as per the situation were to be accepted, the 'Gaurava' would not amount to any blemish.

It may be further objected thus – Even those who advocate 'Ekātmavāda' would accept the 'Jīva' who has been existing in the present body, did exist in the previous bodies and if he remained unliberated, he would also exist in the later body also. In that case how could it be denied that there would be no 'pratyabhijñāna' (recognition) as the same 'I' who experienced happiness in the previous birth, would experience sorrow in the present birth ? If, in that case, the reason were to be difference of body, then even in the 'Ekātmavāda' also, there would be no compatibility of 'pratyabhijñāna' as regards the pleasure, etc., experienced through another body. If it were objected as above, the answer would be that the objection has been not tenable. So far as the attainment of pleasure, etc., of the other births, were concerned, the reason has not been the difference of body, but the absence of impressions of pleasure, etc., experienced through the other births. This would be because those impressions

of pleasure, etc., experienced through the previous bodies, would be lost. Hence in the case of those persons who have not been yogins, there would be no relation with pleasure, etc., of previous births. If mere difference of body were to be the reason, then even in one birth only, there would be the contingency of not remembering in youth and old age the experience of pleasure etc., experienced in the younger age, on account of difference of body in boyhood, etc., due to growth or absence of growth of the limbs. Hence, the Ātman has not been the same in all the bodies, but has been different in different bodies.

Then it might be asked as what would be meant by the clause 'pratiśarīraṁ bhinnaḥ' (different in different bodies)? 'As many as have been the bodies so many have been the Ātman-s' – if this would be what has been meant by 'pratiśarīraṁ bhinnaḥ', then this would not be proper, because the difference of body could not be taken as effecting the difference of 'Ātman-s'. Due to difference of birth and difference of situation, that would not be compatible in those places where there would be the multitude of bodies. Thus it has been said – In the Bhāṣya on the sūtra, "pratyāhārābhyāsakṛtāt stanyābhilāṣāt" ["There would be desire for breast-feeding due the repeated experience of partaking each food"], it has been said – "sa khalvayamātmā pūrvaśarīrāt pretya, etc.," ["This very Ātman who departed from the previous body, has now obtained the present body. When he would be tortured by hunger, he would remember breast-feeding due to the habit of previously tasted food. Hence the

Ātman would not differ due to the change of body"]. Since it has been established by Vātsyāyana there would be one (and the same) Ātman only in many bodies belonging to other births, therein also there would be no difference of Ātman even when there would be difference of bodies. Yet it might be said that the difference of bodies of the other births would not prompt the difference of Ātmans, but only the difference of bodies found in one and the same birth. This has been also not tenable, because even though the difference of body has been possible in the same birth due to difference in the situation, yet it would not be effecting difference of Ātmans. Although the respective bodies of caitra, etc., would be different during the states of boyhood, youth and old age due to the increase or otherwise of the bodies, it has been a matter of universal experience of all that the same has been the 'Jīva' who would get the experience in all those different situations. This has been the case because the 'pratyabhijñāna' would be otherwise incompatible.

If it were said as – When there has been one-time difference of bodies it would be instrumental to the difference of 'Ātman-s', then that would also be not proper. In the place of multitude of bodies, indeed, the yogins with the might of the power of their yoga, would create hundreds of bodies at a time and would experience the fruits of karman accumulated by them. Although there have been the difference of bodies at a time, the difference of 'Ātman' has not been accepted. Hence, how could there be the difference of Ātman

when there would be the idea of difference of body existing in the phrase 'pratiśarīraṁ bhinnaḥ' ? In the context of this doubt, it has been told by Śrī Meru-śāstrī Goḍbole – "Atra bhogavattve satyanavacchinna-bhogavad bhinno, etc." ["Here, the meaning of the term 'bhinna' has been the following – By virtue of the peculiarity of the derivation, the meaning of the term 'bhinna' would be 'bhoga' (experience) along the difference from 'bhoga' not delimitted by anything. The second meaning (bhoga not delimitted), i.e., 'avacchedyatva' would be logically connected with the situation of delimitting 'bhoga', due to the peculiarity of derivation. The term 'śarīra' would be in favour of the speciality of mind by virtue of its relation with its usage (prayojyatā). By virtue of that, there would be nothing wrong even when one Ātman would possess many bodies in a situation of multitude of bodies due to difference in birth or difference in situations, because of the effecting of all bodies through the merit earned in each of the previous births in the case of one and only mind. In that manner one and only 'Ātman' would get the experience delimitted by the body having the speciality of some or the other mind. It would be coupled with the difference of that associated with the experience delimitted by such a body. This has been the import of the statement. By virtue of 'vīpsā' (repetition), there would be the grasp of all the bodies as characterised by the respective mind."]

Śrī Nīlakaṇṭhaśāstrin expounds the meaning of 'pratiśarīraṁ bhinnaḥ' (different in each body) thus –

"Na cāvayavopacayāpacayābhyām, etc." ["Although there would be no difference of bodies of respective persons such as Caitra, etc., due to aquisition or losing of limbs, still this has been irrelevant because there has been the absence of difference of 'Jīvas'. Thus it might be said even in that place which has the multitude of Jīvas, because it has not been a 'doṣa' because what has been intended would be difference of beings themselves due to the difference of bodies that would not arise by virtue of the merit of simultaneous association. In this way, there would be the possibility of one who has one and the same mind would be 'prayojaka' of all the bodies through the merit (dharma) earned from the respective previous births. Thus each respective 'Ātman' would be different with the 'bhoga' delimitted by such a body along with that 'Ātman' with a special association with that 'bhoga' delimitted by the body. This has been the import of the statement. By virtue of repetition the knowledge of all the bodies would be intended to arise due to the speciality of the respective minds."]

As regards what has been said above as 'there would be no difference of Ātmans even when there has been the difference of bodies', it should be noted that in order to revert it, the phrase 'samānakālika' (of simultaneous occurance) has been used. Even when there have been many bodies belonging to the group of multitude of bodies, there would be no difference of Ātmans. With the desire of removing 'doṣa' here, it has been said that they have not been born from the merit arising from yoga. Even if it were so, there would no

objection. Here the argument has been – 'Etaccharirāvacchinno, etc.,' This Jīva who has been delimitted by this body, would be different from the Jīvas who have been delimitted by the bodies which would be different from this body as they have been arising from those that would be produced simultaneously. This would be because they have not been the substrata of the experiences delimitted by these bodies which have not arisen from yoga, etc., simultaneously, like a pot.

So far as the manifoldness of Jīvas has been concerned, the authority would be not only mere 'yukti' (reasoning), inference, etc., but also the śrutis and śmrtis such as "yo yo hyasyetaḥ praiti" (whoever has gone away from here could not be available for sight); "yo yo yāṁ yāṁ tanuṁ bhaktaḥ" (whoever would share whichever body), have been the authority for proving the multitude of Jīvas. Again that statement where the uniformity of Ātman has been propounded by the Śruti – "Eko devaḥ sarvabhūteṣu gūḍhaḥ" (one and only god has been hidden in all the beings), should be understood as with reference to Īśvara. Thus in this way, in the Nyāya-darśana, the multiplicity of Jīvas has been accepted as proved by Śruti, Smṛti, Anumāna and Yukti.

जीवात्मनां विभुत्वम्

एवं सिद्धे आत्मनि स किमणुः, उत मध्यमपरिमाणः, यद्वा विभुरिति जिज्ञासायां नैयायिका आत्मनो विभुपरिमाणत्वमेव समर्थयन्ते । सर्वमूर्तद्रव्यसंयोगित्वं हि विभुत्वम् । सर्वमूर्तद्रव्यसंयोगित्वं च त्रिधा भवितुमर्हति । तद्यथा – १. कुत्रापि स्थिरीभूतेनात्मना साकं संयोगार्थं मूर्तद्रव्याण्येव

तत्समीपे यद्यागच्छेयुः, २. अथवा आत्मैव स्वयं चलित्वा सर्वमूर्तद्रव्यसंयोगं सम्पादयेत्, ३. यद्वा आत्मनः परममहत्परिमाणत्वेन सर्वेषामपि मूर्तद्रव्याणां तदन्तर्गतत्वेनैव सहजतया सर्वदा संयोग इति । उक्तेषु त्रिषु पक्षेषु प्रथमस्तु न समीचीनः, अव्यावहारिकत्वात्, अनुभवाभावाच्च । द्वितीयोऽप्यसंगत एव, सर्वमूर्तद्रव्यसंयोगार्थमाहिण्ड्यमानस्यात्मनः सर्वव्यवहारोच्छेदप्रसङ्गात् । अतस्तृतीयः पक्ष एव समीचीनः, तस्य विभुत्वादेवैकस्मिन् समये सर्वमूर्तद्रव्यसंयोगित्वोपपत्तेः ।

अत्रैवं शङ्का जागर्ति यत् किमर्थमात्मनो विभुत्वाङ्गीकारः ? सर्वशरीरव्यापिसुखाद्युपलब्ध्यर्थमिति चेन्न, शरीरव्यापित्वमात्रेणापि तत्संभवात् । तस्य विभुत्वेन प्रपञ्चव्यापित्वाङ्गीकारे प्रयोजनाभाव एवेति चेत्, हेतुपुरःसरं हि तस्य विभुत्वं प्रतिपादितं केशवमिश्रैः – "स च सर्वत्र कार्योपलम्भाद् विभुः परममहत्परिमाणवानित्यर्थः" इति ।

अत्रेदं तात्पर्यमवधेयम् – सर्वत्र संसारे जीवात्मनः कार्याणामुपलभ्यमानत्वात् तस्य सर्वसंसारव्यापित्वमङ्गीकर्तव्यम् । जीवात्मनो हि कार्यं द्विविधम् – एकं प्रयत्नजन्यम्, अपरमदृष्टजन्यं च । प्रयत्नसम्पाद्येषु हि कार्येषु सशरीरस्यैवात्मन आवश्यकता । यत्र पुनस्तददृष्टमात्रसम्पाद्यत्वम्, तत्र न सशरीरस्यात्मन उपस्थितिरावश्यकी, किन्त्वदृष्टाधारत्वेनात्ममात्रस्य । न्यायनयोऽयं नियमो यद् यस्य भोगार्थं यो हि विषय उत्पद्यते, तदुत्पादककारणसामग्र्या साकमुपभोक्तुर्जीवस्याप्यदृष्टं तत्कारणं भवतीति । यथा कस्यचिद् घटस्य निर्माणे चक्र-चीवर-कुलाल-कपालादिनिमित्तोपादानकारणैः साकं घटोपभोक्तुरदृष्टमपि तन्निर्माणे कारणम् । यद्यदृष्टस्य सहकारिता न स्यात्, तर्ह्येकेनैव कुम्भकारेण निर्मितेष्वेकत्रैव कृताग्निसंस्कारेषु घटेष्वेकः पूर्णदग्धः, अपरोऽपूर्णदग्धश्च दरीदृश्यत इति तद्वैषम्ये किमपि कारणं वक्तव्यम् । तदेवात्रोपभोक्तुरदृष्टमित्युच्यते । एवमेव एकस्मिन्नेवोद्याने प्ररोहितानामेकजलेनैव सिञ्चितानां वृक्षाणां फलेषु तारतम्यं दृश्यते । तत्राप्युपभोक्तुरदृष्टतारतम्यमेव कारणमित्यन्यथाऽनुपपत्त्यङ्गीकर्तव्यम् ।

यत्र यत्र हि जीवात्मनो गमनं भवति, तत्र तत्र सर्वत्र सुखदुःख-साक्षात्कारस्य सम्पद्यमानत्वात् सर्वत्रात्मनो भोगसामग्रीणामस्तित्वमपरिहार्यमेव । अतस्तत्तत्स्थानविशेषेषु तत्तदुपभोग्यविषयोत्पत्तावुपभोक्तुरदृष्टस्य सर्वत्र सम्बन्धो वक्तव्यः । अदृष्टस्य चात्मगुणत्वं साधितमेव । नहि गुणिनं विहाय गुणस्य सुदूरदेशगमनं संभवति, गुणगुणिनोः समवायसम्बन्धात् । अतः सर्वत्र विद्यमानस्यादृष्टस्याधिकरणत्वेनात्मनोऽपि सर्वत्र स्थितिरावश्यकी । आत्मनः सर्वत्रोपस्थितिश्च तस्य विभुत्वमन्तरानुपपन्ना । तस्मादात्मनो विभुत्वमङ्गीकर्तव्यमेव ।

नन्वेवमप्यात्मनो विभुत्वं न शक्यमङ्गीकर्तुम्, सर्वेषामप्यात्मनां विभुत्वात्, तदधिष्ठितादृष्टानां च सर्वत्र समानरूपेण विद्यमानत्वात् । सर्वाणि च कार्याणि सर्वादृष्टजन्यानीति यद् वस्तु यस्यादृष्टजन्यं तद् तदुपभोग्यमित्यस्य नियमस्य भङ्गप्रसङ्ग इत्यपि न शङ्कनीयम्, यतो हि कस्यचित् कार्यस्योत्पत्तेः प्राक् तदुत्पत्तिस्थाने यस्य कस्यचित् तदव्यवहितपूर्वकालोपस्थितित्वमात्रेण न तद्धेतुत्वं संभवति, अपि तु तदुत्पादनोपयोगित्वेन, तदुत्पत्तावपेक्षितत्वमात्रेण वा । अन्यादृशानां त्वन्यथासिद्धत्वेनाप्युपपत्तेः । यथा कोऽपि कुम्भकारो घटनिर्माणे आसक्तः सन् घटं करोति, तदानीमन्येऽपि तत्सम्बन्धिनस्तत्रोपस्थिता भवेयुः, अथापि तद्घटनिर्माणे न ते कर्तारः, किन्त्वन्यथासिद्धाः । तथैव सर्वत्र सर्वेषामदृष्टानामुपस्थितत्वेऽपि नहि सर्वैरदृष्टैः सर्वाणि कार्याण्युत्पद्यन्ते, किन्तु तत्तददृष्टेन तत्तत्कार्याणि । अन्यादृष्टानि तु तत्कार्यं प्रत्यन्यथासिद्धानीति नास्ति दोषः ।

आत्मनां विभुत्वे सर्वात्मनां सर्वत्र स्थितिरित्यतिप्रसक्तिः परिच्छिन्नान्यपि द्रव्याण्येकस्मिन् स्थाने स्थातुं न पारयन्ति, तर्हि विभुद्रव्याणां कथमेकत्रावस्थितिः ? इत्येषापि शङ्का नैयायिकैरेवं प्रतिसमाधीयते यदनेकेषां मूर्तद्रव्याणामेकत्रावस्थित्यसंभवेऽप्यमूर्तद्रव्याणामेकत्रावस्थाने न विरोधः । यथैकत्र पुष्पफलादौ रूप-रस-गन्धादीनाममूर्तानां गुणानामस्तित्वे न परस्परविरोधः, तथाऽमूर्तानामाकाशकालदिगात्मनां द्रव्याणाम्, अनेकेषामात्मनां वा एकत्र स्थितौ न किञ्चित् काठिन्यमुत्पश्याम इति ।

अतोऽयं जीवात्मा मन इव नाऽणुपरिमाणः, घटादिरिव न मध्यमपरिणामः, अपि त्वीश्वरस्येवास्यापि विभुत्वमेव। यद्यात्मनोऽणुत्वं स्यात्, तदा तस्य शरीरैकदेशस्थित्या ग्रीष्मकालेऽम्बरमणेरत्युष्णतेजः संस्पर्शेनापादमस्तकं दुःखस्य, तथा तदानीमेव शीतलतडागजलावगाहिनस्तस्यैव पुरुषस्य शिरसि मे दुःखं पादे मे सुखमिति परस्परभिन्नयोरुभयोः सुखदुःखयोरेककालावच्छेदेनानुभवप्रसङ्गः स्यात्। अत एवोक्तम् – "स च न परमाणुः। सर्वशरीरव्यापिसुखदुःखाद्यनुपलब्धिप्रसङ्गात्" इति।

नन्वेकदेशस्थोऽपि प्रदीपः स्वप्रभया सर्वं प्रकोष्ठं यथा प्रकाशयति, तथैव शरीरैकदेशस्थोऽप्यात्मा शरीरान्तर्व्याप्तेन स्वज्ञानेन सर्वं जानातीति चेन्न, सति कायव्यूहस्थले एकस्मिन्नेव काले शतशः शरीराणि निर्माय तेभ्यः प्राक्तनकर्मफलमुपभोक्तुमिच्छतां योगिनां सुखादिसाक्षात्काराऽनुपपत्तेः, ज्ञानप्रभाया एकशरीरान्तर्व्याप्यत्वेऽपि शरीरान्तरेषु तदभावात्।

मध्यमपरिमाणत्वे चानित्यत्वेन कृतहानाकृताभ्यागमप्रसङ्गः। न चेष्टापत्तेरवकाशः, "नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि" इत्यादिकर्तृभोगप्रतिपादकस्मृतिवचनव्याकोपप्रसङ्गात्। कृतकर्मफलोपभोगार्थमप्यात्मनो नित्यत्वमावश्यकम्। नित्यत्वं चाणुपरममहत्परिमाणयोरेव संभवति। अणुत्वे कायव्यूहस्थले भोगाऽनुपपत्तेर्दर्शितत्वादन्यथाऽनुपपत्त्या विभुत्वमेव स्वीकर्तव्यम्। किञ्च, "आकाशवत् सर्वगतश्च नित्यः" इत्याद्युपनिषत्स्वात्मन आकाशदृष्टान्तेन विभुत्वं नित्यत्वं च प्रतिपादितम्। यत्र पुनः – "एषोऽणुरात्मा" इत्यणुत्वप्रतिपादनम्, तत्तस्य दुर्विज्ञेयत्वप्रतिपादनार्थमित्यवगन्तव्यम्। "श्रवणायापि बहुभिर्यो न लभ्यः" "मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये" इत्यादिश्रुतिस्मृतिषु तस्य दुर्विज्ञेयत्वं प्रतिपादितमेव। तदेवं न्यायनये आत्मा विभुपरिमाणः, विभुत्वादेव स नित्यः।

महर्षिणा गौतमेन – "प्रत्याहाराभ्यासकृतात् स्तन्याभिलाषात्" इति सूत्रे, तद्भाष्ये वात्स्यायनेन चात्मनो नित्यत्वं प्रतिष्ठापितम्। आत्मनोऽनित्यत्वे च कृतहानाकृताभ्यागमस्य पूर्वमुक्तत्वात्। "अविनाशी वारेऽयमात्मा" इत्याद्युपनिषत्स्वप्यात्मनो नित्यत्वमेव प्रतिपादितम्।

तदेवं न्यायदर्शनग्रन्थावलोकनेनेदमेव ज्ञायते यदस्मिन् दर्शने आत्मा द्रव्यरूपः । स स्वरूपतो जडः । यदा च मनसा सह तस्य संयोगो भवति, तदा ज्ञानं गुण उत्पद्यते । एवं ज्ञानसुखादिगुणविशिष्टत्वादेव स सगुण इत्युच्यते । लोके परिदृश्यमानस्य वैचित्र्यस्य व्यवस्थार्थं जीवात्मनामनेकत्वं नैयायिकैः स्वीकृतम् । ते चात्मानो विभुपरिमाणाः, अत एव नित्याश्च वर्तन्त इति ।

All pervasiveness of Jivātmans

When the existence of Ātman has been thus proved, questions would arise as to whether Ātman has been atomic or whether he has been of medium size or else he has been all-pervasive. When such an inquisition would arise, the Naiyāyikas have ascertained all-pervasiveness as his measurement. 'All-pervasiveness' would stand for covering the expance of all the corporeal objects. This covering of the expance of all the corporeal objects would deserve to be threefold. It is thus : 1. It would be the first one if the corporeal objects themselves would come near in order to have 'saṁyoga' (combination) with the Ātman would stand firmly in a certain place; 2. or the Ātman himself would move and achieve 'saṁyoga' with all the corporeal objects; 3. or else, since Ātman has been endowed with the greatest magnitude measurement, there would be naturally a permanent combination in such a way as all the corporeal objects would be a part and parcel of him. Among the aforesaid three alternatives, the first one has not been proper, because it has been unusual and not true to experience. The second one has been also incompatible, because there

would be the contingency of the eradication of all transactions if the Ātman were to move about in order to get combined with all the corporeal objects. Hence, the third alternative would be proper because, in view of Ātman being all-pervasive, the combination of all corporeal objects would be compatible in him only.

Here there would arise a doubt as to for what purpose the acceptance of 'vibhutva' (all-pervasiveness) of Ātman has been done ? If it has been said that it would be accepted for the purpose of grasping the pleasure, etc., pervading the entire body, then the answer has been the claim that it has not been tenable, because it would be possible by mere pervasion of the entire body. If it were objected saying that since he has been all-pervasive (vibhutva), there would be no use when he has pervasion of the world, then it has been propounded by Śrī Keśava Miśra with the argument – "sa ca sarvatra kāryopālambhād vibhuḥ parama-mahat-pariṇavān ityarthaḥ" [since he has the posse-ssion of activity everywhere, he would be all-pervasive as he has been of the measure of highest measure-ment; this has been the significance.

Here this import should be understood – Everywhere in this 'saṁsāra' the Jīvātman possesses the activities. Hence all-pervasiveness of the entire 'saṁsāra' on his part should be accepted. The activity of the Jīvātman has been two-fold, viz., the first one being that which has arisen through effort and the second one being that which has arisen due to destiny. In the activities that arise through effort, there has been the necessity of Ātman with his body. Where

there has been mere destiny in carrying out the activities, there would be no necessity of the Ātman with his body, but there would be necessity of Ātman to depend upon mere destiny. In the Nyāya system, this has been the condition – which ever object might be produced for his (Ātman's) enjoyment, the destiny of that Jīva who has been the enjoyer would be its cause along with the apparatus required for its production, for instance in the case of the production of some pot, the destiny of even the person using the pot has been required along with the instrumental as well as the material causes in the form of the wheel, the tatter, the potter, two halves of the shaping of pot, etc. If the aid of the destiny were not there, then one will have to say some cause or the other with regard to the disparity in the case of the pots prepared by one and the same potter and those baked by in one and the same oven, found as one being fully baked and another being half-baked. That itself has been called as the destiny of the person undergoing the experience. In the same way, as regards the fruits of the trees which have been grown in the same garden and which have been watered by the same pond of water, there has been difference (in taste, etc). Hence, since there has been no compatibility otherwise, one should accept that also as due to the disparity in the destiny of the persons partaking those fruits.

Wherever there would be the march of Jīvātman, there would be, everywhere there, the experience of pleasure and sorrow. On account of this happening, the existence of the objects of experience has been

unavoidable. Hence, since everywhere in those respective special situations, the relation of destiny should be told in the case of enjoyer (Jīva) in respect of the occurance of those respective objects to be experienced. It has been already proved that the destiny has been the property of Atman. The marching of the property (guṇa) extremely far and wide cannot be possible by leaving aside the possessor of property (guṇin), because there has been inherent relation between the 'guṇa' and the 'guṇin'. Hence, since the state of being a substratum would be found everywhere, there would be the necessity of the existence of the Ātman everywhere. The existence of Ātman everywhere has been incompatible without the all-pervasive of Ātman. Hence all-pervasiveness of Ātman should be necessarily accepted.

It may be objected that even in that case all-pervasiveness of Ātman has not been possible to accept, because all the Ātman-s have been all pervasiveness and because the destinies depending on them have been existing in the same form in all situations. It should not be again doubted that there would be a contingency of the breaking of the condition in the form of the situation that such an object as arising from one's destiny should alone be experienced in view of the fact that all actions would arise from all destinies. This has been so because prior to the occurance of some action or the other, there would be no possibility of any object or any person being the cause by its mere presence of the place of origin in the immediately prior time, but by its usefulness for its production or by its mere desirability for its production.

It would be compatible by taking what have been of other types as being proved by other ways. Some potter who has been interested in making pots, would make the pots. At that time there might be other persons related to him would be present there, but they have not been the makers of pots. Thus they are otherwise engaged there. In the same way, there might be the existence of the destinies of all in all places, yet there would be no operation of all actions, but only of those respective actions that operate due to the respective destinies. Those that are otherwise there would be taken as otherwise engaged. Thus there has been no 'doṣa' at all.

If the Ātman-s were to be all-pervasive, the existence of all Ātman-s in all places has not been possible because that would amount to 'atiprasakti' (ativyāpti). When there would be no possibility of the presence of individual objects in one place, how could there be the existence of all these all-pervasive objects (Ātmans), the sky, the time, direction and also Jīvas along with Parameśvara in one place ? This doubt has also been answered by the Naiyāyika-s thus : Although there could be no possibility for many concrete (embodied) objects (mūrta-dravyāṇi) to exist in one place, yet there has been no objection as regards the existence of many formless (unembodied) objects in one place. Just as there would be no mutual-opposition among the formless guṇas such as rūpa (shape), rasa (taste), fragrance (smell), etc., in their existence in one place as flower, fruit, etc., in the same way we would not anticipate even the slightest

difficulty in accepting the existence in one place of the formless (unembodied) objects like the sky, the time, the direction and the Ātmans or of many Ātman-s.

Hence this 'Jīvātman' has not been of atomic size like the mind, nor of medieval size like pot, etc., but has been possessing all-pervasiveness like Īśvara. If the Atman were to be of atomic size, that would remain in some part of the body. In that case, in the summer season, there would be affliction of heat from the feet to the head in the case of a person. In the same way, in the same season, there would be affliction of cold in the feet in the case of the same person doing swimming in cold water of a pond. Thus there would be the possibility of (contingency of) experiencing mutually opposite experiences of 'sukha' and 'duḥkha' at the same time as there has been affliction on my head and pleasantness in the feet. That has been reason for the saying – "He (Ātman) has not been an atom (of atomic size), because there would arise the contingency of not grasping the 'sukha', 'duḥkha', etc., which would pervade the entire body".

It may be objected thus : Just as a lantern, placed in some corner, enlightens the entire room through its light, in the same way, the Ātman, although residing in some part of the body, yet understands everything, through its awareness envelopping the entire body. If it is so said, the answer is that it has been not tenable. This is because when in the case of yogins, in the situation of a multitude of bodies, thousands of bodies are created at a time and are aspired to enjoy the

fruits of past karman, the realisation of pleasure, etc., has not been compatible at all. Although the brightness of knowledge has been pervading within one particular body, the same has been absent in other bodies.

In the case of medium-measurement, it has been open to contingency of abandoning and obtaining back, because it has not been eternal. There has been no scope for obtainment of what one defires for, because it would again give scope for the contingency of trangressing the statement of the smṛti, viz., "Nābhuktaṁ kṣīyate karma kalpakotiśatairapi" [there would be no exhausting of it even after hundreds of crores of 'kalpas' [one kalpa = one thousand 'yugas' (432 million years of mortals) = one day of Brahman]. There has been the necessity of the eternality of Ātman even for the enjoyment (experience) of the karma accumulated by it. This eternality has been possible only in the case of atomic as well as extensive measurements (Aṇuparimāṇa as well as Mahat-parimāṇa). Since the incompatibity of enjoyment (experience of karman) in the case of atomic situation, the same should be extended to the all-pervasive situation also. Further, the 'vibhutva' of Ātman has been propounded by the Upanisadic statements such as – "Ākāśavat sarvagataśca nityaḥ" (it has been covering everything and eternal). Where, again, there has been the propounding of atomic-situation by the statement, "Eso'ṇurātmā" (this Ātman has been atomic), it should be understood that it has been for the purpose of propounding that it has been not possible to grasp,

"Śravaṇāyāpi bahubhiryo na labhyah" (he who has not been available even for hearing him), "Manuṣyāṇaṁ sahasreṣu kaścidadyāpi siddhaye" (Nobody has not come to be proved among thousands of human beings), in such and other Śruti-statements and Smṛti-statements, the fact that that one (the Ātman) has been hard to be realised. Thus, in the Nyāya-system, the Atman has been taken as of all-pervasive nature and because of that all-pervasiveness only he has been eternal.

The eternality of Ātman has been established by Gautama in his sūtra, "Pratyāharābhyāsakṛtāt stanyābhilāṣāt" and by Vātsyāyana in his 'Bhāṣya'. As regards the non-eternality of Ātman, the possibility of abandoning and acquiring back has been already propounded as not possible. "Avināśī vā are'yamātmā" (The Ātman has been 'avināśī' – not perishable) – through such and other Upaniṣadic statements, the eternality of Atman has been propounded.

Thus, in this way, this has been clear through the consultation of works on Nyāya-darśana – that Ātman has been of the form of 'Dravya'; he has been dull by nature; when he has been associated with mind, then the quality in the form of knowledge would arise; it has been on account of this speciality of being associated with the qualities such as knowledge, happiness, etc., he has been called as 'saguṇa', in order to make credible the variety and diversity found in the world, the Naiyāyikas have accepted manifoldness of the Jīvātman; those Ātmans have been all-pervasive in measurement and hence, they have been eternal.

वैशेषिकमतानुसारेणात्मस्वरूपम्

आत्मनो लक्षणम्

"लक्षणप्रमाणाभ्यां वस्तुसिद्धिः" इति हि दार्शनिकसिद्धान्तः। तदनुरुद्धय तत्र तावद्वैशेषिकाः – "आत्मत्वाभिसम्बन्धादात्मा"[46] इति वदन्त आत्मनो लक्षणं विदधति। आत्मत्वं नाम जातिविशेषः। तदुक्तम् – "आत्मत्वं नामामूर्तसमवेतद्रव्यत्वापरजातिः"[47] इति। इयं हि जातिर्द्रव्यान्तरेष्वविद्यमानाऽऽत्मनि च विद्यमाना सती द्रव्यान्तरेभ्य आत्मानं व्यावर्तयति। आत्मत्वस्यात्मनोऽसाधारणधर्मत्वात् "आत्मत्वाभिसम्बन्धादात्मा" इतीदमसाधारणमात्मनो लक्षणम्। असाधारणधर्मो हि लक्षणं भवति। धर्मेऽसाधारण्यं च लक्ष्यतावच्छेदकसमनियतत्वम्। समनियतत्वं च व्याप्यत्वे सति व्यापकत्वम्। यथा सास्नादिमत्त्वं गोर्लक्षणम्। तत्र लक्ष्या गौः, लक्ष्यतावच्छेदकं गोत्वम्, तत्समनियतत्वं सास्नायाम्, गोत्वव्याप्यत्वे सति गोत्वव्यापकत्वात्; अर्थाद् गोत्वाभावाधिकरणनिरूपितवृत्तित्वाभाववत्त्वे सति गोत्वाधिकरणवृत्त्यत्यन्ताभावीयप्रतियोगितावच्छेदकधर्मवत्त्वं गोर्लक्षणम्। एवमेवात्मत्वाभिसम्बन्धादात्मेति लक्षणस्यापि समन्वयो बोद्धव्यः।

The Nature of Ātman according to Vaiśeṣikas

Definition of Ātman :

"Lakṣaṇa-pramāṇābhyaṁ Vastusiddhiḥ" ["An object has been proved to exist through 'Definition' and 'Valid Means of Knowledge'"] – this has been the doctrine of Dārśanikas (philosophers). Following that, therein, the Vaiśeṣikas say – "Ātmatvābhisambandhād Ātmā" [Ātman has been so called because of

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46. प्र.पा.भा., पृ.१६७
47. स.द.सं., पृ.४१५

the relation with 'Ātmatva' – (the state of being Ātman)]. Thus they have given the definition of Ātman. 'Ātmatva' means 'a kind of generality' (Jātiviśeṣa). So it has been said – "Ātmatvaṁ namāmurta-samaveta-dravyatvāparajātiḥ" ['Ātmatva' means a substance inherent with formlessness among the other substances]. This generality of what has been formless has differentiated Ātman from other substances (such as Pṛthivītva, Jalatva, Tejastva, Vāyutva, etc. (Ātmatva alone has been formless). Since 'Ātmatva' has been the extra-ordinary (unique) property of the Ātman, "Ātmatvābhisambandhād Ātmā" has been an extra-ordinary definition of Ātman. This definition (Lakṣaṇa) has been nothing but an extra-ordinary property of Ātman. It has been this state of being extra-ordinary that has been associated with what has been concomitant with that which has been delimitted by the concerned substance (here, the Ātman), concomitance with what has been delimitted by the particular substance would be 'vyāpakatva' (the state of being 'vyāpaka' (pervasive) along with 'vyāpyatva' (the state of being pervaded). For instance, take this definition – "Sāsnādimatvam Gorlakṣaṇaṁ". Therein, what has been defined would be 'Gauḥ' (ox or cow); what has been that which was delimitting what was defined has been 'Gotva' (the state of being an ox or a cow); what has been connected with it has been 'Sāsnādi' (dewlap, etc., as this has been concomitant with what has been pervaded by and pervasive of 'gotva'. What would be meant here has been that the definition of 'Gauḥ' would be associated with that property (sāsnādi). The

'adhikaraṇa' (base) here has been 'Gauḥ', which has been delimitted by 'Gotva'. It would mean that its 'abhāva' (gotvābhāva) has been shown to be concomitant with the 'adhikaraṇa' of the 'abhāva' of 'Gauḥ', along with the property in the form of the 'atyantābhāva' (total 'abhāva') of 'sāsnādi' which has been concomitant with the total 'abhava' of the 'adhikaraṇa' of 'Gotva'.

In the same way, the mutual connection, in the case of the 'Lakṣaṇa', between 'Ātmatva-sambandha' and 'Ātman' in the definition of Ātman as 'Ātmatvābhisambandhād Ātmā'; this should be known here.

आत्मसत्त्वे प्रमाणानि

जीवात्मसद्भावे 'अहं सुखी, अहं दुःखी' इत्यादिमानसप्रत्यक्षमेव प्रमाणमिति नैयायिकाः प्रतिपादयन्ति । तथाहि –

अहङ्कारस्याश्रयोऽयं मनोमात्रस्य गोचरः ।
विभुर्बुद्ध्यादिगुणवान् ....[48] ॥ इति ।

"तत्रात्मा मनश्चाप्रत्यक्षे"[49] इति सूत्रेणात्मनः प्रत्यक्षाविषयत्वं प्रतिपादयता महर्षिणा कणादेन – "प्राणापाननिमेषोन्मेषजीवनमनोगतीन्द्रियान्तरविकाराः सुखदुःखेच्छाद्वेषप्रयत्नाश्चात्मनो लिङ्गानि"[50] इति सूत्रेण बहुभिर्हेतुभिरात्मनोऽनुमानगम्यत्वं प्रतिपादितम् । प्रशस्तपादाचार्येणापि – "तस्य सौक्ष्म्यादप्रत्यक्षत्वे सति करणैः शब्दाद्युपलब्ध्यनुमितैः श्रोत्रादिभिः

48. कारि., ५०-५१
49. वै.सू., ८.१.१
50. वै.सू., ३.२.४

समधिगमः क्रियते"[51] इति प्रतिपादितत्वाद् वैशेषिकाणामात्मनि मानसप्रत्यक्षमनभीष्टमिति प्रतीयते ।

अयमभिप्रायः – अहं सुखीत्यादिना प्रत्यक्षसिद्धेऽप्यात्मन्यनुमानोपन्यासो ज्ञानदार्ढ्यायेत्यवधार्यम् ।

तदुक्तं सूत्रकारेण – "दृष्टे आत्मनि लिङ्गे एक एव दृढत्वात् प्रत्यक्षवत् प्रत्ययः"[52] इति । आत्मन एवाहंप्रत्ययविषयत्वम् । स चात्मा अहं सुखीत्यादिना मानसप्रत्यक्ष एवेत्यपि निर्विवादम् । अथाप्यहं सुखीत्यादिवदहं शुक्लः, अहं स्थूल इत्यादिरप्यस्ति प्रत्ययः । अत्र शौक्ल्यस्थौल्यादयस्तु शरीरगुणाः । तादृशस्थौल्यादिगुणैरहमर्थस्य सामानाधिकरण्यात् शरीरमेवात्मा, स एव च ज्ञानाद्याश्रय इति सामान्यतो लौकिका मन्यन्ते । तदुक्तम् –

अहं गौरः कृशः कृष्ण इत्यादिप्रत्ययान्तरैः ।
तिरस्कृतः प्रत्ययोऽयं स्थेमानं नाधिगच्छति ॥ इति ।

अतस्तान् प्रत्यात्मास्तित्वे प्रत्यक्षमेव प्रमाणमित्युक्तौ प्रत्यक्षसिद्धं पञ्चभूतात्मकं शरीरमेवात्मा स्यादिति किमर्थं देहाद्यतिरिक्तत्वेनात्मनो ग्रहणमिति सन्दिह्याक्षिपेयुरिति तत्सन्देहनिरसनार्थं प्रथमं हेतुभिर्देहाद्यतिरिक्तत्वेनात्मानं प्रसाध्याहमित्याकारकप्रत्यक्षप्रत्ययोऽपि लिङ्गसिद्धयथावस्थितात्मविषयक एवेति दृढीक्रियते[53] । अत एवोक्तम् – "प्रत्यक्षपरिकलितमप्यर्थमनुमानेन बुभुत्सन्ते तर्करसिकाः"[54] इति। अतः प्रत्यक्षसिद्धस्यानुमानेनापि साधने न सिद्धसाधनतेति विवेक्तव्यम् ।

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51. प्र.मा.भा., पृ.१६३-१६८
52. वै.सू., ३.२.११
53. वै.सू., ३.२.११, ६.१.१२, उपस्कारः, रसायनव्याख्या ।
54. उप., पृ.२४२

अपरं च, "आत्मा वा अरे द्रष्टव्यः"[55] इति श्रुतिरात्मदर्शनं विधाय आत्मदर्शनोपायाः के? इति जिज्ञासायां "श्रोतव्यो मन्तव्यो निदिध्यासितव्यः"[56] इति श्रवणमनननिदिध्यासनानि साधनानीति प्रतिपादितवती ।

श्रुतिवाक्येभ्यः श्रुतस्य निदिध्यासनं मननमन्तरा नोपपद्यते । मननस्य चानुमानरूपत्वाद् निःश्रेयसेप्सुभिरवश्यमात्माऽनुमित्सितव्य इत्यनुमानस्यापेक्षेत्यात्मसाधकानामभिप्रायः, अन्यथाऽनिःश्रेयसापत्तिः स्यात् । तदुक्तम् – "श्रोतव्यो मन्तव्यः" इत्यादिविधिबोधितस्यात्ममननस्येष्टसाधनत्वावगतावनुमित्सयाऽवश्यमात्मानुमानप्रवृत्तिः, तद्व्यतिरेके निदिध्यासनासम्भवे साक्षात्काराभावेऽपवर्गासम्भवादिति भावः[57] इति ।

Ātmasattve pramāṇāni (Valid Means of proving the existence of Ātman) :

As regards the existence of Ātman, the Naiyāyikas propound that the mental perception in the form of 'I am happy, I am grieved', has been the authority. So it has been said in the Kārikāvalī –

"He who has been the substratum of 'Ahaṅkāra' (the notion of 'I'), would be realised by the mind only; he has been all-pervasive possessing the qualities such as intellect, etc. ...." Maharṣi Kaṇāda, who has propounded that Ātman and Manas have not been objects of perception through his Sūtra "Tatrātmā manaścāpratyakṣe", has further propounded that

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55. बृ.उ., २.४.५
56. बृ.उ., २.४.५
57. वै.सू. उप., ३.२.१२

Ātman has been grasped through 'Anumāna' (Inference), by producing many 'Sādhanas' (hetu-s) through the sūtra – "Prāṇāpāna-nimeṣonmeṣa-jīvana-manogatīndriyāntaravikārāḥ sukha-duḥkhecchā-dveṣa-prayatnāścātmano liṅgaṁ" – the 'liṅgas' (hetu-s) for proving the existence of Ātman have been the transformations of Prāṇa, Apāna, Nimeṣa, Jīvana, Manogati, Indriyāntara, and others such as Sukha, Duḥkha, Icchā, Dveṣa and Prayatna. Praśastapādācārya, too, shows that Vaiśeṣikas have not been in favour of mental perception as regards proving the existence of Ātman, as he has propounded as "Tasya saukṣmyād apratyakṣa, etc." [He (Ātman) has not been the object of perception due to his subtlety]. He cannot be grasped by the senses also. Yet he can be grasped by the Srotṛ-s (enquirers) through the understanding of Śabda-pramāṇa or taking recource to the inferential arguments.

This has been the thinking – Even if he were realised to be existing through the mental perception such as 'I am happy, etc.', the application of Inference should be understood as required to make that knowledge firm. This has been told by the 'Sūtrakāra' –

"Dṛṣṭe ātmani Liṅge eka eva dṛḍhatvāt pratyakṣavat pratyayaḥ" [When the Ātman has been seen in the 'Liṅga', one and only one would be the conviction due to conceptual firmness as in the case of perception]. The Ātman alone has been the object of 'I'-cognition. It has been a matter of non-controversy that the Ātman has been a matter of mental perception through such experiences as 'I am happy', etc. In the same way

as in the case of 'I am happy', etc., there have been the conceptions of 'I am white, I am fat, etc. Here the whiteness, fatness, etc. have been properties of the body. Due to the co-ordination of such fatness, etc., with the sense of 'I', the ordinary people of the world (Laukikaḥ) would believe that the body itself has been the Ātman and that he himself has been the substratum of knowledge, etc. So it has been said –

"The conception of Ātman as different from body, etc., would be rejected by such other conceptions as 'I am white, slender, black, etc., and that conception would not get firmness at all."

Hence, it has been told to them (ordinary people) that perception (Pratyakṣa) alone was the only authority to prove the existence of Ātman, then they would argue saying 'let the body made up of five elements (Pṛthivī, etc.,) be itself the Ātman and would further object as to why should it be doubted saying that Ātman has been different from body, etc. Hence in order to eradicate such a doubt in them, there has been the initial necessity of proving Ātman as different from the body, etc., and making firm the truth as proved by the 'Liṅga' (hetu) in the inferential process, even though the Ātman could be an object of mental perception through 'I-consciousness' has been said as – "Although something might be conceived as created by perception (mental perception), the Tarkikas (logicians) would like to know it (confirm it) through Inference. Hence, it should be realised that it does not amount to the defect of proving what has been already proved.

Further, the Śruti in the form of "Ātmā vā are draṣṭavyaḥ" (The Ātman should be realised), has prescribed the realisation of Ātman. What have been the means of self-realisation? In the context of this inquisition to know, the Śruti has propounded the means in the form of Śravaṇa (hearing the Śruti), Manana (understanding it, i.e., mentally cherishing it) and Nididhyāsana (profound or constant meditation on it) by saying "Śrotavyo mantavyo nididhyāsitatyaḥ" (It should be heard from Śruti, should be cherished in mind and constantly meditated upon).

What has been heard from the Śruti statements would be established without profound or constant meditation on it and without mentally cherishing it. Manana (mental cherishment) being of the type of Inference, the opinion of the scholars attempting to prove the existence of Ātman, has been that there has been the necessity of Inference, otherwise there would be an impediment in the path of attaining 'Niḥśreyas' (highest good, Mukti). So it has been said – " 'Śrotavyo mantavyaḥ' (it should be heard from Śruti and should be mentally cherished) – On knowing that the mental cherishment of the Ātman as taught by the above Śruti statement would be the means to fulfil the desired end, there would be the necessity of the operation of Inference about Ātman. Without its operation there would be no possibility of 'Nididhyāsana' (steady meditation). As a result, there would be no realisation of the principle of Ātman and on account of that there would be the denial of possibility of 'Apavarga' (final beatitude)."

आत्मसाधकानुमानपरीक्षा

प्रकृतोपयोगितया कणादमहर्ष्युक्तानामात्मसाधकहेतूनां क्रमेणानुशीलनं कुर्मः । तत्र प्रथमं प्राणापानलिङ्गेनात्मानुमानं यथा – "शरीरं प्रत्यत्नवदधिष्ठितम्, इच्छापूर्वकविकृतवाय्वाश्रयत्वात्, भस्त्रावत्"[58] इति । अत्रायं भावः – नैसर्गिकतिर्यग्गमनस्वभावो हि वायुः शरीराभ्यन्तरे प्राणापानभेदेनोर्ध्वाऽधः प्रसरन् विपरीतस्वभावो दरीदृश्यते । तस्येदं स्वभावपरिवर्तनं प्रयत्नं विनाऽनुपपद्यमानं सत् प्रयत्नमनुमापयति । यस्य च स प्रयत्नः स एवात्मेत्यवधार्यते ।

Examination of the Anumāna for proving the existence of Ātman :

As they are useful in the present context, we shall examine, in order, the means (arguments) for proving the existence of Ātman, told by Maharṣi Kaṇāda. Among them the first one has been the Inference with 'Prāṇa' and 'Apāna' as the Liṅga (probans). It is – "Śarīraṁ prayatnavadadhiṣṭhitam, icchāpurvakavikṛta-vāyvāśrayatvāt bhastravat" [the body has stood with effort, because it would depend upon the wind (air) which would undergo modifications on its own like bellows ('तिदि' – in Kannaḍa). Here this has been the import – The natural movement of the wind would be oblique (crosswise). But within the body, as differentiated as 'Prāṇa' and 'Apāna', the air would clearly reveal its unnatural feature by upward and downward movements (as Prāṇa and Apāna) respectively. This change of nature being not compatible

58. न्या.क., पृ.२०१

without efforts, its effort would come to be inferred. He whose effort it has been, would be determined as Ātman.

जीवनयोनिप्रयत्नस्य सत्त्वम्

अत्रैवं शङ्का जागर्ति यज्जाग्रत्स्वप्नयोश्चात्मप्रयत्नसाध्यत्वेऽपि सुषुप्तावस्थायां मनसः पुरीतति नाड्यां प्रविष्टत्वात् तद्बहिर्देशावच्छिन्नात्ममनः – संयोगाभावाद् ज्ञानेच्छादीनामात्मविशेषगुणानां नोत्पत्तिरिति तदानीं प्रयत्नाभावाच्च कथं प्राणापानयोरूर्ध्वाऽधोगमनमिति? अत्रैवं समाधातुं शक्यते – "ज्ञानजन्या भवेदिच्छा इच्छाजन्या भवेत् कृतिः" इति तु सामान्यो नियमः। अत्र कृतिर्नाम प्रयत्नः। स चात्ममनःसंयोगजन्यज्ञानाधीन इति पूर्वोक्तसामान्यनियमेन ज्ञायते। अत एव प्रवृत्तिनिवृत्तिलक्षणौ उभावपि प्रयत्नौ क्रमेणेष्टसाधनताज्ञानेन द्विष्टसाधनताज्ञानेन च निमित्तकारणेनोत्पद्यमानौ परिदृश्येते। तदुक्तम् –

चिकीर्षा कृतिसाध्येष्टसाधनत्वमतिस्तथा ॥
उपादानस्य चाध्यक्षं प्रवृत्तौ जनकं भवेत्।
निवृत्तिस्तु भवेद् द्वेषाद् द्विष्टसाधनताधियः[59] ॥ इति।

सुषुप्तावस्थायां त्वाभ्यामुभाभ्यां भिन्नो जीवनयोनिरूपो विलक्षणः प्रयत्नः प्राणापाननियामकः स्वीक्रियते। तदुक्तम् –

यत्नो जीवनयोनिस्तु सर्वदातीन्द्रियो भवेत्।
शरीरे प्राणसंचारे कारणं परिकीर्तितः[60] ॥ इति।

अन्यत्रापि – "न च तदानीमिच्छाद्वेषौ प्रयत्नहेतू सम्भवतः। तस्माज्जीवनपूर्वक एव प्रयत्नः प्राणापानप्रेरको गम्यते"[61] इत्युक्तम्। स

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59. कारि., १५०-१५१
60. कारि., १५२
61. न्या.क., पृ.६२९

चाऽयं प्रयत्नः पूर्वोक्तविधिनाऽऽत्ममनःसंयोगजन्येन ज्ञानेच्छारूपनिमित्त-कारणेनाऽनुत्पन्न इति न प्रत्यक्षयोग्यः । अत एव तस्यातीन्द्रियत्वम् । योग्यसामग्र्यभावेऽपि तादृशप्रयत्नोत्पत्तौ न काचित् क्षतिः ।

चिकीर्षिते कर्मणि चक्रपाणौ नापेक्षते तत्र सहायसम्पत् ।
पाञ्चालराजतनयापटसन्निधाने न तन्तवो नैव तुरी न वेमा ॥

इत्यभियुक्तोक्त्यनुसारेण यथा कौरवसभायां मर्यादामुषा (शीलापहारिणा) दुःशासनेन निर्वस्त्रीक्रियमाणायाः पाञ्चालराजतनयाया लज्जासंरक्षणार्थं लज्जारक्षणदक्षेण जगद्रक्षकेण यः परिधानपटो विनिर्मितस्तत्र तुरीतन्तुवेमादियोग्यसहायकसामग्र्यादेरभावादन्यथाऽनुपपत्त्या केवलमीश्वरेच्छामात्रं कारणत्वेनानुमीयते, तथा प्रकृतेऽपि सुषुप्तौ प्राणक्रियां दृष्ट्वा क्रियायाश्च प्रयत्नजन्यत्वात् तादृशप्रयत्नोत्पत्तौ योग्यनिमित्तस्येष्टसाधनताज्ञानस्य तदानीमभावाद् जीवनकारणीभूतमदृष्टमेव तत्र निमित्तान्तरमित्यन्यथाऽनुपपत्त्याऽङ्गीकर्तव्यम् ।

प्रमाणं – "सुषुप्तिकालीनः श्वासो भोक्तृप्रयत्नजन्यः, श्वासत्वात्, धावतः श्वासवत्"[62] इति । अत्रेदं तात्पर्यम्-पलायमानस्य पुरुषस्य प्रयत्नाधिक्येन श्वासाधिक्यं तावत् प्रत्यक्षसिद्धम् । तद्वत् स्वाभाविकप्राणसञ्चारेऽपि कश्चन प्रयत्न आवश्यकः । स च न प्रत्यक्ष इत्यतीन्द्रियो जीवनयोनिरूपः प्रयत्नः साध्यते । तदुक्तं शङ्करमिश्रेण – "योग्यप्रयत्नाभावेऽपि प्रयत्नान्तरस्य सद्भावात् । स एव जीवनयोनिः प्रयत्न इत्युच्यते"[63] इति ।

अनेन जीवनयोनिप्रयत्नेन न केवलं सुषुप्तिकालीनप्राणापानयोर्नियमनमेव भवति किन्तु प्रबोधकालेऽन्तःकरणस्येन्द्रियान्तरसंयोगोऽप्यनेनैव भवतीति विज्ञेयम् । उक्तं च – "तत्र जीवनपूर्वकः सुप्तस्य प्राणापान-

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62. न्या.मु.प्र., पृ.८३६
63. वै.सू. उप., ३२४

सन्तानप्रेरकः, प्रबोधकाले चान्तःकरणस्येन्द्रियान्तरप्राप्तिहेतुः''[64] इति । एतादृशप्रयत्नाधिष्ठानत्वेन चात्मनः सिद्धिः ।

नवीनास्त्वेतादृशप्रयत्नकल्पनमनुचितमित्यभिप्रयन्ति[65] । तेषामयमाशयः – ''सदेहस्यात्मनो मनसा संयोगो विपच्यमानकर्माशयसहितो जीवनमिष्यते''[66] इति वात्स्यायनभाष्यानुसारेण स्वकर्मोपार्जितशरीरावच्छिन्नात्ममनःसंयोगो जीवनमिति । तादृशजीवनप्रयोजनीभूतादृष्टस्यैव श्वासादेः कारणत्वे संभवति तज्जन्यप्रयत्नस्य कारणान्तरकल्पनं निष्प्रयोजनमिति । अपरं च, प्रवृत्तिरूपप्रयत्नस्येष्टसाधनताज्ञानजन्यत्ववदतीन्द्रियस्य जीवनयोनिप्रयत्नस्योत्पत्तौ कारणीभूतमतीन्द्रियं ज्ञानं सुषुप्तौ कल्पनीयमित्यनिष्टप्रसञ्जनमिति । तदेवं नवीनानां मतानुसारेण तु श्वासादेः कारणीभूतादृष्टाधिष्ठानत्वेनात्मनः सिद्धिरिति सर्वमवदातम् ।

अत्रात्मसाधने द्वितीयो हेतुर्निमेषोन्मेष इति । अक्षिपक्ष्मणोः संयोगजनकं कर्म निमेषः, तयोरेव विभागजनकं कर्म उन्मेष इत्युच्यते । लोके हि संयोगविभागौ क्रमेण नोदनाभिघाताभ्यां दृष्टकारणाभ्यां भवतः । प्रकृते च दृष्टकारणमन्तरेण निरन्तरमुत्पद्यमानौ निमेषोन्मेषौ प्रयत्नं विनाऽनुत्पद्यमानौ प्रयत्नवदात्माधिष्ठितं शरीरमिति साधयतः । तदनुमानस्वरूपं तावत् – ''शरीरं प्रयत्नवदधिष्ठितम्, इच्छाधीननिमेषोन्मेषवदवयवयोगित्वात्, दारुयन्त्रवत्''[67] इति । यथा कस्यचित् प्रयत्नेनैव दारुपुत्रकनर्तनम्, तथाऽक्षिपक्ष्मनर्तनमपि कस्यचित् प्रयत्नेनैवेति प्रयत्नवदात्मसिद्धिः ।

तृतीयो हेतुर्जीवनमिति । जीवनं नाम स्वकर्मोपार्जितशरीरावच्छिन्नात्ममनःसंयोग इति । तदुक्तम् – ''सदेहस्यात्मनो विपच्यमानकर्माशय-

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64. प्र.पा.भा., पृ.६३८
65. कारि.१५२, दिनकरीव्याख्या, न्या.को., २९९
66. न्या.सू.भा., ३.२.२६
67. न्या.क., पृ.२०१

सहितस्य मनसा सह संयोगः सम्बन्धो जीवनम्''[68] इति । प्रकृते तु जीवनपदेन जीवनकार्यं वृद्धिक्षतभग्नसंरोहणादि लक्ष्यते । भग्नं भग्नं पुनः पुनश्च परिष्क्रियमाणं भवनं परिष्कर्तारं स्वस्वामिनं यथाऽनुमापयति, तथैव जीवद्देहस्यान्नादिना वर्धनम्, भग्नस्य वा भेषजाद्युपचारेण पुनः संरोहणादिकमपि स्वाधिष्ठातारं बहिर्मुखैरिन्द्रियैरसन्निकृष्टमपि प्रत्यगात्मानं स्पष्टमनुमापयति । तथा हि प्रमाणम् – ''शरीरस्य वृद्धिक्षतसंरोहणं प्रयत्नवता कृतम्, वृद्धिक्षतभग्नसंरोहणत्वात्, गृहवृद्धिक्षतभग्नसंरोहणवत्''[69] इति ।

मनोगतिरिति चतुर्थोऽपि हेतुरात्मसाधक एव । तथा हि – मनोगतिर्नाम मनसोऽभिमतविषयग्रहणानुकूला क्रिया । गृहैकदेशे लाक्षागोलकस्येतस्ततः प्रेरणं प्रेक्षता प्रेक्षावता तथा गृहकोणे तिरोहितमपि दारकमनुमीयते, तथैव शरीरान्तर्गतस्याणोरमूर्तस्य च मनसश्चक्षुरादीन्द्रियैर्योगो विप्रयोगश्च नियतो गम्यमानो योगविप्रयोगजनकं शरीरान्तस्तिरोहितमात्मानमनुमापयति । तद्यथा – ''प्रयत्नवता प्रेर्यं मनः, अभिमतविषयसम्बन्धनिमित्तक्रियाश्रयत्वात्, दारकहस्तगतपेलकवत्''[70] इति ।

इन्द्रियान्तरविकार इति पञ्चमो हेतुः । आमलकफलं पश्यतः पुरुषस्य रसनेन्द्रियविकारो दन्तोदकसंप्लवरूपः सञ्जायते । स च पूर्वानुभूताम्लरससंस्कारजन्यः, चक्षुरादीन्द्रियाणां रूपादिनियतविषयत्वात् । नहि चक्षुरिन्द्रियेणैव रसस्यापि ग्रहणं भवितुमर्हतीत्यनेकेन्द्रियैर्व्याप्तिमानिन्द्रियसामान्याधिष्ठाता प्रत्यगात्माऽनेकगवाक्षेषु पर्यायेण प्रेक्षमाणो गृहस्वामीवानुमीयते । तदुक्तम् – ''रसनविक्रियादर्शनादनेकगवाक्षान्तर्गतप्रेक्षकवदुभयदर्शी कश्चिदेको विज्ञायते''[71] इति ।

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68. न्या.क. पृ.६२८
69. न्या.क., पृ.२०१
70. न्या.क., पृ.२०३
71. प्र.पा.भा., पृ.२०२

एवमेव अहं सुखी, अहं दुःखीत्यादिप्रत्ययेषु प्रतीयमानसुखदुःखादिभिर्गुणैर्गुण्यनुमीयते । लोके यथा धनवान् सुखीत्यादौ सुखं धनसमानाधिकरणमेवावगाहते, तथैव अहं सुखीत्यादौ सुखादिकमहन्त्वसमानाधिकरणमेवावगाहते । न चाहंबुद्धिविषयत्वं शरीरादावस्तीति वाच्यम्, मम शरीरमित्यनेन बाधदर्शनात् । ममात्मेत्यात्मनि षष्ठीसम्बन्धस्तु 'राहोः शिरः' इतिवदुपपद्यते । तदुक्तम् – "मम शरीरमिति ममकारसामान्येनाहङ्कारस्य भानान्ममात्मेत्यत्रापि तथेति चेन्न, तत्र ममकारस्यौपचारिकत्वात्, राहोः शिर इतिवदभेदेऽपि षष्ठ्युपपत्तेः"[72] इति ।

अपरं च, 'अहं देवदत्तः' इत्यादिधीसम्भवेऽपि 'अहं देहः, अहं नयनम्' इत्यादिधियो न कदाप्युदयः सम्भवति । तस्माद् देहाद्यतिरिक्तः कश्चिदहमिति **विषयो** बुद्धिसुखदुःखेच्छाद्वेषप्रयत्नाश्रयः परिग्राह्यः । स एवात्मा । तदुक्तम् – "सुखदुःखेच्छाद्वेषप्रयत्नैश्च गुणैर्गुण्यनुमीयते"[73] इति ।

ननु सुखदुःखादयो नात्मगुणा भवन्ति, किन्तु शरीरगुणा एव, नो चेत् पादे मे वेदना, शिरसि मे सुखमित्येवं प्रादेशिकत्वेन तेषामुपलम्भो बाध्येत । न च बाध्यते । अतो यद्धर्मतयाऽबाध्यत्वेन प्रतीयमाना ये पदार्थाः, ते तन्निष्ठा एवेत्यवसीयते । तथा चैते सुखदुःखादयः शरीरे उपलभ्यमानास्तन्निष्ठा एवेति निश्चप्रचम् – इति चेन्न, पार्थिवविशेषगुणानां व्याप्यवृत्तित्वनियमात्, सुखदुःखादीनामव्याप्यवृत्तित्वेनाबाधितोपलम्भान्न तेषां शरीरधर्मत्वप्रत्याशापि । तथा चोक्तम् – "सुखादयः शरीरेन्द्रियविशेषगुणा न भवन्ति, अव्याप्यवृत्तित्वात् । ये तु शरीरेन्द्रियविशेषगुणास्ते व्याप्यवृत्तयो दृष्टाः, यथा रूपादयः, न च तथा सुखादयो व्याप्यवृत्तयः, तस्मान्न देहेन्द्रियगुणा इति व्यतिरेकी"[74] इति । "बाह्येन्द्रियाप्रत्यक्षत्वाच्च,

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72. वै.सू. उप., ३.२.४
73. प्र.पा.भा., ५.२०२
74. न्या.क., पृ.२०५

तथाऽहंशब्देनापि पृथिव्यादिशब्दव्यतिरेकादिति''[75] इति प्रशस्तपादोक्त्या च सुखादयो न शरीरेन्द्रियगुणा भवन्ति । यतो हि शरीरेन्द्रियगुणेषु गुरुत्वादयोऽप्रत्यक्षाः, रूपादयस्तु बाह्येन्द्रियप्रत्यक्षाः । सुखादयः प्रत्यक्ष-योग्या अपि न बाह्येन्द्रियप्रत्यक्षविषया इति न शरीरगुणाः । अपरं च, अहं सुखीत्यत्रोक्ताहंशब्दस्याहं पृथिव्यहमुदकमित्येवमादिरूपेण पृथिव्या-दिभिः साकं सामानाधिकरण्याभावादेते सुखादिगुणाः पृथिव्यादीनामपि न सम्भवन्ति । अहंशब्दस्य शरीरे प्रतीयमानं सामानाधिकरण्यं त्वात्मोपकार-कत्वाद् भृत्येहमेवायमितिवल्लक्षणया व्यपदेश इति विज्ञेयम् । तस्मादेतैः सुखादिगुणैर्गुण्यात्माऽनुमीयते ।

The existence of Jīvanayoni (Origin of Jīvana) :

Here a doubt would arise thus : Although, in the wakeful and dreaming states, there has been the possibility of their revelation (understanding), it has been proper. But in the 'Suṣupti' state, the mind would enter into 'Purītat' vein (nāḍi). Then there would be no relation between the Ātman and the mind outside. As a result of that there would be no rising of the special (unique) properties such as knowledge, desire, etc. In this situation, when there has been no effort in the 'Suṣupti' state, how could there be activities such as the upward movement of 'Prāṇa' and downward movement of 'Apāna'? It is possible to answer thus : The general rule (condition) has been – "Jñānajanyā bhavedicchā icchājanyā bhavet kṛtiḥ" (the desire arises from knowledge and action arises from desire). Here action (kṛti) means effort. That has

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75. प्र.पा.भा., ५.२०५

been again depending upon the knowledge arising from the association between the Ātman and the mind. This is known from the aforesaid general rule (condition). That is why both the efforts in the form of 'Pravṛtti' and 'Nivṛtti' are found to be associated with the knowledge of having the means of attaining what has been desired and that of having the means of attaining what has been hated and are found to have been produced by the instrumental cause. So it has been said :

"In the 'Suṣupti' state, an effort which is different from the aforesaid two efforts has been employed. That would be a special effort called 'Jīvanayoni', which has been accepted as it would govern 'Prāṇa' and 'Apāna' ".

"The effort in the form of Jīvanayoni has ever been, however, beyond the senses. It has been called the cause when there would be movement of life-breath in the body."

Elsewhere also it has been said – "Na ca tadānīmicchādveṣau prayatnahetū sambhavataḥ. Tasmājjīvanapurvaka eva prayatnaḥ prāṇāpānaprerako gamyate". ["Then at that time, desire and hatred would not be causes of effort. Hence, the effort which would operate through the operation of life only has been implied as the stimulator of 'Prāṇa' and 'Apāna'.]" This effort does not operate due to the instrumental cause in the form of desire for knowledge which would arise through association between Ātman and Manas according to the aforesaid procedure. Hence it would

not be fit for grasping through perception. That has been the reason for its being beyond senses. There would be no harm if such an effort would arise even when proper materials have been absent.

"When the action which was desired to be done by Cakrapāṇi (Kṛṣṇa), assisting material was not desired; when the veil to save the respect of the daughter of Pañcāla-king (Drupada), i.e., Draupadī, was provided (by Kṛṣṇa), there was neither the shuttle nor the loom" – as per this statement of the learned, in the royal court of the Kauravas, when the covering garment was created by the protector of the world (Kṛṣṇa), in order to save the honour of the daughter of Pañcāla king, as Duḥśāsana, the stealer of honour, was trying to steal the honour of Draupadī, there was no proper assisting material such as shuttle, loom, etc., were present there. Hence, it should be the will of the Lord that should be inferred as the material available at that time. In the same way in the present case also, on seeing the operation of breath in the Suṣupti state also, the action being that which would arise through effort, the knowledge of capacity of the action in getting the desired object achieved, being absent at that state, it should be assumed that destiny which has been the cause of life, was the other cause, on the ground that otherwise there would no compatibility regarding the effort.

Here the argument in establishing the authority (Pramāṇa) has been this : "Suṣuptikālīnaḥ Śvāso bhoktṛprayatnajanyaḥ, śvāsatvāt, dhāvataḥ śvāsavat"– ["The breath belonging to the state of 'Suṣupti', would

arise through the effort of the enjoyer (Jīva), because it has been the breath, like the breath of a running person"]. This is the import here : It has been directly ascertained that there would be excessive heaving because the effort on the part of the running person has been excessive. In the same way, some sort of effort has been necessary in the natural process of breathing. That has not been got through perception. That has been the reason as to why it has been beyond the senses in the form of 'Jīvanayoni' because it can be proved that it has been beyond the senses. So it has been said by Śaṅkaramiśra as – "Yogyaprayatnābhāve'pi prayatnantarasya sambhavāt; sa ca Jīvanayoniḥ prayatna ityucyate". [Even when there has not been the absence of proper effort. That itself has been designated as the effort in the form of 'Jīvanayoni'].

Through this effort in the form of 'Jīvanayoni', there would be the restraint of not only the 'Prāṇa' and 'Apāna' of the Susupti state but also the association between the sense and the inner instrumental cause (karaṇa) in the wakeful state. This should be known. So it has been said (by Praśastapāda) – "Tatra jīvanapūrvakaḥ suptasya Prāṇāpānasantānaprerakaḥ, Prabodhakāle cāntaḥkaraṇasyendriyāntaraprāptihetuḥ". ["That effort of one who has been sleeping with life as his precedent, stimulates continuous succession of 'Prāṇa' and 'Apāna'. In his wakeful state, on the other hand, he would be the cause for the inner thinking faculty to attain association with another sense"]. Ātman would be proved (as existing) in the form of the substratum of such an effort.

The neo-logicians have been of the view that it would be improper to think of such an effort. Their purport has been – "Sadehasyātmano manasā saṁyogo vipacyamāna-karmāśayasahito jīvanamiṣyate" [Life would consist in the association of the embodied Ātman with the ripening of the receptacle of the karma"]. According to this Bhāṣya-statement of Vātsyāyana, Life (jīvana) has been the association between the Ātman and the mind delimitted by the body which has been earned through one's karma. When there has been a possibility of the destiny (adṛṣṭa) itself, which has been the purpose of such a life, could be the cause of Śvāsa (inhaling and exhaling), it would be purposeless to think of another cause. Further, the effort in the form of 'Pravṛtti' (advancement) would be born from the knowledge of what has been intended to be achieved. In the same way, the knowledge beyond the senses, would also be the cause for the rising of the effort on the part of 'Jīvanayoni' which has been also beyond the senses. Hence, there would be the necessity of thinking about such a knowledge in the case of 'suṣupti'-state also. Just like this rising of knowledge, the effort of 'Jīvanayoni' which has been beyond the senses, would arise. The knowledge of this knowledge which has been beyond the senses has to be imagined in the 'suṣupti'-state would amount to an undesirable development. Thus, in this way, according to Neo-logicians, it would be clear that the existence of Ātman has been proved by the fact that it has been the substratum of 'destiny' (adṛṣṭa).

Here the second reason (ground) for proving the existence of Ātman have been inhalation and exhalation. The action that would give rise to the association between the eye and eye-lids, has been 'nimeṣa' (winking) and the action that would lead to separating them has been 'unmeṣa' (opening of the eye).

The third reason (ground) would be 'jīvana'. The 'jīvana' means the association between Ātman and Manas delimitted by the body which has been acquired due to one's Karma. It has been said – "Sadehasyātmano vipacyamānakarmāśayasahitasya manasā saha saṁyogaḥ sambandho jīvanam" ["Life would consist in the association of the embodied Ātman with the ripening of the receptacle of the Karma"]. In the present state, the word 'jīvana' would stand for the implication of the activities (modifications) of life such as growth, decay, breaking, healing, etc. Just as the building which would break again and again and which would be built again and again would make one infer its repairing owner, in the same manner one would infer about the living body as its growth through food, etc., its healing when broken through medicine, etc.; one would clearly infer the 'Pratyagātman' (Individual Soul), the substratum of life, although he has not been associated with the senses that would be operating outwardly. Thus the authority has been – "Śarīrasya vṛddhikṣatasaṁrohaṇaṁ prayatnavatā kṛtam, vṛddhikṣatabhagnasamrohaṇavāt, gṛhavṛddhikṣatabhagnasaṁrohaṇavat". ["The development, emanciation (kṣate), breaking and healing of the body would be done by the person making efforts,

because it has been the process of development, emanciation, breaking and healing, like the development, ruining, breaking and reconstruction of a house".]

The fourth cause in the form of mental process has been also one which would prove the existence of Ātman. So it has been said : Manogata (mental process) has been also an action which would be condusive to the grasping of the sense-object which has been the means of grasping the object acceptable to the mind. The movement of the lac-ball here and there in a part of the house, would be seen by an intelligent person. Then the boy might not see directly the lac-ball moving this side and that side. Yet that knowledge of the boy would occur to an intelligent person through the authority of Inference (inferential process). In the same way, the mind existing inside the body has been atomic and formless. Association with it (mind) and also separation from it could be certainly comprehended by an external sense such as eyes, etc. That would become the cause (hetu = probans) by which the subtle Ātman (probandum = sādhya) residing in the body in a form that has been imperceptible, can be proved (or disproved) by the association with or the separation from that cause (probans = hetu). Thus it can be argued – "Prayatnavatā preryaṁ manaḥ, abhimataviṣayasambandhanimitta-kriyāśrayatvāt, dārakahastagatapelakavat". ["The mind should be impelled by one who would make effort, because it would depend upon an action which would be the cause related to the object of one's desire, like the testicle in the hand of a boy (or a child)."]

The fifth cause (ground) has been the perturbation in another sense. On seeing an 'Āmalaka'-fruit ('नेल्लिकायि' in kannaḍa), there would be perturbation of the tongue in the forming of the flowing of water from teeth (dantodaka – 'jollu' – in kannada). That would arise due to the impression of the sour taste experienced earlier, because the objects of the senses such as those of eyes, etc., rūpa, rasa, etc. Such being the case, there would be the grasping of 'rūpa' (form) but not of 'rasa' (taste). Hence the 'Pratyagātman' who has been the substratum common to all senses and who has been having the pervasion of many senses, could be inferred, like the owner of a house looking out alternatively through different windows. So it has been said – "Rasanavikriyādarśanād anekagavākṣāntargataprekṣakavad ubhayadarśī kaścideko vijñāyate". [On experiencing the perturbation in the organ of taste (tongue – i.e., flowing of water), he who could experience both (seeing and tasting), would be understood, like a person looking through many windows].

In the same manner, in such comprehensions as 'I am happy', 'I am in grief', etc., the 'Guṇin' (the possessor of guṇas) would be inferred from the guṇas such as happiness, grief, etc., which are implied here. Just as, in the world, a rich man would understand in his statements like 'I am happy', etc., that he has been happy, in co-ordination (sāmānādhikaraṇya) with his wealth, in the same way, in such instances as 'I am happy', etc., that person understands that happiness, etc., are in co-ordination with his 'I-notion' (ahantva). It should not be said that there has been the objects

of 'I-notion' (ahaṁ-buddhi) in the body, etc., because such an apprehension would be refuted by such statement as 'My body'. The relation with 'Ṣaṣṭhī' (Genetive case) in 'Mamātman' would be compatible as in 'Rāhoḥ Śiraḥ' (Rāhu's head). So it has been said – "Mama Śarīramiti mamakārasāmanyena ahaṅkārasya bhānān mametyatrāpi tatheti cenna, tatra mamakārasya aupacārikatvāt, Rahoḥ śira itivad abhede'pi Ṣaṣṭhyupapatteḥ." ["Since there would be an apprehension of the 'mamakāra in the general sense of 'I-notion', in the statement 'Mama śarīram', yet in the case of 'Mama' also it could be the same. If it were argued in that manner, the answer would be that it has been untenable, because in that case, the use of 'Mamakāra' would be metaphorical (aupacārika) only, as in the case of Rāhoḥ śiraḥ' the 'Ṣaṣṭhi' would be compatible even in non-difference also.

Further, 'I am Devadatta' – although there would be possibility of such a comprehension, there would be anytime, no possibility of such an apprehension as 'I am the body', 'I am the eye', etc. Hence, someone, who has been different from the body, etc., and who has been the object of 'I-notion', should be accepted as the substratum of buddhi (intellect), sukha (happiness), duḥkha (grief), icchā (desire), dveṣa (hatred) and prayatna (effort). He himself has been the Ātman. So it has been said – "Sukha-duḥkhecchā-dveṣa-prayatnaiśca guṇaiḥ guṇī anumīyate". ["The Guṇin (person having qualities i.e., attributes) has been inferred by the 'guṇas', sukha, duḥkha, icchā, dveṣa and prayatna".].

It may be objected thus – sukha, duḥkha, etc., have not been attributes of Ātman, but of the body. If that were not the case then, their comprehension as pertaining to a part of the body, as in such experiences as, 'there has been pain in the foot' and 'there has been pleasant feeling in the head, would be contradicted. The answer here has been that there would no contradiction. Hence, those objects which have been grasped as without being subjected to contradiction, would culminate as being dependent on those objects only. In that manner, sukha, duḥkha, etc., which have been found in the body, would remain as dependent on them only. This is decided. Here this view has been rejected as untenable, because the special qualities (attributes) of the earth have been subjected to the condition of being found in the 'vyāpya' (object to be pervaded). Sukha, duḥkha, etc., have been those that not found in the 'vyāpya'; hence, there would be no expectation of their being the attributes of the body. So it has been said – "Sukhādayaḥ śarīrendriyaviśeṣaguṇā no bhavanti, avyāpyavṛttitvāt. Ye tu śarīrendriyaviśeṣaguṇāste vyāpyavṛttayo dṛṣṭaḥ, yathā rūpādayaḥ, na ca tathā sukhādayo vyāpyavṛttayaḥ, tasmānna dehendriyaguṇa iti vyatirekī." ["Sukha, etc., have not been the special attributes of the body and senses, because they have been found in the 'vyāpya'. Those that have been the special attributes of the body and senses are found to be attributes of the 'vyāpya', like rūpa, etc. The sukha, etc., have been found in the 'vyāpya'; hence, they have not been the attributes of the body and the senses. This has been the vyatirekī-argument (negative argument, as opposed to Anvaya-

argument in logic). Further argument has been – "Bāhyendriyapratyakṣatvācca, tathā ahaṁśabdenāpi pṛthivyādiśabdavyatirekād iti". [Since they have been perceptible through external sense also, in the same way, they are so because of their being opposed to the word such as Pṛthivī, etc."]. According this statement of Śrī Praśastapāda, sukha, etc., have not been attributes of the body and the senses. Further it has been so because among the attributes of the body and the senses, 'gurutva' (the state of being heavy), etc., have not been perceptible and the 'Rūpa', etc., have been perceptible to the external senses. 'Sukha', etc., might be fit to be perceived also, yet they have not been the objects of perception through external sense. Hence, they have not been the attributes of the body. Further, since there has been no co-ordination with 'Pṛthivī', etc., in the case of the word 'ahaṁ' (I-notion) referred to in 'I am happy', in the form of 'I am Pṛthivī', 'I am water', etc., the attributes such as 'sukha', etc., have not been possible to be found as the attributes of 'Pṛthivī', etc. The co-ordination of the word 'ahaṁ', which is found as associated with the body (for instance 'I am fat', etc.) should be regarded as being designated by the 'Lakṣaṇā', as in the case of dependent, about whom one might say that he (servant) has been himself, due to the fact that he has been beneficial to himself. Hence, through these attributes, etc., such as 'sukha', etc., the Ātman has been inferred.

आत्मनः स्वरूपं गुणाश्च

तदेवं लक्षणप्रमाणाभ्यां सिद्धोऽयं जीवात्मा कर्मणां कर्ता, कृततत्तत्कर्मफलानां भोक्ता, विभुश्च वर्तत इति वैशेषिका मन्यन्ते । वैशेषिकनये

आत्मनो द्रव्यत्वात् तस्य च गुणक्रियाश्रयत्वमावश्यकमिति तस्मिन् चतुर्दशगुणाः स्वीक्रियन्ते । तदुक्तं भाष्यकारेण प्रशस्तपादाचार्येण – "तस्य गुणा बुद्धिसुखदुःखेच्छाद्वेषप्रयत्नधर्माधर्मसंस्कारसंख्यापरिमाणपृथक्त्वसंयोगविभागाः"[76] इति । विश्वनाथन्यायपञ्चाननेनापि –

बुद्ध्यादिषट्कं संख्यादिपञ्चकं भावना तथा ।
धर्माधर्मौ गुणा एते ह्यात्मनः स्युश्चतुर्दश[77] ॥ इत्युक्तम् ।

तदेवं वैशेषिकनये आत्मा सगुण एव न निर्गुणः । नन्वात्मनः सगुणत्वे "निर्गुणं निष्क्रियं सूक्ष्मं निर्विकल्पं निरञ्जनम्"[78] इत्यात्मनो निर्गुणत्वप्रतिपादकश्रुतिविरोध इति चेन्न, निर्गता निष्पन्ना ज्ञानेच्छादयो गुणा ह्यदृष्टादिवशाद् यस्मिन् स निर्गुण इति व्याख्यानेन विरोधपरिहारोपपत्तेरिति वैशेषिकाणामाशयः[79] ।

महर्षिणा कणादेन – "प्राणापान .... सुखदुःखेच्छाद्वेषप्रयत्नाश्चात्मनो लिङ्गानि"[80] इति सूत्रेण बुद्ध्यादिप्रयत्नान्ता गुणा आत्मन्युपस्थापिताः । "आत्मान्तरगुणानामात्मान्तरेऽकारणत्वात्"[81] इति । सूत्रेण चात्मनि धर्माधर्मौ व्यवस्थापितौ । अस्य सूत्रस्यायमर्थः – आत्मान्तरसमवेतानां यागहिंसादिजन्यानां पुण्यपापानामन्यत्रापि यौ सुखदुःखात्मकौ गुणौ दृश्येते, तयोः कारणत्वं न भवति, किन्तु तत्तदात्मनिष्ठाभ्यामेव धर्माधर्माभ्यां तत्तत्सुखदुःखे, न व्यधिकरणाभ्याम्, अन्यथा कृतहानाकृताभ्यागमप्रसङ्गः । अत एव "शास्त्रदेशितं फलमनुष्ठातरि" इति जैमिनीया अप्यामनन्ति ।

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76. प्र.पा.भा., पृ.२०८
77. कारि. ३२-३३ श्लो.
78. अध्यात्मो., ६२
79. अ.ब्र.सि., पृ.१०८ टिप्पणी.
80. वै.सू., ३.२.४
81. वै.सू. ३.१.५

The 'Svarūpa' (nature) of Ātman and Attributes (Guṇaḥ) :

In this way, the Vaiśeṣikas would believe that this Jīvatman who has been proved (as existing) through definition and authority (lakṣaṇa-pramāṇābhyam), has been the doer of actions, the enjoyer of the fruits of the karma arising from the respective actions and all pervasive. Since, in the Vaiśeṣika-system, Ātman has been regarded as a substance (dravya) and as such with the idea that he should be necessarily the substratum of 'guṇa' and 'kriyā', they accept fourteen 'guṇas' of Ātman. So it has been told by Ācārya Praśastapāda, the 'bhāṣyakāra' – "Tasya guṇā buddhi-sukha-duḥkha-icchā-dveṣa-prayatna-dharma-adharma-saṁskāra-saṅkhyā-parimāṇa-pṛthaktva-saṁyoga-vibhāgāḥ" [His (Ātman's) guṇas (attributes) – have been his 'guṇas' as directed. So it has been told by Viśvanātha Nyāyapañcāna –

"The six starting from buddhi (intellect), the five starting from saṅkhyā (number), similarly bhāvana (imagination), dharma (merit) and adharma (sin) – these have been the fourteen 'guṇas' of the Ātman."

Thus in the Vaiśeṣika system, Ātman is 'Saguṇa' (possessed of attributes) but not 'Nirguṇa' (bereft of attributes). It may be here objected saying – if the Ātman were to be 'Saguṇa', it would be opposed to the Śruti – "Nirguṇaṁ niṣkriyaṁ sūkṣmaṁ nirvikalpaṁ nirañjanaṁ" (He is without attributes, without action, subtle, without alternative and simple (artless)" which would speak of 'nirguṇatva' of 'Ātman'. If so objected,

the answer has been that it has not been tenable. The purport of the Vaiśeṣikas here would be that it could be tenable to remove the opposition through the interpretation as – "Nirgatā nispannā jñānecchādayo guṇā hyadṛṣṭādivad yasmin sa nirguṇaḥ." [He in whom the 'guṇas' such as knowledge, desire, etc., have arisen like 'destiny' (Adṛṣṭa), etc., has been the Ātman].

Maharṣi Kaṇāda has attributed the 'guṇas' from intellect (buddhi) to effort (prayatna) to the Ātman through his sūtra – "Prāṇāpāna ... sukhaduḥkhecchā-dveṣaprayatnāścātmano liṅgāni" [prāṇa, apāna, ... sukha, duḥkha, icchā, dveṣa and prayatna – these are the probans to prove the Ātman].

"Ātmāntaraguṇānām ātmantare' Kāraṇatvāt" [Since the attributes of Ātman cannot be the causes in another Ātman"] – through this sūtra the Dharma (merit) and the Adharma (sin) are settled in the Ātman. The meaning of this sūtra has been this : The merit and sin which have been born from the sacrifice and the violence in it, have been found in a particular Ātman. If elsewhere, in another Ātman, they would not be found as the attributes having happiness and grief as their results in another Ātman. But the merit and sin give rise to happiness and grief as results in that very Ātman in whom they (merit and sin) existed, but not in another Ātman. Otherwise, if this condition were not maintained, there would be the contingency of two defects as destruction of the result of what is done and the occurance of the result of what is not done. That has been the reason as to why even the

Jaiminīyas would accept "Śāstradesitaṁ phalamanu-ṣṭhātari". ["the fruit (reward) prescribed by the Śāstra would come to one who bring into action."]

कृतहानाकृताभ्यागमनिरासः

अत्रैवं शङ्का जागर्ति यत् ''वैश्वानरं द्वादशकपालं निर्वपेत्''[82] इत्यादिना पितृकृतपुत्रेष्टिना पुत्रे तेजस्वित्वादिः सम्पद्यते, पुत्रकृतश्राद्धादिना च पितुस्तृप्तिरिति श्रवणात् पूर्णोक्तस्य ''शास्त्रदेशितं फलमनुष्ठातरि'' इत्यस्य व्यभिचार इति ।

अत्र समाधानत्रयं सम्भवति । तथा हि – अन्यसमवेतादृष्टादन्यत्र फलोत्पत्त्यभावात् फलभोक्तर्येवाऽपूर्वोत्पत्तिः स्वीकर्तव्या । अस्ति यद्यपि कृतपूर्वयोः सामानाधिकरण्यनियमः, अथापि ''यागादौ ऋत्विगादीनां कर्तृत्वेऽपि स्वामिन्येवापूर्वोत्पत्तिः, तद्वदेवोपपत्तेः''[83] इति श्रीवीरराघवाचार्या अभिप्रयन्ति ।

शङ्करमिश्रास्तु – ''शास्त्रदेशितं फलमनुष्ठातरि'' इति न नियमः, अपि तु बलवता बाधकेनापोद्यमानत्वादुत्सर्ग एव । प्रकृते पुत्रेष्टिपितृश्राद्धादौ पुत्रतेजस्वित्वादि पितुस्तृप्त्यादिफलानां पुत्रपितृगतत्वेन श्रवणस्यैव बाधकत्वात् । न चैवं सत्यतिप्रसङ्ग इति वाच्यम्, बाधकश्रुतेरेवातिप्रसङ्गनिवारकत्वादिति प्रतिपादयन्ति[84] ।

वृत्तिकारास्तु – ''शास्त्रदेशितम्'' इत्यादिर्नियम एव । पित्रादीनां तु यत्फलं तच्छ्राद्धादौ ब्राह्मणानामाशीर्मन्त्रानुभावात्, ''कृतार्थस्ते पितरो भूयासुः'' इति पितृयज्ञे । पुत्रेष्टौ तु सन्तुष्टानामृत्विजामाशीर्दानात् –

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82. तै.सं., २.२.५.३
83. वै.सू., ६.१.५., रसायनव्याख्या.
84. वै.सू.उप., ६.१.५

"तेजस्वी वर्चस्व्यन्नादस्ते पुत्रो भूयात्" इत्यादयः, जाङ्गलिकमन्त्रपाठादिव सर्पदष्टस्य विषापहरणमित्याहुः[85]।

अत्र 'आहुः' इति प्रतिपादयतः शङ्करमिश्रस्य वृत्तिकाराभिप्रायोऽनभिप्रेत इति प्रतिभाति। वस्तुतस्तु नियमविधित्वेऽपि न क्षतिः। "आम्नायस्य क्रियार्थत्वादानर्थक्यमतदर्थानां तस्मादनित्यमुच्यते"[86] इति मीमांसासूत्रानुसारेण सर्वेषां वेदवाक्यानां मन्त्रब्राह्मणात्मकानां क्रियार्थत्वे प्रतिज्ञातानां तन्मात्रार्थकत्वे द्रव्यादिबोधकानां तेषामानर्थक्यापत्तिर्मा भूत्, यतो ह्येकस्याप्यक्षरस्यानर्थक्याऽसम्भवस्य ध्रौव्यादेवानर्थक्यमतदर्थानामित्यापत्तिवचनं प्रवृत्तम्। इत्थं च द्रव्याद्यर्थकानामानर्थक्यापत्ताविष्टापत्तेः कर्तुमशक्यत्वात् कथमुक्तप्रतिज्ञा समुपपद्येतेति विचारे वर्तते कश्चन निश्चयप्रकारः। तथाहि –

क्रियार्थत्वादित्यनेन क्रियार्थमपि यदुपदिश्यते, तदपि क्रियोपदेशान्तर्गतमेव। तेन तद्बोधकस्य क्रियार्थत्वमव्याहतमेव। अत एव – "भूतं हि भव्यायोपदिश्यते"[87] इति मीमांसान्यायोक्तिरपि सामञ्जस्यं भजते। भूतस्य सिद्धस्य आज्यादिरूपस्य द्रव्यस्य भव्याय साध्याय क्रियायै उपदेश इति हि तदर्थः। इत्थमेव – "ऋतं पिबन्तौ सुकृतस्य लोके"[88] इत्युपनिषद्वाक्यविवरणावसरे उत्तरमीमांसायां पानप्रयोजककर्तरि परमेश्वरे पानकर्तृत्वबाधात् 'पिबन्तौ' इत्युक्तिः कथं सङ्गच्छेतेत्यापत्तौ – "ऋतं सत्यमवश्यंभावित्वात् कर्मफलं पिबन्तौ। एकस्तत्र कर्मफलं पिबति भुङ्क्ते नेतरस्तथाऽपि पातृसम्बधात् पिबन्तावित्युच्यते, छत्रिन्यायेन"[89] इति भगवता भाष्यकारेण शङ्कराचार्येण पाययन्नपि पिबन्नित्युपचर्यत इति व्यवस्थापितम्।

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85. वै.सू.उप. ६.१.५
86. जै.सू., १२.१
87. मी.प्र.प्रभा., पृ.४८
88. कठ., २.३.१
89. कठ. शा.भा., १.३.१

तथा च तन्न्यायेन प्रकृतेऽपि विमर्शे कृते सति – "शास्त्रदेशितं फलमनुष्ठातरि" इति वचनेन यदुद्देशेन अनुष्ठाता कर्म कुरुते, तस्याप्यनुष्ठातृगतत्वेन तत्रापि पर्यवसितं फलं न नियमविधिमतिक्रामति, असम्बन्धस्य फलाऽसम्बन्धादतिप्रसङ्गाभावात् । अत एव यजमानगतफलार्थं क्रियमाणानामनुष्ठानानामनुष्ठातृगतफलाऽप्रयोजकत्वेऽपि न नियमविधिभङ्गप्रसङ्गः, तत्र साक्षादनुष्ठातॄणामेतन्नियमसम्बद्धत्वेन तद्द्वारा यजमानस्याप्यनुष्ठातृत्वेन फलानामनुष्ठातृगतत्वोपपत्तेः । इत्थमेव तत्र सङ्गतिः कर्तुं शक्यते । अत एव च "स्वरितञितः कर्त्रभिप्राये क्रियाफले"[90] इति पाणिनिसूत्रमपि मानतामावहति । अन्यथा "शास्त्रदेशितं फलमनुष्ठातरि" इति नियमानुसारेणानुष्ठातर्येव फलसम्पत्तौ फलस्य यजमानगतत्वेन परस्मैपदविधानमसम्भवग्रस्तं स्यात्, तत्र फलस्यानुष्ठातृगतत्वाभावेन सूत्राऽप्रवृत्तेः । यदा च परम्परयाऽप्यनुष्ठातृत्वं स्वीक्रियते, तदानीं यजमानोऽप्यनुष्ठाता एव । तत्र – "शास्त्रदेशितं फलमनुष्ठातरि" इत्यत्र साक्षात् परम्परासाधारणस्यानुष्ठातृत्वस्य ग्रहणेन सर्वसामञ्जस्योपपत्तिः ।

इत्थं च सूक्ष्मेक्षिकया सर्वेषां वचनानां समालोडने कृते सति वृत्तिकारनिरूपितं नियमविधित्वं प्रामाणिकमेवेति नोत्सर्गः समाश्रयणीय इति वक्तुं शक्यत एव । तथा च न कथमपि – "शास्त्रदेशितं फलमनुष्ठातरि" इत्यत्रोत्सर्गत्वम् । नियमत्वे चारुचिं न पश्यामः । तस्मात् – "शास्त्रदेशितं फलमनुष्ठातरि" इत्यस्य मीमांसावचनस्य क्वचित् साक्षादनुष्ठातृत्वेन फलसम्बन्धित्वस्य, क्वचित् परम्परया चेति व्यवस्थापयितुं शक्यत्वात्, तस्याश्च लोकशास्त्रसिद्धत्वान्न कृतहानाकृताभ्यागमप्रसङ्ग इति ।

एवं धर्माधर्मवत् "आत्ममनसोः संयोगविशेषात् संस्काराच्च स्मृतिः"[91] इति सूत्रेण स्मृतिहेतुर्भावनाख्यः संस्कारोऽप्यात्मन्यङ्गीक्रियते वैशेषिकैः ।

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90. पा.सू., १.३.७२
91. वै.सू., ९.२-६

संस्कारं विना स्मृत्युत्पत्त्यभावात् सर्वे आत्मानो यत्किञ्चित् स्मृतिवन्त एव भवन्तीत्यात्मनि भावनाख्यः संस्कारः सिद्ध्यति ।

"व्यवस्थातो नाना"[92] इति सूत्रेणानेकात्मव्यवस्थापनद्वारा महर्षिणा कणादेनात्मनि संख्यापि व्यवस्थापिता । तद्यथा – नानाभेदभाविनां ज्ञानसुखदुःखादीनां प्रतिसन्धानमत्र व्यवस्थेत्युच्यते । यदा कश्चन सुखी तदानीमेवान्यो दुःखी, यदा च कश्चिदभिज्ञस्तदानीमेवान्यो जड इतीयं व्यवस्थाऽऽत्मभेदमन्तरेणाऽनुपपद्यमाना साधयत्यात्मनां भेदम् । तदुक्तम्–

कश्चिद् रङ्कः कश्चिदाढ्यः कश्चिदन्यविधः पुनः ।
अनयैवात्मनानात्वं सिद्ध्यत्यत्र व्यवस्थया[93] ॥ इति ।

इयं हि व्यवस्था न केवलं यौक्तिकी, अपि तु शास्त्रसम्मतेति प्रतिपादयन् प्राह महर्षिः – "शास्त्रसामर्थ्याच्च"[94] इति । शास्तीति शास्त्रमिति व्युत्पत्तिसिद्धं हि शास्त्रं तदानीमेव शास्त्रं स्याद् यद्येकः शास्ता अपरश्च शासनीय इति द्वावात्मानौ स्याताम् । नह्येक एवात्मा शास्ता शासनीयश्च भवति ।

अत एव श्रूयते –

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषष्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्ति अनश्नन्नन्यो अभिचाकशीति[95] ॥ इति ।

नन्वेवमद्वैतप्रतिपादकानां 'तत्त्वमसि' इत्यादिमहावाक्यानां का गतिरिति चेत्, "निरञ्जनः परमं साम्यमुपैति"[96] इति श्रुतिबलेन तत्सदृशस्त्वमसीति प्रत्यभिज्ञामुखेन मोक्षावस्थायां ब्रह्मसाम्यपराणि तानीत्यवधेयम् ।

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92. वै.सू., ३.२.२०
93. तत्त्वा., पृ-१५३
94. वै.सू., ३.२.२१
95. मुण्ड., ३.१.१
96. मुण्ड., ३.१.३

तस्मादद्वैतश्रुतयः क्वचित् कैवल्यपराः, क्वचिद् ब्रह्मसाम्यपराः, क्वचिच्च सर्वप्रपञ्चनियन्तृपरमात्मैक्यपरा इति मन्तुमुचितम् । तदुक्तं श्रीधरभट्टेन – "अभेदश्रुतयस्तु गौणार्था इति दिक्"[97] इति ।

एवमात्मनि बहुत्वसंख्यासिद्धौ संख्यानुविधायि पृथक्त्वमपि तत्र सिद्धम् । वैशेषिका आत्मनो विभुपरिमाणत्वमङ्गीकुर्वन्ति । महर्षिणा कणादेन – "विभवान्महानाकाशस्तथा चात्मा"[98] इति सूत्रेणाकाशवदिति सदृष्टान्तमात्मनो विभुत्वमुक्तम् । अनेकेषु प्रदेशेषु युगपत् शब्दोत्पत्तेर्दृश्यमानत्वात् शब्दस्य चाकाशगुणत्वात् शब्दोत्पत्तौ समवायिकारणस्याकाशस्य विभुत्वमङ्गीकर्तव्यम् । विभुत्वाच्च परममहत् परिमाणमस्य । "तथा चात्मा" इति सूत्रोक्त्याऽऽत्मनोऽपि विभुत्वं परममहत्त्वं च सिद्धम् । इदमत्रावधेयं यद् यथाकाश एकः, नात्मा तथा, "व्यवस्थातो नाना"[99] इति पूर्वमेवात्मनो नानात्वस्य प्रतिपादितत्वात् ।

श्रीशङ्करमिश्रेण – "यद्यात्मनः सकलमूर्तसंयोगित्वं न भवेत्, तदा तेषु तेषु मूर्तेष्वदृष्टवदात्मसंयोगात् क्रिया नोत्पद्येत, व्यधिकरणस्यादृष्टस्य प्रत्यासत्त्यपेक्षया क्रियाजनकत्वात् । सा च प्रत्यासत्तिरदृष्टवदात्मसंयोग एव । एवं सञ्चारिणि शरीरे तत्र तत्र ज्ञानसुखादीनामुत्पत्तिरात्मनो वैभवमन्तरेणानुपपन्नेत्यात्माऽपि व्यापकः"[100] इति सहेतुरात्मनो विभुत्वं प्रतिपादितम् ।

चन्द्रकान्ततर्कालङ्कारेणाप्ययमेवाशयः प्रकटीकृतः । तथाहि –

विभुत्वात् महानात्मा तेनादृष्टवता समम् ।
योगाद्धि तेषु मूर्तेषु युगपत् कर्मसंभवः[101] ॥ इति ।

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97. न्या.क., पृ.२१३
98. वै.सू., ७.१.२२
99. वै.सू., ३.२.२०
100. वै.सू.उप., ७.१.२२
101. तत्त्वा.आ., ९३ श्लो.

श्रीधरभट्टेन – "विभुत्वं चात्मनो वह्नेरूर्ध्वज्वलनाद् वायोस्तिर्यग्गमनादवगतम्"[102] इत्यात्मनो विभुत्वे कारणमुक्त्वा प्रमाणं चात्रोपस्थापितम् – "ऊर्ध्वज्वलनतिर्यक्पवनान्यात्मविशेषगुणकृतानि, गुरुत्वादिकारणाभावे सति कर्मत्वात्, पुरुषप्रयत्नजपाणिकर्मवत्"[103] इति । अत्र विषये वैशेषिकाचार्याणामिदमैदम्पर्यम् – अग्नेरूर्ध्वज्वलनं वायोस्तिर्यक्पवनं च कर्मरूपम् । कर्म तावन्न्यायवैशेषिकदर्शने उत्क्षेपणादिना पञ्चप्रकारकम् । उत्पत्तिविनाशशीलत्वाच्च कर्मानित्यमित्युच्यते । अत एव पृथिव्यादिपञ्चमूर्तद्रव्येष्वेव तस्य स्थितिः, न त्वमूर्तेष्वाकाशकालदिगात्मसु । मूर्तद्रव्येषूत्पद्यमानं कार्यं भावाऽभावभेदेन द्विविधम् । तत्र द्रव्योत्पत्ति-गुणोत्पत्ति-कर्मोत्पत्तिरूपं तु भावकार्यम् । प्रध्वंसाभावोत्पत्तिरूपं त्वभावकार्यम् । भावकार्यं समवाय्यसमवायिनिमित्तसापेक्षम् । अभावकार्यं तु केवलं निमित्तकारणमपेक्षते । अत्र– "गुरुत्व-द्रवत्व-वेग-प्रयत्न-धर्माधर्म-संयोगविशेषाः क्रियाहेतवः"[104] इति प्रशस्तपादोक्त्या पूर्वोक्तेषु त्रिषु भावकार्येषु कर्मरूपं यत् कार्यं तद् गुरुत्वादिभिरुत्पद्यत इति ज्ञायते । प्रकृते यदग्नेरूर्ध्वज्वलनं वायोश्च तिर्यक्पवनरूपं कर्म वर्तते, तत् प्रति न तावद् गुरुत्वं हेतुः, तस्याद्यपतनाऽसमवायिकारणत्वात् । नापि द्रवत्वम्, तस्याद्यस्यन्दनाऽसमवायिकारणत्वात् । नापि वेगः, तस्य द्वितीयक्षणवृत्तिस्थाग्नेरूर्ध्वज्वलनादौ हेतुत्वेऽप्याद्यज्वलनादावहेतुत्वात् । नापि प्रयत्नः, लोके प्रयत्नं विनैव दीपशिखाया ऊर्ध्वज्वलनस्य वायोश्च तिर्यक्पवनस्य सर्वानुभवसिद्धत्वात् । एवमेव संयोगविशेषौ नोदनाभिघाताख्यावपि हेतू न संभवतः, तयोर्विभागाविभागमात्रहेतुत्वात् । अत उक्तेषु क्रियाहेतुष्ववशिष्टौ धर्माधर्मावेव पारिशेष्यात् कारणौ भवतः । तदेवोक्तं महर्षिणा कणादेन – "अग्नेरूर्ध्वज्वलनं वायोस्तिर्यक्पवनमणूनां मनसश्चाद्यं कर्मादृष्टकारितम्"[105] इति।

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102. न्या.क., पृ.२१३
103. न्या.क., पृ.२१५
104. प्र.पा.भा., पृ.२४४
105. वै.सू., ४.५.२३

अस्यायमर्थः – अग्निगतमूर्ध्वदेशप्राप्त्यनुकूलज्वलनम्, एवमेव वायुगतं तिर्यक्-पवनम्, तथाऽणूनां पार्थिवादिपरमाणूनां मनसश्च यदाद्यं सर्गाद्यकालीनं कर्म – इतीमानि कर्माण्यदृष्टकारितानीत्यर्थः । न दृष्टमदृष्टं पुण्यपापरूपमिति यावत् । सर्गाद्यकालीनमग्न्यादेरूर्ध्वज्वलनादिकमदृष्टवदात्मसंयोगासमवायिकारणकमित्यर्थः । "इतरेषां ज्वलनपवनकर्मणां वेगासमवायिकारणकत्वमेव मन्तुमुचितम्, दृष्टे कारणे सत्यदृष्टकल्पनानवकाशात्"[106] इति शङ्करमिश्रैरुक्तत्वात् ।

अत्राद्यमित्यनेन सर्गाद्यकालीनमिति ग्रहणं सुस्पष्टप्रतीत्यर्थम् । यथा सर्वदा स्वप्रकाशस्याप्यात्मनः – "अत्राऽयं पुरुषः स्वयंज्योतिः"[107] इति भगवती श्रुतिरत्रेत्यवस्थाविशेषे स्वप्ने आत्मनः स्वप्रकाशत्वं यत् प्रतिपादितवती तदात्मप्रकाशस्य सुस्पष्टप्रतीत्यर्थम् । तद्यथा – जाग्रदवस्थायां सूर्यप्रकाशेन व्यवहारः प्रवर्तते । अस्तं गते च सूर्ये रात्रौ चन्द्रमसा, प्रदीपेन, अग्निना वा लोका व्यवहरन्ति । उपरतेषु प्रदीपाऽग्निचन्द्रेष्वन्धकारे वाग्ज्योतिषा व्यवहारः प्रचलति । यदा सुप्तः पुरुषः स्वप्नं पश्यति तदा तदानीन्तनानां स्वाप्निकपदार्थानां प्रकाशने न सूर्यो न चन्द्रमा न चाग्निर्नापि वाग्ज्योतिः प्रभवति, तेषां सर्वेषां तत्रोपरतत्वात् । उक्तं च शङ्करभगवत्पादाचार्यैः – "वैलक्षण्यात् स्वप्नदर्शनस्य जागरिते हीन्द्रियबुद्धिमनआलोकादि-व्यापारसंकीर्णमात्मज्योतिः । इह स्वप्ने इन्द्रियाभावात् तदनुग्राहकादित्याद्यालोकाभावाच्च विविक्तं केवलं भवति"[108] इति । तस्मात् सर्वेषु प्रदेशेष्वग्नेरूर्ध्वज्वलने वायोस्तिर्यक्पवने चादृष्टवदात्मसंयोग एवासमवायिकारणमिति सिद्धम् । अतः सर्वदेशेष्वात्मनोऽवस्थानमपरिहार्यम् ।

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106. वै.सू.उप., पृ.२.१३
107. बृ.उ., ४.३.९
108. बृ.उ.शा.भा. ४.३.९

ननु भवत्वग्नेरूर्ध्वज्वलनं वायोस्तिर्यक्पवनं चादृष्टकारितम् । न चैतावताऽऽत्मनो विभुत्वं सिद्ध्यति, अग्निवाय्वोरेवादृष्टाधिकरणत्वादिति चेन्न, अदृष्टं तावदात्मन एव गुणः, नान्येषाम् । तदुक्तम् –

संस्कारः पुंस एवेष्टः प्रोक्षणाभ्युक्षणादिभिः ।
स्वगुणाः परमाणूनां विशेषाः पाकजादयः[109] ॥ इति ।

तस्माद्यत्र यत्रादृष्टनिमित्तेन कार्याणि भवन्ति, तत्र सर्वत्रादृष्टाधिकरणस्यात्मन उपस्थितिरपेक्षत इति सर्वमूर्तद्रव्यसंयोगित्वरूपं व्यापकत्वम्, अत एव तस्य परममहत्परिमाणत्वं सिद्धम् ।

एवमेवात्ममनःसंयोगरूपाऽसमवायिकारणेन सुखादीनामुत्पत्तिरिति संयोगोऽप्यात्मनिष्ठो गुणः । संयोगस्य नश्वरत्वाद् विभागोप्यात्मगुण एव । तदुक्तं प्रशस्तपादाचार्येण – "सन्निकर्षजत्वात् सुखादीनां संयोगः । तद्विनाशकत्वाद्विभागः"[110] इति ।

तदेवं वैशेषिकनये बुद्धि-सुख-दुःखेच्छा-द्वेष-प्रयत्न-धर्माधर्म-संस्काराणां विशेषगुणत्वेन स्वीकारात्, गुणानां च द्रव्याश्रयत्वनियमात्, उक्तानां च गुणानां पृथिव्याद्यष्टद्रव्येषु शरीरेन्द्रियादिषु चोपलभ्यमानत्वेनाऽनुभवाभावात् तेभ्यो भिन्नं नवमं द्रव्यमस्तीति प्रतिपाद्य तदेवात्मेति व्यवस्थापितम् । अस्मिन्नात्मनि विशेषगुणातिरिक्तत्वेन संख्या-परिमाण-पृथक्त्व-संयोग-विभागरूपाः सामान्यगुणाश्च वर्तन्त इति प्रतिपादितत्वादयमात्मा चदुर्दशगुणाधारभूत इत्यवगम्यते । वैशेषिका लोकव्यवस्थानुसारेण शास्त्रप्रामाण्याच्चात्मनानात्वं स्वीकृतवन्तः । एते चात्मानः स्वभावतो जडरूपाः । यदा तु पुरीतन्नाडिबहिर्देशावच्छिन्नेन मनसा सह संयोगो भवति, तदा ज्ञानं गुण उत्पद्यत इति स्वीकाराज्ज्ञानं नात्मनः स्वरूपं न वा स्वाभाविको गुणः, किन्त्वागमापायी धर्मः । अत्र हि प्रयत्नस्य

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109. न्या.कु., १.११
110. प्र.पा.भा., पृ.२१५

धर्माधर्माणां चात्मैवाश्रय इति स्वीकारादयमेव कर्ता भोक्ता चेत्यवगम्यत इति ।

Refutation of 'Kṛtahāna' and 'Akṛtābhyāgama'

Here a doubt would arise thus : "Vaiśvānaraṁ dvādaśakapālaṁ nirvapet" [To the fire (in the alter), twelve bowls of funeral oblation should be offered] – through this Śruti, it has been told that by the 'Putrakāmeṣṭi' (a sacrifice with the desire for obtaining a son) performed by the father, there would arise brilliance in the son to be born and the father (and other 'Pitṛs') would get satisfaction. When this Śruti taken into consideration would violate the rule that "Śāstradesitaṁ phalam anuṣṭhātari" [the fruit prescribed by the Śāstra would befall him who practises it.]

Here three kinds of answers have been possible – Since there would be no birth of the fruit in some one other than the one whose destiny would be inherent, it would be necessary to accept the birth of 'Apūrva' (consequence of an action) in that person only who has been the enjoyer of that fruit of action. Although there has been the condition of 'sāmānādhikaraṇya' (co-ordination) between the cause and effect, still, as opined by Śrī Vīrarāghavācārya, "Yāgādau ṛtvigādīnām kartṛtve'pi svāminyevāpūrvotpattiḥ, tadvadevopapatteḥ" [Although in the sacrifice, etc., the priest has been the doer of action, yet there would be birth of 'Apūrva' in the 'Svāmin' (the person performing the sacrifice) only. In the same manner, the same has been compatible here."]

Śaṅkaramiśra, however, says that there would be no rule that the fruit of action prescribed in the śāstra, would belong to the person performing the action only. But due to a strong impediment, this would be eradicated. Hence this would be an 'utsarga' (a general precept). In the present case, in 'putrakāmeṣṭi' and 'pitṛśrāddha', the fruits of action in the form of the son's brilliance, etc., and the contentment of the father belong to the son and the father; hence, what has been known from that 'śruti' would be the hindrance. In such a case as this, it should not said that it has been 'atiprasaṅga' ('ativyāpti'), because it has been propounded that the 'Śruti' that would hinder has been the remover of 'atiprasaṅga'.

The Vṛttikāra, has, however, said – "śāstradesitaṁ" (prescription by the śāstra) has been rule itself. Whatever fruit that would arise in the case of the father, etc., that would be due to the mystic power produced by the mantras of the Brāhmaṇas. It would be prescribed in the 'Pitṛ-yajña' as "Kṛtārthāste pitaro bhūyāsuḥ" [May the 'Pitṛ-s' get their fulfilment]. In the 'putreṣṭi', however, the priscription would be fulfilled by the conferring of the blessing of the pleased priests – "Tejasvī varcasvī annādaste putro bhūyāt" [May your son to be born would have brilliance, emergence and be giver of food]. This has been like the removal of poisonic effect in the case of one bitten by serpant through the recitation of the serpent mantras.

Here it would appear as if the opinion of the 'Vṛttikāra' has not been his opinion when Śaṅkaramiśra has propounded saying 'Ahuḥ' (they say). In fact,

there would be no harm if it would be taken as 'Niyamavidhi', "Āmnāyasya kriyārthatvād ānarthakyam atadarthānāṁ tasmadanityamucyate" ["The sacred Vedic lore has 'kriyā' (action-sacrificial) as its significance. What has not been in favour of that 'kriyā' would be without any purpose to serve; hence it has been declared as non-eternal."] – as per this Mīmāṁsāsūtra, all the Vedic statements, which have been of the nature of 'Mantra' (Saṁhitas) and 'Brāhmaṇa' (Brāhmaṇas with Āraṇyakas and Upaniṣads as their concluding portions), have been meant for action (sacrificial). In their being merely for the purpose of action, let there be no contingency of those Vedic statements, which speak of objects, be without any purpose to serve, because there has emerged a contingency statement that those that would not be meant for that (action) would be proved purposeless by their stability itself. In this manner, when the statements signifying objects would be taken as purposeless, there would be no possibility of resorting to 'Iṣṭāpatti' (what has been desired). Then how could it be possible for making the aforesaid proposition compatible. In connection with this point there has been a way of coming to a decision. Thus it has been –

The purpose of doing 'karma' taught by the statement 'Kriyārthatvāt', that would be also within the scope of teaching 'Kriyā'. Then in the case of that which would teach karma', the purpose of karma has not been obstructed. For that reason only the Mīmāṁsā maxim – "Bhūtam hi bhavyāyopadiśyate" ["what has been taught in the past would apply to the future

action"] would be very much consistent. This has been its significance : 'Taught in the past' would mean what has been already offered, i.e., the object offered in the form of oblation would be a teaching meant for the action yet to be accomplished. In the same way, in the context of explaining the Upaniṣadic statement – "Ṛtaṁ pibantau sukṛtasya Loke" ["(The two) have been drinking 'Ṛta' (truth) in the world of the virtuous"], an undesirable contingency would arise as – In the Uttara-mīmāṁsā (Vedānta), as regards the 'Kartṛ' (doer) promoting drinking (experiencing), who has been 'Parameśvara', the action of his own actual experience would be denied in his case, how could the dual usage as 'pibantau' possible ? In that situation His Holiness the Bhāṣyakāra Śrī Śaṅkarācārya has said : "Ṛtaṁ satyamavasyaṁbhāvitvāt karmaphalam pibantau. Ekastatra karmaphalam pibati bhuṅkte netarastathāpi pātṛsambandhāt pibantāvityucyate, chatrinyāyena" [" 'Ṛtaṁ', i.e., 'Satyam', since it would necessarily happen; 'Pibantau' would mean that the two would 'drink' (experience) the fruit of Karma; one of the two actually experiences the fruit of Karma (he has been the 'Jīva'), but not the other one (who has been the Īśvara); even then due to the relation with the actual enjoyer of the fruit, he (Īśvara) has been taken as the enjoyer in the company of the other; hence, the 'dual' form as 'pibantau' has been used. This has been according to the 'chatrinyāya' [the maxim of the holding of chatra (umbrella) – when it has been said – 'chatrinau gacchataḥ' – one who has been the master (like a king or a leader) would have the umbrella on

his head, while the other one, who has been a servant, walking with him would be taken into account while using the dual form as 'chatrinau']. It has been established by His Holiness saying that he would be making another to drink has been metaphorically taken as the one who has been also drinking. If the same were to be applied in the present case, the statement – "Śāstradesitaṁ phalam anusthatari" ["what fruit has been ordained by the śāstra, that would be applicable to one who would perform it (action)"] – as per this statement, the purpose intended by the 'anuṣṭhātari' in doing his action, the fruit of that would culminate as belonging to him only. This would not transgress the 'Niyamavidhi'. Hence, when the purpose of action has been belonging to the 'Yajamāna', similarly when the fruit of action in the form of heaven, etc., or in the form of 'satisfaction' (tṛpti) in the case of 'Pitṛ-s' which accrues from the Śrāddha performed by the Son, then also there would be no transgression of the Niyamavidhi. On the other hand that Vidhi has been as good as followed. Here also, the 'dveṣa' (hatred), etc., have not been related the purpose of action at all. Hence there would be no 'atiprasanga' at all. In the same way, when we would undertake deliberation in the present case also thus – "śāstradesitaṁ phalaṁ anuṣṭhātari" [The fruit of action prescribed by the Śāstra, would be to the person who would perform the action] – in view of this statement, therein also, the fruit of action would accrue to the one who has performed action, when the performer of action performs action with that as his

purpose. Even there would be no 'atiprasaṅga' of non-relation of fruit in the case of one who has not been related to it. This much of compatibility could be shown. That has been the reason as to why – "Svaritañitaḥ kartrabhiprāye kriyāphale" [when the fruit of action would be intended as belonging to the 'doer' in the case of the root with 'svarita-ñit', (it should be taken as 'parasmaipadin')] – this 'sūtra' of the Aṣṭādhyāyī written by Pāṇini would be compatible. If this rule would be dishonoured, then the rule "Śāstradeśitaphalamanuṣṭhātari" [The fruit of action prescribed by the śāstra would be applicable to the one who would perform the action] says that the fruit of action would apply to the actual performer of action, who has been the priest (purohita). In such a situation, if the attainment of the fruit of action would be the 'yajamāna' (the sacrificer), then the use of 'Parasmaipadin-form' would suffer from impossibility. This would be so because, if the fruit of action intended to accrue to the Yajamāna, would accrue to the priest, the actual performer employed by the sacrificer (Yajamāna), but not only to the latter, the sūtra "Svaritañitaḥ, etc.," cannot be applied. When the actual performance of action could be applied to the 'Yajamāna' by succession (paramparā from the priest to the latter), then the Yajamāna would be also the performer, but not an outsider. "Śāstradesitaṁ phalamanuṣṭhātari" – as per this sūtra, if the performance of action has been taken as belonging to both the performers, one, in the sense of actual performer (the priest) and other in the sense of a performer by

succession (the Yajamāna), there would be accurate compatibility.

In this manner, when all the statements would be taken together (samāloḍana) through a close (subtle) application of mind, the 'Niyamavidhitva' ('state of being a Niyamavidhi') propounded by the Vṛttikāra has been authoritative. Hence, there would be no necessity of depending on 'Utsarga' (particular rule or exception). This saying would not be improper. Then the conclusion has been this – "Śāstradesitaṁ phalamanuṣṭhātari" – there would be totally no necessity of accepting 'Utsarga' here. As against this, there would be no aversion as regards the acceptance of the 'Niyamavidhi'. Hence in the sūtra of the Mīmāṁsākas as "śāstradesita, etc.", it would be necessary to decide the 'phalasambandha' (relation of the fruit of action) as common to both actual performer (priest) and the performer by succession (sacrificer). This type of arrangement has been proved relevant in the world as well as in the 'śāstra'. In this there would be no question of 'Kṛtahāna' and 'Akṛtābhyāgama' at all.

Just as the Mīmāṁsākas have accepted 'Dharma' and 'Adharma' as depending on Ātman, so has been the consecration called 'Bhāvanā' dependent on Ātman, according to them. In the sūtra, viz., "Ātma-manasoḥ saṁyogaviśeṣāt saṁskārācca smṛtiḥ", the consecration called 'Bhāvena' has been accepted as the cause for 'Smṛti' (memory). There would be no birth of smṛti without 'saṁskāra' (impression), because among all the Ātmans, some or the other's 'Smṛti' would be born.

Hence as the cause of 'Smṛti', the consecration called 'Bhāvanā' has been proved as the property of Ātman.

"Vyavasthāto nānā" [As per the relative position, they (the 'Ātmans') have been many.] – Through the settlement of manifoldness of Ātman as per relative position indicated by this sūtra, Maharṣi Kaṇāḍa has settled the number among the 'Ātmans'. 'Vyavasthā' here would mean – the settlement of knowledge, happiness, grief, etc., among the 'Jīvātman-s' which have been manifold. When one person would be happy, another person would be grieved. When one person would be endowed with knowledge, another person would be dull (foolish). Such an arrangement would not be compatible unless there has been difference among the 'Ātman-s'. Thus the difference among the Ātman-s has been proved. It has been in tune with this the following statement has been proved –

"Some one has been extremely poor, likewise another person has been regarded as rich and the third person would be different from both of them. This kind of situation (arrangement) would prove the manifoldness of Ātman."

If one were to say that this kind of an arrangement would be proved by 'yukti' (argumentation). This has not been the case, but it has been also acceptable to the 'śāstra'. In order to propound this Maharṣi Kaṇāda has written the sūtra, viz., "Śāstrasamarthyācca" (It has been due to the strength of the Śāstra]. The derivation of the word Śāstra has been thus – "Śāsti iti śāstram" ("It has been Śāstra because

it ordains." 'Śāsanātmakatā' (Something to be of the nature śāsana-ordination) would be possible when someone would be a 'Śāsaka' (one who ordains) and some one else would be a 'Śāsita' (one who gets ordained). In this way there should be two individual Ātman-s. The situation in the form of one and the same person being both the 'Śāsaka' and the 'Śāsita' cannot be possible. That has been the reason as to why the following śruti has said – "Dvā suparṇā, etc."

"Two birds with fine feathers, the twins, friends, sitting (resting) on the same tree. Between them one would taste the tasty fig-fruit (pippala) and another would sit silently looking on."

It might be objected here thus : What would be the scope for the śruti, "Tattvam asi" in the case of the propounders of Advaita? So objected, they would answer saying "Nirañjanaḥ paramam sāmyamupaiti" [the unattached one (Jīvātman) would attain extreme similarity (with the Paramātman)] – On the strength of this Śruti, it should be understood that those śruti-statements would be in favour of extreme similarity with Brahman in the state of liberation, through the help of 'Recognition' ('Pratyabhijñā'). Hence, it has been proper to understand that some 'Advaita-śruti-s' would teach 'Kaivalya' (detachment of the soul from matter), some would be in favour of similarity with Brahman, and some others would be in favour of proving union with the Paramātman who has been the controller of the entire world. So it has been told by Śrīdharabhaṭṭa – "Abhedaśrutayastu gauṇārthā iti dik" ["The 'Abheda-śrutis' have been, however, in

favour of secondary sense; this has been the way to think"].

In the manner told above, when the manifoldness has been proved in the case of Ātman, then among those 'Ātman-s', the mutual difference has been also proved, on the basis of number. The Vaiśeṣika teachers have accepted the all-pervasiveness as the measure of Ātman. Maharṣi Kaṇāda has cited the sky as the 'dṛṣṭānta' (illustration) and has propounded the all-pervasiveness of Ātman, on the strength of the sūtra, viz., "Vibhavānmahānākāśastathā cātmā" ["The sky has been magnanimous by virtue of exalted position; so has been the Ātman"]. This has been because of the 'Śabda' (sound) would come to experience as arising in many places together. Thus 'Śabda' has been the attribute (quality) of the sky. Hence, it would be proper to regard the 'dravya' in the form of sky as all-pervasive. It would be due to its all-pervasiveness, that the sky has been of magnanimous greatness. "Tathācātmā" – by virtue of the sense of this part of the sūtra, the all-pervasiveness and magnanimous greatness of atman have been proved, like those of the sky. This should be properly understood. Just as the sky has been one only, not so in the case of Ātman, i.e., it has not been one only, because, as the manifoldness of Ātman has been propounded by the sūtra, viz., "Vyavasthato nāna".

Śrī Śaṅkara Miśra has referred to the word 'hetu' and has propounded the 'vibhutva' (all-pervasiveness) with arguments. It has been done thus : If the Ātman were to be without relation with corporeal objects,

there would be no action in those corporeal objects due to the relation with the Ātman endowed with 'Adṛṣṭa' (destiny). The 'Adṛṣṭa' has been subsisting in a different substratum. Hence, by virtue of its close proximity (pratyāsatti) only, it (Adṛṣṭa) would produce the action. What has been the nature of that 'Pratyāsatti'? An answer to that enquiry would be : There could be no 'Pratyāsatti' apart from the association with the 'Ātman' endowed with 'Adṛṣṭa'. Thus in the body which has the tendency of moving from here to another place, whatever apprehension of knowledge, pleasure, etc., would arise, that would not be compatible without Ātman's being all-pervasive (vibhu). Hence, Ātman, too, has been all-pervasive like the sky.

Candrakānta-tarkālaṅkāra has expressed the same intention (purport), thus :

"It has been due to all-pervasiveness that the Ātman would be magnanimous. It has been with the association with 'Adṛṣṭa' that action (Karma) would arise simultaneously in those corporate objects."

Śrīdharabhaṭṭa has told the cause for the Ātman to become 'vibhu' : "Vibhutvaṁ cātmano vanherūrdhvajvalanād vā yastiryaggamanādavagatam" ["The all-pervasiveness of Ātman has been understood by the upward flame of fire and by the cross-wise movement of wind"]. In the present context he has also put forward the authoritative argument thus : "Ūrdhvajvalana-tiryakpavanāni ātmaviśeṣaguṇakṛtāni, gurutvādikāraṇābhave sati Karmatvāt, puruṣaprayatnajapāṇikarmavat" ["The upward burning (of

fire) and cross-wise movement (of wind) have been created by the qualities that belong to particular Ātman-s, because they have been actions in the absense of the cause such as 'gurutva' (heaviness), etc., like the actions of the hands that would arise by the efforts of the 'Puruṣa' "]. As regards the matter stated above, the purport of the Vaiśeṣika teachers has been this : The upward burning of fire and the cross-wise movement of wind have been the 'padārtha' in the form action accepted by the Vaiśeṣikas. In the Nyāya-vaiśika-darśana-s, 'karma' has been fivefold as Utkṣepaṇa (throwing upwards), Apakṣepaṇa (throwing down), Ākuñcana (contraction), Prasāraṇa (extension) and Gamana (going, motion). Since Karma has the tendency of producing and destroying, its being non-eternal has been determined. Since it has been non-eternal, karman has been included among the 'Mūrta' (corporeal) substances (Pṛthvī, Jala, Tejas, Vāyu and Manas). It has not been included among the 'Amūrta' (non-corporeal) substances (Ākāśa, Kāla, Diśā, Ātmā). The action that would be produced in 'Mūrta' substance has been two-fold as Bhāvakārya and Abhāvakārya. Among these, the production of Dravya, Guṇa and Karma has been kept in the series of 'Bhāvakārya' and the production of 'Abhāva' in the form of 'Pradhvamsābhāva' has been regarded as 'Abhāva-kārya'. Three causes have been intended as regards 'Bhāvakārya' – 'Samavāyi-kāraṇa' (inherent cause), 'Asamavāyi-kāraṇa' (non-inherent cause and 'Nimitta-kāraṇa' (instrumental cause). As regards the 'Abhāva-kārya', 'Nimitta-kāraṇa' alone has been intended.

Among these, Gurutva, Dravatva, Vega, Prayatna, Dharma, Adharma, a type of Saṁyoga have been accepted as causes as regards 'Bhāvakārya'. With reference to this the following statement of Praśastapāda has been the authority – "Gurutva-dravatva-vega-prayatna-dharmadharma-saṁyogaviśeṣaḥ kriyāhetavaḥ". In the present case, the upward burning of fire and the cross-wise movement of wind, are both 'Karma'. But with regard to them, 'Gurutva' has not been regarded as the cause for both the types of Karma, because 'Dravatva' has been regarded as the 'Asamavāyi-kāraṇa' of the initial flowing. 'Vega', too, cannot be regarded as the cause of both the 'karma', because it could be cause only in the second moment of upward burning, etc., fire, but not in its initial moment. In the case of 'prayatna', too, it cannot be regarded as the cause of both the Karmans, because, in the world, the upward burning of fire and cross-wise movement of wind have been found to happen with effort (prayatna). This has been well known by experience in the entire world. In the same way both types of Saṁyoga, 'Nodana' (urging further) and 'Abhighāta' (striking or beating), have not been causes for the above mentioned both types of Karma. In the above mentioned both types of 'Saṁyoga' have been regarded as the cause for 'Vibhāgaja-vibhāga' only. Among the above-mentioned causes of action, the remaining two, i.e., 'Dharma' and 'Adharma', have been regarded the causes of both the above mentioned actions. This has been clearly stated by Maharṣi Kaṇāda – "Agnerūrdhvajvalanaṁ vayostiryakpava-

namaṇūnāṁ manasaścādyaṁ karmādṛṣṭakāritam" ["The upward burning of fire and the cross-wise movement of wind have been the initial action of the atoms and of the mind caused by 'Adṛṣṭa'"].

This has been the meaning : As regards the upward burning as helpful for the fire to attain the upper region, as regards the cross-wise movement of the wind, as regards the four kinds of atoms as belonging to 'Pṛthivī', etc., and also as regards the 'karma' belonging to the initial moment of creation in the case of mind, 'Adṛṣṭa' has been the cause. 'Na dṛṣṭam adṛṣṭam' – on the basis of this derivation, 'Dharma' (merit) and 'Adharma' (sin) have been designated by the word 'Adṛṣṭa'. Here a time has come to give the resultant conclusion – At the initial moments of creation, as regards the upward-burning of fire and the crosswise movement of wind, the association with the Ātman endowed with 'Adṛṣṭa' would be the 'Asamavāyikāraṇa'.

This has been said because Śaṅkaramiśra has said – "Itareṣām jvalana-pavanakarmaṇāṁ vegāsamavāyikāraṇakatvameva mantumucitam, dṛṣṭe kāraṇe sati adṛṣṭakalpanānavakāśāt" ["As regards the other burnings of fire and other movements of wind (other than those of initial moments), 'Vega' has been the 'Asamavāyikāraṇa'. It would be proper to think like that. Even while there would be 'dṛṣṭa-kāraṇa', thinking of 'adṛṣṭakāraṇa' would be totally improper"]. This deliberation of Śaṅkaramiśra has been worthy of respect.

To understand the word 'ādya' of sūtra "Agnerūrdhvajvalam, etc.", in the sense of the action of the initial moment of creation, has been proper from the point-of-view of clear understanding. It has been thus : In the Śruti statement, viz., "Atrāyaṁ puruṣaḥ svayaṁjyotiḥ" the term 'atra' has been mentioned. Its meaning as per the context would be : In a dream, Puruṣa has been 'Svayaṁjyoti' (self-huminous). This statement has been meant for understanding self-luminousness of atman. It has been thus : In the wakeful state the activity would go on in the light of the sun. After sun-set, in the night, the worldly activity would go on either in the light of the lamp or by the light of moon or in the light of fire. When the light of the lamp, light of the moon and light of fire have not been available, the activity would go on through 'Śabdaprakāśa' (light of speech).

When sleeping person would witness dream, at that time there would be no sun, no moon, no fire, no lamp of speech have been able to reveal the objects in the dream, because all those lights have not been available in it (dream). Ācārya Śaṅkara has written a clear explanation of the matter detailed above : "Vailakṣaṇyāt svapnadarśanasya jagarite hīndriyabuddhimanaālokādi – vyāparasaṅkīrṇamātmajyotiḥ. Iha svapne indriyābhāvāt tadanugrāhakādityādyālokābhāvācca viviktam kevalaṁ bhavati". The dreaming-state would be different. In the wakeful-state, the 'Ātmajyoti' has been intermingled with the activities of the senses, intellect, mind, world, light, etc. Due to the absence of the operation of senses in

the dreaming-state, the light of the sun, etc., which would help them to operate, have been also absent. In that situation, the 'Ātmajyoti' alone would be shining. Hence, in all the places, in the case of the upward-burning of fire and the cross-wise movement of wind, the association with the Ātman endowed with 'Adṛṣṭa' would alone be the authority to show that they are subject to 'Asamavāyi-kāraṇa'. Hence, the existence of Ātman every-where cannot be avoided.

Here there would arise an enquiry as : The upward-burning of fire and the cross-wise marching of wind have 'Adṛṣṭa' as their cause. But by this much only, the all-pervasiveness of Ātman does not get proved. As long as the deliberation about the sub-stratum of 'Adṛṣṭa' would go on, so long the all-pervasiveness of Ātman would stand proved, because both fire and wind have 'Adṛṣṭa' as their substratum. This contention has not been untenable, because 'Adṛṣṭa' has been the attribute of Ātman, but not of anyone else. So it has been said –

"The consecration (saṁskāra) has been intended for the persons, with 'prokṣaṇa', 'abhyukṣaṇa' (sprinkling of water), etc. 'Pākaja', etc., which have been the special forms of atoms, have been his (Ātman's) attributes".

Hence wherever the actions due to the 'Adṛṣṭa' would take place, there the existence of Ātman as the substratum of 'Adṛṣṭa' has been required. Hence he (the Ātman) has all-pervasiveness in the form of association with all 'mūrta'-substances. That has been

the reason as to why it has been proved that he has been regarded as endowed with extremely magnanimous measurement.

As told here, the co-ordination (saṁyoga) between 'Ātman' and 'Manas' has been the 'Asamavāyi-kāraṇa' with regard to the rising of 'sukha' and 'duḥkha'. This 'saṁyoga', too, has been the attribute residing in the 'Ātman'. Since 'saṁyoga' has been transitory, the 'vibhāga' (a 'guṇa' that removes 'saṁyoga') has been also the attribute of 'Ātman'. Ācārya Praśastapāda has said – "Sannikarṣajatvāt sukhādīnām saṁyogaḥ Tadvināśakatvād vibhāgaḥ" [The 'saṁyoga' with sukha, etc., would be there due to the formation of 'sannikarṣa'. In the same way, 'Vibhāga' would occur as its (saṁyoga's) remover. These two, 'saṁyoga' and 'vibhāga', have been the attributes of Ātman.

In this way, in the Vaiśeṣika-siddhānta, a ninth substance has been accepted, apart from the eight substances such as Pṛthivī, etc. This ninth substance has been the Ātman. In the foregoing deliberations, some fundamental facts would come to our notice. It has been thus : Buddhi, Sukha, Duḥkha, Icchā, Dveṣa, Prayatna, Dharma, Adharma and Saṁskāra have been accepted as special attributes (Guṇas). All the Guṇas have been subsiding in the substances.

The experience of the 'Guṇas' from intellect (buddhi) to 'Saṁskāra' would not arise in the eight substances, 'Pṛthivī', etc., in the body or senses. Hence the substratum of these 'Guṇas' has been the substance. This would be proved by this.

The above-mentioned Guṇas, 'Buddhi', etc., have been found in the 'Ātman'. Apart from them, the general 'Guṇas', viz., Saṅkhyā, Parimāṇa, Pṛthaktva, Saṁyoga and Vibhāga have been also found in the 'Ātman'. This has been propounded with suitable arguments (in the Vaiśeṣika-darśana). In this way, it would be quite clear that the Ātman has been propounded as the substratum of fourteen Guṇas. The Vaiśeṣika Ācāryas have accepted manifoldness of Ātman in conformity with worldly order and on the basis of the authority of the 'Śāstra'. Manifold Jīvas have been by nature dull. When the 'Ātman' gets associated with Manas, then the attribute of knowledge would arise. This has been worthy of acceptance by the Vaiśeṣikas. Hence, knowledge would neither be of the nature of Ātman, nor has he been of the nature Dharma which would be free from production and destruction. In this Siddhānta, the substratum of the nature of Prayatna, Dharma and Adharma has been Ātman only. If it were acceptable, Ātman would be both the doer and enjoyer. This has been acceptable.

सांख्ययोगदर्शनयोः पुरुषस्वरूपम्

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥
यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति[111] ॥

111. भ.गी., ५.४-५

इत्यादिभगवदुक्त्यनुसारेण सांख्ययोगदर्शनयोः परस्परं पूरकत्वान्नोभे अत्यन्तं भिन्ने दर्शने । अत एव पञ्चविंशतितत्त्वविषये नास्ति वैमत्यमुभयोः[112] । योगदर्शने पुरुषविशेष ईश्वर इति स्वीकारात् तत्र वैमत्येऽपि सामान्यपुरुषस्तु सांख्याभिमत एव योगस्याप्यभिमत इति तत्स्वरूपं तावद्विचार्यते ।

तत्र तावदीश्वरकृष्णेन – "न प्रकृतिर्न विकृतिः पुरुषः"[113] इत्यस्यां कारिकायां पुरुषो न कस्माच्चिदुत्पद्यते नापि पुरुषात् किञ्चिदुत्पद्यत इति तस्य कार्यकारणोभयभावशून्यत्वं प्रतिपाद्य,

त्रिगुणमविवेकि विषयः सामान्यमचेतनं प्रसवधर्मि ।
व्यक्तं तथा प्रधानं तद्विपरीतस्तथा च पुमान्[114] ॥

इत्यनया कारिकया त्रिगुणत्वादिधर्मव्यक्तप्रधानयोः साधर्म्यं प्रतिपाद्य "तद्विपरीतः पुमान्" इति ताभ्यामस्य वैधर्म्यं प्रतिपादितम् । तद्यथा– त्रयो गुणा यत्र तत् त्रिगुणम्, त्रिगुणाधारमित्यर्थः । यद्यपि सांख्यदर्शने त्रिगुणशब्देन सत्त्वादीनामेव बोधः, अथाप्यत्र तद्धर्मभूतानां सुखदुःखमोहानां ग्रहणमिति वाचस्पतिमिश्रा अभिप्रयन्ति[115] । यतो हि सत्त्वादिगुणत्रयाधारत्वस्य व्यक्ते सम्भवेऽपि प्रधाने तदसम्भवात्, तस्य सत्त्वादिसाम्यावस्थारूपत्वात्,[116] अतोऽत्राव्याप्तिर्मा भूदिति मिश्राणामाशयः । सुखदुःखमोहानामाधारत्वं तु व्यक्तप्रधानयोरुभयोरपि सम्भवतीति तयोस्त्रिगुणत्वं साधर्म्यम् । पुरुषस्य च तद्विपरीतत्वात् तस्यात्रिगुणत्वम्, अर्थात् सांख्या-

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112. सांख्या निरीश्वराः केचित् केचिदीश्वरदेवताः ।
सर्वेषामपि तेषां स्यात् तत्वानां पञ्चविंशतिः ॥

113. सां.का. ३

114. सां.का. ११

115. सां.त.कौ., पृ. ११७

116. एतेषां या समावस्था सा प्रकृतिः किलोच्यते ।
प्रधानाव्यक्तशब्दाभ्यां वाच्या नित्यस्वरूपिका ॥

भिमतः पुरुषोऽत्रिगुणः, निर्गुण इत्यर्थः। तस्य निर्गुणत्वे "साक्षी चेता केवलो निर्गुणश्च",[117] "असङ्गो ह्ययं पुरुषः"[118] इत्यादिश्रुतयोऽपि प्रमाणम्।

विवेको न विद्यते यस्य तदविवेकि। अत्राविवेकित्वं नाम भिन्नत्वम्। नहि प्रधानं स्वस्माद् भिद्यते, स्वस्मात् स्वस्य भेदाऽभावात्। न व्यक्तमपि प्रधानाद् भिद्यते, व्यक्तस्य प्रधानकार्यत्वात्। कार्यकारणयोरत्यन्तभेदाऽसम्भवः। अत उभावप्यविवेकिनावुच्येते। पुरुषस्तु ताभ्यां भिन्न इति स विवेकी[119]।

विसिनोति विषयिणमनुबध्नातीति विषयः, ज्ञानग्राह्य इत्यर्थः, व्यक्तप्रधानयोर्ज्ञानभिन्नत्वात्। अत एव तौ ज्ञानग्राह्याविति तयोर्विषयत्वम्। पुरुषस्तु "चिन्मात्रं सर्वगं नित्यम्",[120] "चिन्मात्रमेव चिन्मात्रम्"[121] इत्याद्युपनिषन्मन्त्राधारेण ज्ञानस्वरूप इति न स ज्ञानविषयः। अत एव पुरुषस्याविषयत्वम्।

सामान्यत्वं नामानेकैः पुरुषैर्गृह्यमाणत्वम्। यथैकस्यैव घटस्यानेकपुरुषीयज्ञानविषयत्वम्, तथा व्यक्तप्रधानयोरप्यनेकपुरुषीयज्ञानविषयत्वात् तयोः सामान्यत्वम्। पुरुषस्य च ज्ञानरूपत्वात् तस्यासामान्यत्वम्।

अचेतनं नाम जडस्वरूपम्। सांख्यसिद्धान्ते व्यक्तप्रधानयोर्जडत्वात् तयोरचेतनत्वम् पुरुषस्य चिद्रूपत्वात् तस्य चेतनत्वम्।

प्रसवधर्मि – प्रसवो नामाऽन्याविर्भावहेतुत्वरूपः परिणामः, स चासौ धर्मश्चेति प्रसवधर्मः, सः अस्यास्तीति प्रसवधर्मि, सर्वदा परिणामशालि इत्यर्थः। व्यक्तप्रधाने न कदापि सरूपविरूपपरिणामाभ्यां विरमेते इति

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117. श्व.उ. ६.११
118. बृ.उ., ४.३. २५-२६
119. 'न प्रकृतिर्न विकृतिः पुरुषः' (सां.का.३)
120. व.उ., २.२१
121. ते.बि.उ., २.२४

तयोः प्रसवधर्मित्वम् । पुरुषस्य चाविकारित्वात् तस्याप्रसवधर्मित्वम्,[122] पुरुषः सरूपविरूपपरिणामरहित इति यावत् । एवं व्यक्तप्रधानयोर्भिन्न-धर्मवत्त्वं पुरुषस्येति सिद्धम् ।

नन्वहेतुमत्त्वादीनां प्रधानधर्माणाम्, अनेकत्वस्य च व्यक्तधर्मस्य पुरुषे विद्यमानत्वात् कथं व्यक्तप्रधानाभ्यां विपरीतः पुरुष इत्युच्यत इति चेत्, सत्यम्, अत एव 'तथा च' इत्यत्रोक्तम् । चकारोऽत्राप्यर्थकः । अतोऽहेतुमत्त्वादिप्रधानधर्मस्य, अनेकत्वस्य च व्यक्तधर्मस्य पुरुषे विद्यमानत्वं संगच्छते । तस्मात् त्रिगुणत्वादिधर्मैर्व्यक्तप्रधानयोः पुरुषस्य वैधर्म्येऽप्य-हेतुमत्त्व-नित्यत्वव्यापकत्व-निष्क्रियत्वानाश्रितत्वालिङ्गित्व-निरवयवत्व-स्वतन्त्रत्वरूपा ये व्यक्तस्य विपरीतधर्माः प्रधानस्योक्तास्ते पुरुषस्यापि सम्भवन्तीति तैः पुरुषप्रधानयोः साधर्म्यम् । यथा व्यक्तपदार्था अनेके, तथा पुरुषाणामप्यनेकत्वात् पुरुषव्यक्तयोरनेकत्वं साधर्म्यम् । एवं पुरुषे त्रिगुणादिविपर्यासादेव तस्य साक्षित्वादिकमपि सिद्ध्यति । तदुक्तमीश्वर-कृष्णेन –

तस्माच्च विपर्यासात् सिद्धं साक्षित्वमस्य पुरुषस्य ।
कैवल्यं माध्यस्थ्यं द्रष्टृत्वमकर्तृभावश्च[123] ॥ इति ।

अस्यायमर्थः – पुरुषस्याचेतनविपर्यासात्, अर्थात् तस्य चेतनत्वात् साक्षित्वम्, लोकेऽपि चेतनानामेव साक्षित्वदर्शनात् । यथाऽर्थिप्रत्यर्थिनौ स्वविवादविषयं साक्षिणे दर्शयतः, तथा प्रकृतिरपि स्वरचितविषयं पुरुषाय प्रदर्शयतीति पुरुषः साक्षीत्युच्यते । "साक्षी चेता केवलो निर्गुणश्च"[124] इति श्रुतिरपि चेतनस्यैव साक्षित्वं प्रतिपादयति । एवमेवाविषयत्वात्तस्य द्रष्टृत्वमपि। "साक्षाद् द्रष्टरि संज्ञायाम्"[125] इति सूत्रेण भगवान् पाणिनिः

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122. सां.त.कौ., पृ.११९-१२१
123. सां.का., १९
124. श्व.उ., ६.११
125. पा.सू., ५.२.९१

साक्षिण एव द्रष्टृत्वमपि व्यवस्थापितवान् । योगदर्शनेऽपि – "द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः"[126] "द्रष्टृदृश्ययोः संयोगो हेयहेतुः"[127] इत्यादिसूत्रभाष्ये व्यासेन पुरुषस्य बुद्ध्यादिविलक्षणत्वं तस्य द्रष्टृत्वं च व्यवस्थापितम् । पुरुषस्य साक्षित्वे द्रष्टृत्वे च "पुरुषः साक्षी, चेतनत्वात्", "पुरुषो द्रष्टा, अविषयत्वात्" इत्याद्यनुमानमप्यूह्यम् । सांख्यदर्शने आत्यन्तिको दुःखत्रयाभावः कैवल्यमिति स्वीकारात्, पुरुषस्य च स्वभावतोऽत्रिगुणत्वात्तस्य कैवल्यम् । पुरुषः कैवल्ययोगी, अत्रिगुणत्वादित्यनुमानमपि । एवमत्रैगुण्याच्च तस्य माध्यस्थ्यम् । सुखदुःखेषु यो रागद्वेषवान्न भवति स मध्यस्थ[128] इत्युच्यते । पुरुषस्य सुखादिराहित्यात् स रागद्वेषरहित इति तस्य माध्यस्थ्यम् । "तदुभयरहितस्तु मध्यस्थ इत्युदासीन इति चाख्यायते"[129] इति वाचस्पतिमिश्रेण पुरुषस्यौदासीन्यमपि प्रतिपादितम् । "वादिप्रतिवादिनोः समो मध्यस्थः, सर्वत्रोपेक्षावानुदासीनः"[130] इत्युदासीनमध्यस्थयोर्भेदेऽप्यत्र रागद्वेषराहित्यांशमात्रादुभयोरभेद उक्तो मिश्रैः । एवमेव पुरुषस्य विवेकित्वादप्रसवधर्मित्वाच्च तस्याकर्तृत्वमपि ।

नन्वेवं चेतनस्याकर्तृत्वेऽचेतनस्य सुतरां कर्तृत्वाभाव इति 'चेतनोऽहं चिकीर्षन् करोमि' इत्यादिना चेतनत्वकर्तृत्वयोः सामानाधिकरण्यस्य लोकेऽनुभूयमानस्य का गतिरिति चेन्न, अचेतनं हि बुद्ध्यादिकं चेतनसन्निधानमात्रेण चेतनवदिव भूत्वा करोतीति बुद्ध्यादेरेव कर्तृत्वम् । पुरुषे प्रतीयमानं कर्तृत्वं त्वौपाधिकमित्यवगन्तव्यम् । अतो वस्तुतः पुरुषस्त्वकर्तैव । तदुक्तमीश्वरकृष्णेन –

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126. यो.सू., २.२०

127. यो.सू., २.२७

128. सुहृन्मित्रार्युदासीनमध्यस्थदेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धि विशिष्यते ॥ (भ.गी., ६.९)

129. सां.त.कौ., पृ.१६९

130. भ.गी., शं.व्या., ६.९

तस्मात् तत्संयोगादचेतनं चेतनवदिव लिङ्गम् ।
गुणकर्तृत्वेऽपि तथा कर्तेव भवत्युदासीनः[131] ॥ इति ।

महर्षिणा कपिलेनापि – "उपरागात् कर्तृत्वं चित्सान्निध्याच्चित्सान्निध्यात्"[132] इति सूत्रेणायमेवाशयः प्रकटीकृतः ।

तदेवं सांख्यपुरुषोऽत्रिगुणत्वविवेकित्वाविषयत्वासामान्यत्वचेतनत्वाप्रसवधर्मित्वाहेतुमत्त्व-नित्यत्व-व्यापकत्व-साक्षित्व-केवलत्वमाध्यस्थत्वोदासीनत्व-द्रष्टृत्वाकर्तृत्वादिधर्मवानित्यवगम्यते । एतत् सांख्याचार्याभिमतमेव पुरुषस्वरूपम् –

अमूर्तश्चेतनो भोगी नित्यः सर्वगतोऽक्रियः ।
अकर्ता निर्गुणः सूक्ष्म आत्मा कापिलदर्शने ॥[133]

इति मणिभद्रसूरिणाऽप्यनूदितम् । सांख्यदर्शने व्यक्तप्रधानाभ्यां भिन्नः पुरुष इति कथनादेव तस्य शरीरेन्द्रियमनोबुद्धिभ्योऽपि व्यतिरिक्तत्वमवगन्तव्यम्, तेषां प्रकृतिकार्यत्वात् ।

Nature of Puruṣa in Saṅkhyā and Yoga Darśanas :

"The ignorant (bālāḥ) speak that of Sāṅkhyā and Yoga have been separate systems, but not the learned. He who would depend upon at least one of them would get the fruit of both. Whatever position that would be attained by the 'Sāṅkhyā-philosophers' the same would be attained by the Yoga-philosophers. 'Sāṅkhyā' and 'Yoga' have been one only. He who would realise this would realise the fruit of it".

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131. सां.का., २०
132. सां.सू., १.१.६४
133. षड्.सं., पृ.३५

According to the statement of the Bhagavān (Śrī Kṛṣṇa), 'Saṅkhyā' and 'Yoga' have been complementary with each other. Hence, they have not been different 'Darśanas' at all. That has been the reason as to why there has not been any difference of opinion as regards twenty-five 'Tattvas'. Since Īśvara has been accepted (in Yoga) as 'Puruṣa-Viśeṣa' (a kind of Puruṣa), there might be some difference of opinion in that respect. The general 'Puruṣa' who has been accepted by the Saṅkhyās, has also been accepted by the Yoga-philosophers. Here its nature has been deliberated.

In that context, Īśvarakṛṣṇa has said – "Na Prakṛtirna vikṛtiḥ puruṣaḥ". In this 'Kārikā', it has been said that Puruṣa has not been produced from anything and nothing has been produced by the Puruṣa. Thus Puruṣa has not been either the 'Kārya' or the 'Kāraṇa'. After having propounded this, Īśvarakṛṣṇa has said :

"The 'Vyakta' (mahat, etc.,) and also 'Pradhāna' have been endowed with three 'guṇas' (Sattva, Rajas and Tamas) bereft of discrimination, ordinary, bereft of 'cetana' (consciousness), charactised by productiveness and manifest; Puruṣa has been altogether different from them ('Vyakta' and 'Pradhāna')."

Through the above Kārikā, the relation of similarity between the 'Vyakta' and the 'Pradhāna'. Then by saying that "Tadviparītaḥ Pumān", it has been propounded that Puruṣa has been different from both the 'Vyakta' and the 'Pradhāna'. It is thus : "Trayo

guṇā yatra tat triguṇam" [That in which the three guṇas would exist has been 'Triguṇa']. It would mean that it would be 'the substratum of three guṇas'. Although the word 'Triguṇa', in Saṅkhyā-darśana, would refer to the three 'guṇas', Sattva, etc., yet Vācaspati Miśra has been of the opinion that the attributes of those three 'guṇas', viz., Sukha, Duḥkha and Moha should also be grasped. The reason behind this has been : Although it has been possible that the 'Vyakta' would be manifest with three guṇas, Sattva, etc., that would not be possible in the case of Pradhāna because Pradhāna has been endowed with guṇas in their equilibrium-state. The intention of Miśra has been to avoid 'ativyāpti' here. Both the 'Vyakta' and the 'Pradhāna' have the characteristic of having three 'guṇas'. Hence, the state of having three 'guṇas', has been common factor between them. Since 'Puruṣa' has been different from them, he has been free from three 'guṇas'. In other words Puruṣa accepted by the Saṅkhyās has been bereft of three 'guṇas'; it would mean that he has been 'Nirguṇa' (beyond guṇas, Sattva, etc.). So far as the 'nirguṇatva' of Puruṣa has been concerned, the following Śrutis have been also the authority : "Sākṣī cetā kevalo nirguṇaśa" (he has been the witness, conscious, all alone and not endowed with 'guṇas'), "Asaṅgo hyayaṁ puruṣaḥ" (He, the Puruṣa, has been without company), etc.

"Viveko na vidyate yasya tadaviveki" – He who has not been endowed with discrimination (Viveka) would be 'Avivekin'. Here the state of having no discrimination has been the state of being different.

Pradhāna does not differ from itself, because there has been no difference of one from oneself. The 'Vyakta', too, would not differ from Pradhāna, because Vyakta has the funcion of Pradhāna. There has been no possibility of extreme difference between the effect and the cause. Hence, both have been designated as 'Avivekins'. Since Puruṣa, however, would differ from them (Vyakta and Pradhāna), he has been the discriminate one (Vivekin).

"Visinoti viṣayiṇamanubadhnāti viṣayaḥ" – 'weaves together', i.e., that which would join together the matter would be 'Viṣaya'. It would mean that it has been grasped by knowledge, because it has been different from the knowledge of the 'vyakta' and the 'Pradhāna'. Since they will have to be grasped through knowledge, they have been regarded as of the state of 'Viṣaya'. Puruṣa has been, however, "Cinmātraṁ sarvagaṁ nityam" (intelligence only, moving everywhere and eternal), "Cinmātrameva Cinmātraṁ" (what has been intelligence has been intelligence itself), on the basis of those and other Upaniṣadic statements, he has been of the nature of knowledge itself but not an object of knowledge. That has been reason as to why the Puruṣa has not been the object.

"Sāmānyatva" (Generality) has been grasping together of many Puruṣa-s. Just as in the case of one 'ghaṭa', there would be the state of being the object of the knowledge of many Puruṣas, so would be the 'Vyakta' and the 'Pradhāna' the object of the knowledge of many Puruṣa-s; hence they would possess generality. As regards Puruṣa, however, it should be

known that he has been of the nature of knowledge itself and hence, he has not been possessing generality.

'Acetana' would mean the nature of dullness. In the Sāṅkhya-siddhānta, the 'Vyakta' and the 'Pradhāna' being without consciousness; they have been regarded as 'Acetana'. Since 'Puruṣa' has been of the nature of consciousness, he has been regarded as 'cetana'.

'Prasavadharmī' – 'Prasava' (productivity) would mean a transformation in the form of the cause conducive to the manifestation of another. That itself (Sa cāsau) being the attribute (dharmaśca) would be 'Prasavadharma'. That has been associated with this (the 'Vyakta' or the 'Pradhāna'); thus they have been called as 'Prasavadharmi'; it would mean that they have been ever undergoing transformation. Since the 'Vyakta' and the 'Pradhāna' would never stop from undergoing similar and dissimilar transformation, they have been attributed to the state of being productive (prasavadharmitva). Puruṣa has been, on the other hand, would not undergo any change, he could never be 'Prasavadharmī'. It would mean that Puruṣa has been always free from similar as well as dissimilar transformations. Thus it has been established that Puruṣa's has been of the nature which would be quite different from those of the 'Vyakta' and the 'Pradhāna'.

It might be objected thus : The attributes of 'Pradhāna' such as 'Ahetumatva' (not being a 'hetu'), etc., and the attribute as 'manifoldness' in the case of 'Vyakta', have been found in the Puruṣa, how could

you say that 'Puruṣa' has been different from the 'Vyakta' and the 'Pradhāna'? The answer, here, has been : It has been true. That has been the reason as to why the statement has come as 'Tathā ca'. Here 'cakāra' has the sense of 'api' (also). Hence, it stands to reason when they might say that the attributes of 'Pradhāna' such as 'ahetumatva', etc., and the attribute of 'Vyakta' in the form of 'anekatva' have been found in the Puruṣa also. Hence, although there has been the difference between 'vyakta-pradhāna', on the one hand, and Puruṣa, on the other hand, yet there has been relation of similarity of 'Puruṣa' with the 'Vyakta' and the 'Pradhāna', on the ground that the attributes of the 'Vyakta' as 'Ahetumatva' (not being a hetu), 'Nityatva' (eternality), 'Vyāpakatva' (pervasiveness), 'Niṣkriyatva' (not being associated with Karma), 'Anāśritatva' (not being a resort of anyone), 'Aliṅgitva' (not a hetu, i.e., Sādhaka, of anyone), 'Niravayavatva' (not having parts) and 'Svatantratva' (being free), which have been also associated with 'Pradhāna'. Just as the substances that have been Vyakta, would be manifold, similarly the Puruṣas have also been many. Hence in respect of 'manifoldness' (anekatva) there has been the relation of similarity between 'Puruṣa' and 'vyakta'. Thus by virtue of the variance as regards 'Triguṇatva', etc., in the case of Puruṣa, his being a 'Sākṣin' (witness), etc., have been proved. So it has been told by Īśvarakṛṣṇa –

"Hence, due to his association with the opposite attributes from those of 'Vyakta' and 'Pradhāna', the state of being the 'Sākṣin' (witness), the state of being

Kevala (all alone), the state of being intermediary (madhyastha), the state of being seer (draṣṭṛ) and the state of being a non-doer (akartṛbhāva), have been established in the case of Puruṣa."

This has been the meaning (import) : Due to the opposition to 'acetanatva', in other words, due to the state of consciousness, on his part, Puruṣa has been the 'Sākṣin'. In the world also the 'cetana-s' only have been 'Sākṣins'. Thus as the plaintiff (Vādin – Arthin) and the defendent (pratyarthin) would bring the matter of dispute before the 'Sākṣin' (the Judge), so does Prakṛti produce the matter constructed by it before the Puruṣa. Hence, Puruṣa has been designated as the 'Sākṣin'. "Sākṣi ceta kevalo nirguṇaśca" – this śruti would also propound 'Sākṣitva' in the case of Puruṣa. In the same way, his 'Draṣṭṛtva' has been assigned to Puruṣa due to his being not an object of anybody. "Sākṣād draṣṭari samjñāyām" – through this Sūtra Bhagavān Pāṇini has established that the 'Sākṣin' himself has been the 'Dṛṣṭā'. In the Yoga-darśana, too, in his Bhāṣya on the sūtras – "Draṣṭā dṛśimātraḥ śuddho'pi pratyayānupaśyaḥ" ["He has been the 'seer' only in the 'eye'; although pure, he would look in keeping with his conviction".], "Draṣṭṛdṛṣya-yoḥ saṁyogo heyahetuḥ" [The 'Saṁyoga' (combination) between the seer and the seen, would be cause of abandoning] – in the Bhāṣya on such and other statements, Vyāsa has established that Puruṣa has been different from 'buddhi', etc., and that he has been the 'draṣṭṛ'. In support of Puruṣa's 'sākṣitva' and 'draṣṭṛtva' such inferential arguments like "Puruṣaḥ

sākṣi, cetanatvāt" ("Puruṣa has been the 'Sākṣin', because he has been 'cetana'"), "Puruṣo draṣṭā, aviṣayatvāt" ("Puruṣa has been the 'draṣṭṛ', because he has not been object"), etc., should also be presented. In the Sāṅkhya-darśana, it has been accepted that 'Kaivalya' (final emancipation) would consist in the total absence of three kinds of 'duḥkha' (Ādhibhautika, Ādhidaivika and Ādhyātmika). The 'kaivalya' of puruṣa has been simply due to his being not associated with three 'guṇas', Sattva, etc. There has been an inferential argument also as – "Puruṣaḥ Kaivalyayogī, atriguṇatvāt." In the same way his 'Mādhyasthya' is due to also the absence of three 'guṇas'. He who would not become endowed with 'attachment' (rāga) and 'hatred' (dveṣa), has be the 'Mādhyastha'. His 'Mādhyasthya' would consist in not having association with 'rāga' and 'dveṣa' due to the absence 'sukha', etc. "Tadubhayarahitastu Madhyastha ityudāsina iti cākhyayate" [He who would not have those two ('rāga' and 'dveṣa') has been designated as 'Udāsīna' (passive, in not participating in creation)] – stating as above, Vācaspati Miśra has also propounded that Puruṣa has been 'Udāsīna'. "Vādiprativādinoḥ samo Madhyasthaḥ, sarvatropekṣāvānudāsīnaḥ" [He who has been 'sama' (uncommitted to any side) between the plaintiff and the defender, has been the 'Madhyastha' and he who has not been disinterested in both has been the 'Udāsīna', inspite of this difference between the 'Madhyastha' and 'Udāsīna', Śrī Miśra has spoken of their non-difference on the ground that they have been not different in respect of the point of absence of 'rāga' and 'dveṣa' in

both. In the same manner, due to his having discrimination and not being associated with productivity as his attribute, his being a 'non-doer' has been his attribute.

It may be again objected thus : When the 'cetana' has not been 'doer' (akartṛ) and the 'Acetana' has absolutely no possibility of being a 'doer', then the co-ordination between 'cetanatva' and 'kartṛtva' as 'I do by desiring to do', has been experienced in the world. What would be the course open for that co-ordination? If it would be objected as above, the answer has been that would not be correct. The intellect ('buddhi') etc., would operate like a 'cetana' due to vicinity of a 'cetana' (i.e., Puruṣa here); then 'buddhi', etc., would possess 'doership'. The 'doership' understood as belonging to 'Puruṣa', should be grasped as 'aupādhika' (conditional). Hence, in fact, Puruṣa has not been the doer. That has been told by Śrī Īśvarakṛṣṇa –

"Hence, due to his (Puruṣa's, i.e., cetana's) contact, the 'acetana' would have the 'Liṅga' (mark of cetana). In the case of 'guṇakartṛtva' (guṇa being doer) also, it has been the same. The doer himself would become the 'Udāsīna'."

Maharṣi Kapila also has expressed the same import by saying – "Uparāgāt kartṛtvaṁ citsānnidhya-acitsānnidhyāt" ["Kartṛtva has been due to association with the vicinity of 'cit' and due to non-association with 'cit'"].

In the same way, the 'Saṅkhyā-Puruṣa' has been known as endowed with 'Atriguṇatva', 'Vivekitva',

'Aviṣayatva', 'Asāmānyatva', 'Cetanatva', 'Aprasava-dharmitva', 'Ahetumattva', 'Nityatva', 'Vyāpakatva', 'Sākṣitva', 'Kevalatva', 'Madhyasthatva', 'Udāsīnatva', 'Draṣṭṛtva', 'Akartṛtva', etc. This has been the nature (svarūpa) of Puruṣa as intended by the Sāṅkhyas.

"In Kapila-(Sāṅkhya)-darśana, Ātman (Puruṣa) has been 'Amūrta', 'Cetana', 'Bhogin', 'Nitya', 'Sarva-gata', 'Akriya', 'Akartā', 'Nirguṇa' and 'Sūkṣma'."

Thus Maṇibhadrasūri, too, has said. In the Sāṅkhya-darśana, through the saying that Puruṣa has been different from 'Vyakta' and 'Pradhāna', itself, it should be understood that he has been also different from the body, senses, mind and intellect, because they have all been the effects of 'Prakṛti'.

पुरुषस्य स्वप्रकाशत्वम्

तदेवं सांख्ययोगदर्शने पुरुषः साक्षी द्रष्टा चेतनश्चेति स्वीकारात् तस्य चिद्रूपत्वम् । नैयायिक-वैशेषिक-प्राभाकरास्त्वात्मानं नित्यं विभुं प्रतिशरीरं भिन्नमिति स्वीकुर्वन्तोऽपि तस्य चिद्रूपत्वं नाङ्गीकुर्वन्ति, किन्तु तद्दर्शने आत्मा जडद्रव्यम् । मनसा संयोगे तत्र ज्ञानाख्यो गुण उत्पद्यत इति ज्ञानात्मनोर्गुणगुणिभावमङ्गीकुर्वन्ति ते । सांख्ययोगदर्शनयोः पुरुषस्य निर्गुणत्वस्वीकारान्नहि ज्ञानं पुरुषस्य गुणः, किन्तु ज्ञानरूप एवेति स्वीक्रियते। पुरुषस्य चिद्रूपत्वे "चिन्मात्रं सर्वगं नित्यम्"[134], "चिन्मात्रमेव चिन्मात्रमखण्डैकरसं परम्"[135] इत्याद्युपनिषन्मन्त्रौ एव प्रमाणभूतौ। "निर्गुणत्वान्न चिद्धर्मा"[136] इति महर्षिणा कपिलेनापि ज्ञानपुरुषयोर्गुणगुणिभावो निराकृतः।

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134. व.उ., २.२१
135. ते.बि.उ., २.२४
136. सां.सू., १.१४६

Self-luminosity of Puruṣa :

Thus since, in the Sāṅkhya-Yoga-darśana Puruṣa has been accepted as 'Sākṣin', 'Draṣṭṛ' and 'Cetana', he has been of nature of 'cit'. Nyāya-Vaiśeṣikas, Prābhākara Mīmāṁsākas do accept Ātman as eternal and all-pervasive and as different in different bodies, yet they do not accept him as one endowed with 'cetana' (consciousness). In those Darśanas, Ātman has been a dull substance. Since with the association with mind, the quality designated as knowledge arises, they accept the relation of the 'guṇa' and the 'guṇin' between the knowledge and the Ātman. Since in the Saṅkhyā-Yoga-darśanas, Puruṣa has been accepted as 'nirguṇa', knowledge would not be the 'guṇa' of Puruṣa, but he has been accepted as of the nature of knowledge itself. As regards the 'cidrūpatva' of Puruṣa, the following pair of Upaniṣadic statements have been the authority : "Cinmātram sarvagam nityam" [He has been 'cit' itself, going everywhere and eternal] and "Cinmātrameva cinmatramakhaṇḍaika-rasaṁ Param" [He has been 'cinmātram' itself, hence 'cinmātram' and entirely the single essence and 'Supreme'. Maharṣi Kapila has also refuted the relation of the 'guṇa' and the 'guṇin' between knowledge and Puruṣa by saying – "Nirguṇatvānna ciddharma" [Due to 'nirguṇatva' he has not been of the nature of 'cit'].

पुरुषस्यानन्दरूपत्वनिरासः

एवं सांख्ययोगदर्शनाचार्याः पुरुषं चिद्रूपं स्वीकुर्वन्तोऽपि तस्याऽऽनन्दरूपत्वं नाङ्गीकुर्वन्ति । अत्राऽयमाशयः – सांख्ययोगसिद्धान्ते आनन्दं

'Aviṣayatva', 'Asāmānyatva', 'Cetanatva', 'Aprasava-dharmitva', 'Ahetumattva', 'Nityatva', 'Vyāpakatva', 'Sākṣitva', 'Kevalatva', 'Madhyasthatva', 'Udāsīnatva', 'Draṣṭṛtva', 'Akartṛtva', etc. This has been the nature (svarūpa) of Puruṣa as intended by the Sāṅkhyas.

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134. व.उ., २.२१
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(सुखं) प्रकृतेः सत्त्वगुणस्य परिणाम इति स्वीकारात् पुरुषस्य चात्रिगुणत्वेन प्रकृतेर्विलक्षणत्वात् तस्यानन्दरूपत्वं नैव संभवति । तदुक्तं वाचस्पति-मिश्रेण – "तदनेन सुखादीनामात्मगुणत्वं पराभिमतमपास्तम्"[137] इति ।

अपि च– "नानन्दं न निरानन्दम्"[138] इति श्रुत्या पुरुषस्यानन्दाभावस्य प्रतिपादितत्वान्नात्मन आनन्दरूपत्वम् । यत्र पुनः – "आनन्द आत्मा"[139] "आनन्दघनमव्ययम्"[140] इत्याद्युपनिषन्मन्त्रेष्वात्मनो यदानन्दरूपत्वं प्रति-पाद्यते, तद् दुःखाभावेन गौणार्थमित्यवधेयमिति सांख्याभिप्रायः । तस्मात् पुरुषश्चिद्रूप एव, न त्वानन्दरूपः । एवं पुरुषस्य चिद्रूपत्वप्रतिपादनात् पुरुषोऽयं न्यायवेशेषिक-प्राभाकराभिमतात्मापेक्षया श्रेष्ठः, तस्यानन्दरूप-त्वानङ्गीकाराद् वेदान्ताभिमतात्मापेक्षया कनिष्ठ इति च प्रतिभाति ।

पुरुषास्तित्वे प्रमाणम्

नन्वेतादृशनिर्विकारचेतनपुरुषसद्भावे किं मानमिति चेदुच्यते – 'चेतनोऽहं करोमि' इति प्रतीत्या जडायां बुद्धौ चेतनताधर्मः प्रतीयते, स च स्वरूपतस्तत्र नास्तीत्यारोपितो मन्तव्यः । आरोपश्च कस्मिंश्चित् पदार्थे प्रसिद्धधर्मस्यैवान्यत्र भवति, सर्वथाऽप्रसिद्धधर्मस्यारोपासम्भवात् । अतः प्रधानादीनां सर्वेषां जडत्वेन पारिशेष्यात् कर्तृत्वधर्मशालिन्यां जडायां बुद्धौ प्रतीयमानश्चेतनताधर्म एवान्यथानुपपत्त्या पुरुषमनुमापयति, अर्थाद् बुद्धिगतचैतन्याभिमानस्य पुरुषं विनानुपपत्त्या चिद्रूपः पुरुषः कल्प्यते । अपि च, नहि लोकेऽहमस्मि न वेति स्वविषये कस्यापि संशयः, न वा नाहमस्मीति विपर्ययो भवति, येन पुरुषास्तित्वं प्रतिषिध्येत । अत एवोक्तं

137. सां.त.कौ., पृ.११७
138. म.उ., ५.९८
139. नै.उ., २.५
140. अध्या.उ., ६१

महर्षिणा कपिलेन– "अस्त्यात्मा नास्तित्वसाधनाऽभावात्"[141] इति। सांख्याः सामान्यतः पञ्चभिर्हेतुभिः प्रकृत्यादिजडवर्गभिन्नं पुरुषं साधयन्ति। तदुक्त-मीश्वरकृष्णेन –

संघातपरार्थत्वात् त्रिगुणादिविपर्ययादधिष्ठानात्।
पुरुषोऽस्ति भोक्तृभावात् कैवल्यार्थं प्रवृत्तेश्च[142] ॥ इति।

अस्यायमर्थः– १. संघातपरार्थत्वात् – संहन्यन्ते मिश्रीभवन्त्यनेके सुखदुःखमोहादयो यत्र, असौ संघातः, प्रधानादिजडवर्ग इत्यर्थः। यथा लोके शय्यासनादीनां जडानां भोग्यपदार्थानां तद्भिन्नैरेव चेतनपुरुषैर्भोक्तृत्वं दृश्यते, तथैव संहतानां प्रकृतितत्कार्याणां पारार्थ्यमित्येव पर्यवस्यति। अतो यस्यार्थमिदं सर्वं सः पुरुष इत्यर्थः। अनुमानं च – विवादास्पदं प्रकृतिमहदादिकं परार्थं स्वेतरस्य भोगापवर्गफलकम्, संहतत्वात्, शय्यासनादिवदिति। पुरुषस्यापि संहतत्वेऽनवस्थापत्तिः। संघातानां परार्थत्वं च – "न वा अरे! सर्वस्य कामाय सर्व प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति"[143] इति श्रुत्याप्यनुमोदितम्[144]। तस्माद् यथा लोके शय्यासनादिभ्यो भोग्यपदार्थेभ्यो भिन्न एव चैतन्ये देवदत्तादौ भोक्तृत्वं दृश्यते, शय्यासनादीनां तु पारार्थ्यमेव; तथैव प्रकृतितत्कार्याणां पारार्थ्य-मित्येव पर्यवस्यति।

२. त्रिगुणादिविपर्ययात् – पूर्वं यदुक्तं शय्यासनादिसंघातानां परार्थ-त्वात् संघातभिन्नः पुरुष इति, तदयुक्तम्; यतो ह्युक्तानां शय्यासनादीनां शरीरार्थकत्वस्य लोकेऽनुभूयमानत्वात्, पुरुषोऽपि संघातान्तर एव स्याद् इति चेन्न, त्रिगुणादिविपर्ययाच्च पुरुषसिद्धिः। अत्रेदमवधेयं यद् व्यक्ता-

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141. सां.सू., ६.१
142. सां.का, १७
143. बृ.उ., ४.५.६
144. सां.त.कौ., पृ.१५६; यो.सू., ४.२४; सां.सू. १.६६, प्रवचनभाष्यम्।

ऽव्यक्तानां त्रिगुणत्वम्, अविवेकित्वम्, सामान्यत्वम् अचेतनत्वम्, प्रसवधर्मित्वं चेतीमे समानधर्मा आख्यायन्ते। व्यक्ताऽव्यक्तयोः समानधर्माणामेतेषां कस्यापि विधर्मत्वमपि स्यात्। अतस्त्रिगुणत्वादीनामचेतनधर्मत्वात् कोऽपि चेतनः पुरुषः संघातभिन्नः स्वीकर्तव्यः, येन एते तस्य विधर्माणो भवेयुः। अतस्त्रिगुणत्वादिविपर्ययादित्यनेन द्वितीयेन हेतुनापि संघातभिन्नोऽत्रिगुणत्वाविषयत्वासामान्यत्वचेतनत्वाप्रसवधर्मित्वादिधर्मवान् पुरुषःसिद्ध्यति। संघातभिन्नपुरुषस्याऽकल्पने संघातानां परार्थत्वनियमादेकसंघातार्थं द्वितीयसंघातः, तदर्थं तृतीय इत्यनवस्थापत्तिः[145]।

३. **अधिष्ठानात्** – अचेतनानां हि रथादीनां चलनं दृष्ट्वा यथा तेषां चालकचेतनपुरुषाधिष्ठितत्वमनुमीयते, तथैवाचेतननानां बुद्ध्यादीनां स्वयं परिणामशक्तेरभावात् चेतनस्य सन्निधिरपेक्ष्यते। चेतनाधिष्ठितानामेव बुद्ध्यादीनां परिणामसम्भव इत्यधिष्ठातृत्वेन हि चेतनपुरुषसिद्धिः। न्यायदर्शनेऽपि "प्रवृत्त्याद्यनुमेयोऽयं रथगत्येव सारथिः"[146] इत्यधिष्ठातृरूपेणैवात्मा साध्यते।

ननु सांख्याभिमतस्य पुरुषस्य निर्गुणत्वाद् निष्क्रियत्वाच्च तस्य सङ्कल्पादेरभावात् कथमधिष्ठातृत्वमिति चेदुक्तं महर्षिणा कपिलेन – "तत्सन्निधानादधिष्ठातृत्वं मणिवत्"[147] इति। अस्यायमर्थः – यथाऽयस्कान्तमणेः सान्निध्येन लोहे चलनादिकं दृश्यते, तथैव पुरुषस्य सन्निधिमात्रेण प्रकृतेर्महत्तत्त्वादिरूपेण परिणमनम्, न तु पुरुषसङ्कल्पेन। तदुक्तम् –

निरिच्छे संस्थिते रत्ने यथा लोहः प्रवर्तते।
सत्तामात्रेण देवेन तथा चायं जगज्जनिः[148] ॥ इति।

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145. सां.त.कौ., पृ. १५६-१५७
146. कारि., ५०
147. सां.सू., १.९६.३
148. सां.सू., १.९६, प्रवचनभाष्यम्

यत्र पुनः – "तदैक्षत बहु स्यां प्रजायेय"[149] इतीक्षणपूर्वकं स्रष्टृत्वमुच्यते, तत्र कूलं पिपतिषतीतिवद् गौणार्थत्वमवगन्तव्यमिति विज्ञानभिक्षुणा प्रतिपादितम्[150] ।

यद्वा एतादृशानां वचनानां बुद्धिपूर्वकोत्पन्नसृष्टिपरत्वम्, न त्वनादिसृष्टिपरत्वम्, आदिसृष्टेर्बुद्धिपूर्वकत्वादिति विज्ञानभिक्षुणा कूर्मपुराणवचनोपन्यासपूर्वकं सृष्टिद्वैविध्यं प्रतिपादितम् । तथाहि –

इत्येष प्राकृतः सर्गः संक्षेपात् कथितो मया ।
अबुद्धिपूर्वकस्त्वेष ब्राह्मीं सृष्टिं निबोधत[151] ॥ इति ।

अतो निर्गुणत्वेऽपि पुरुषस्य सान्निध्यमात्रेण कर्तृत्वसंभवादधिष्ठानादित्यनेन तृतीयेन हेतुनापि पुरुषास्तित्वसिद्धिः ।

४. भोक्तृभावात् – इह दर्शनसमाजे सुखदुःखान्यतरसाक्षात्कारो हि भोग इत्युच्यते । तत्र – "अनुकूलवेदनीयं सुखम्, प्रतिकूलवेदनीयं दुःखम्" इति हि सुखदुःखयोः परिभाषा । एवमनुकूलप्रतिकूलवेदनयोर्विषयत्वात् सुखदुःखानि भोग्यानीत्युच्यन्ते । भोग्यशब्दस्य सापेक्षत्वात् – 'भोक्ता' अवश्यं कल्पनीय एव । अतः सुखदुःखानि यो ह्यनुकूलप्रतिकूलतया जानाति, स एव भोक्तेत्युच्यते । अत्र बुद्धेरेव सुखाद्याकारतया परिणामात्, तस्याश्च स्वस्य स्वविषयत्वाभावात् तदतिरिक्तः पुरुष एव भोक्ता भवति ।

ननु "असङ्गो ह्ययं पुरुषः"[152] इति श्रुत्या पुरुषस्यासङ्गित्वप्रतिपादनात् कथं तस्य भोक्तृत्वमिति चेत्, सत्यम् । श्रूयतामत्र रहस्यम् – सांख्यदर्शने वस्तुतोऽसङ्गस्य पुरुषस्य स्वतो भोक्तृत्वं नास्त्येव, किन्तु बुद्ध्युपाधिनैव तस्य भोक्तृत्वमिति न कोऽपि दोषः ।

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149. छा.उ., ६.२.३
150. सां.सू.१.९६., प्रवचनभाष्यम्
151. सां.सू., १९६ . प्रवचनभाष्यम्
152. बृ.उ., ४.३. १५-१६

५. कैवल्यार्थं प्रवृत्तेश्च – इह हि दर्शनशास्त्रेषु दिव्यचक्षुषां महर्षीणां च कैवल्यार्थं प्रवृत्तिर्दरीदृश्यते । सांख्यदर्शने दुःखत्रयस्यात्यन्तिकी निवृत्तिरेव कैवल्यमित्युच्यते । तादृशं हि कैवल्यं नहि बुद्ध्यादीनां संभवति, तेषां दुःखात्मकत्वात् । पुरुषस्य च सुखदुःखादेरौपाधिकत्वादुपाधिनिवृत्तिद्वारा पुरुषस्य निर्दुःखित्वं संभवतीति तादृशौपाधिकदुःखनिवृत्त्यर्थं यः प्रवर्तते स एव पुरुष इति बुद्ध्यादिव्यतिरिक्तत्वेन पुरुषसिद्धिः । अन्यथा मोक्षाभिलाषस्योच्छेदप्रसङ्गः ।

Refutation of the view that Puruṣa has been of the nature of 'bliss' :

Although accepting Puruṣa as 'cidrūpa', the teachers of Saṅkhyā-Yoga-darśanas do not accept his nature of being 'bliss' (ānanda). Here the import has been : In the Saṅkhyā-Yoga-siddhānta, 'Ānanda' has been accepted as the 'pariṇāma' (transformation of the 'Sattvaguṇa' of Prakṛti. Hence, since Puruṣa has not been endowed with three 'guṇas' and has been on that count, different from Prakṛti, his being of the nature of 'Ānanda' could not be possible. So it has been told by Vācaspati Miśra – "Tadanena sukhādīnām ātmaguṇatvaṁ Parābhimatam apāstam" ["Through this the view of others, viz., the 'Sukha', etc., have been the 'guṇas' of Ātman, has been rejected"].

Further, "Nānandaṁ na nirānandam" [Neither 'Ānanda' nor 'Nirānanda'], this Śruti has propounded absence of 'Ānanda' in the case of Ātman. Hence, Ātman could not be 'Anandarūpa'. Again in the 'Mantras' of the Upaniṣads such as "Ānanda ātma" ["Ātman has been Ānanda"], "Ānandaghanamavyayam" ["Endowed thickly with Ananda and immutable"], etc.,

the nature of being endowed with 'Ānanda' in the case of Ātman, has been propounded. The opinion of the 'Saṅkhyās' has been that the 'Ānandarūpatva' which would be propounded by the fore-going Upaniṣadic statements, should be understood as the secondary sense, because of the absence of 'duḥkha'. Hence, Puruṣa would be 'Cidrūpa' only but not 'Ānandarūpa'. Thus since 'Cidrūpatva' has been propounded as regards 'Puruṣa', this 'Puruṣa' has been most pre-eminent compared to him as accepted by the Nyāya-Vaiśeṣikas and the Prābhākara Mīmāṁsākas. Because his being 'Ānandarūpa' has not been accepted, he would be inferior compared to him as accepted by the Vedānta schools.

Authority proving the existence of Puruṣa :

What would be authority to prove the existence of Puruṣa who has been accepted by the Saṅkhyās as having the unperturbed consciousness? An answer to this has been found in the Saṅkhyādarśana – "Cetano'haṁ Karomi" ("I am the conscious one who has been doing") – On the strength of this apprehension, in the dull intellect (jaḍabuddhi), there would be the grasping of property of 'cetanatā' (the state of being conscious). That property (dharma) would not remain naturally in the intellect. Hence, it would be regarded as the property that has been superimposed on the intellect. There has been the possibility of super-imposing on another object of that property which has been existing naturally in an object. The super-imposition an altogether unknown property could not be admitted at all. This would be the case

because all the 'Tattvas' starting from 'Pradhāna' have been dull. Hence 'cetanatā' has not been the property that would reside naturally. That property has been inferred (super-imposed) in the intellect which has been endowed with the property of functioning. That property has been actually associated with a principle as its major attribute. That property would be none other than Puruṣa. Here the ascertainment would be – The pride of having consciousness found in the intellect would not be tenable without Puruṣa. Hence, the substratum of the property of consciousness, i.e., the principle of Puruṣa, has been assumed by the authority of 'Anyathānupatti' (not otherwise tenable, this would be the case of Arthā-patti). This 'Arthāpatti has been identified with 'Anumāna-pramāṇa'.

The second 'Yukti' (argument) would be – Nobody would get a doubt as "Ahamasmi na va" ["I exist or not"]. This 'viparyaya' (misapprehension) would not also arise – "Aham nāsmi" (I do not exist). With all this there would be an ascertainment as – The existence of Puruṣa could not be anytime denied. That has been the reason as to why Maharṣi Kapila has said – "Astyātmā nāstitva-sādhanābhavāt" (Ātman certainly exists, because there has been no proof (sādhanā) to prove his absence). The Saṅkhyā-philosophers would generally prove the existence of Puruṣa through five arguments. So it has been said by 'Īśvarakṛṣṇa" –

"Saṅghātaparārthatvāt, etc."

Here we could find five arguments to prove the existence of Puruṣa. This has been the meaning of the arguments :

1) Saṅghātaparārthatvāt : The word Saṅghāta has been derived thus : "Saṁhanyate miśrībhavatyaneke sukha duḥkha-mohādayo yatra, asau Saṅghātaḥ; pradhānādijaḍavarga ityarthaḥ" [Saṁhanyate (sam + han – to join together) would mean 'miśrībhavanti' – join together. That in which many such as 'sukha', 'duḥkha', 'moha', etc., would come together, has been the 'Saṅghāta'; it would mean the group of dull objects such as 'Pradhāna']. Just as in the world, we find that the dull materials such as bed (śayyā), etc., have been those that would be for the use (enjoyment) of the 'cetana-puruṣas' (conscious persons), in the same way the 'Saṅghāta-s' in the form of Prakṛti and her actions have been meant for the others (here Puruṣa). This has been the culmination. It would mean that he for whose sake all those would exist has been the Puruṣa. The inferential argument has been thus : "Vivādāspadaṁ prakṛtimahadādikaṁ padārthaṁ svetarasya bhogāpavargaphalakaṁ, saṁhatatvāt, śayyāsanādivat" [The materials such as Prakṛti, Mahat, etc., have been for the sake of others, i.e., have their fulfilment in being subject to the enjoyment of those other than themselves, because they have been 'Saṁhata', like the bed, seat, etc.]. If Puruṣa were also to be of nature of 'Saṁhata', there would be the contengency of 'Anavasthā' (absence of finality or conclusion). That the 'Saṅghāta-s' have been meant for others has been supported by the following Śruti – "Na vā are! Sarvasya kāmāya sarvaṁ priyaṁ bhavati, Ātmanastu kāmāya sarvaṁ priyaṁ bhavati" ["Listen, O seeker, all would not be pleasing for all for their own sake; all would be pleasing for the sake of one's Ātman"].

Hence, just as in the world, in the case of the objects of enjoyment such as the bed, the seat, etc., another other than those endowed with consciousness such as Devadatta, etc., have been found to be the enjoyers, i.e., the bed, etc., have been meant for others only, so in that case Prakṛti and her creations would culminate as being meant for others only.

2) **Triguṇādiviparyayāt** : It might be objected thus : What has been told above as the 'saṅghāta' materials such as 'śayyā', etc., have been meant for others and as Puruṣa has been different from 'Saṅghāta', has been not tenable, because it has been experience in the word that the 'śayyā', etc., have been meant for the body and Puruṣa has been another 'saṅghāta' only. If one would object as this, the answer is that that would be not tenable, because Puruṣa has been proved on the ground that he has been opposed to 'Triguṇa', etc. Here this should be understood – In the 'Vyakta' and the 'Avyakta' the common properties that have been taught would be 'triguṇatva' having three guṇas, sattva, etc.), 'avivekitva' (not having discrimination), 'sāmānyatva' (generality), 'acetanatva' (not having consciousness) and 'Prasavadharmitva' (productiveness). These common properties of the 'Vyakta' and the 'Avyakta' could be reverse property of some one. Hence, the 'cetana-puruṣa' should be accepted as different from 'saṅghāta', because the properties of the 'acetana', which would be opposite properties of Puruṣa. Hence, by virtue of this second argument, viz., 'Triguṇādiviparyayāt', the existence of Puruṣa would be established as 'atriguṇa', 'aviṣaya', 'asāmānya',

'cetana', 'aprasavadharmin'. If Puruṣa were not conceived as different from 'Saṅghāta', the 'Saṅghāta' being 'parārtha', one would have to imagine that there should be 'Saṅghāta' for another 'Saṅghāta', further 'Saṅghāta' for the previous 'Saṅghāta'; this would lead to the contingency of 'Anavasthā' (absence of finality or conclusion).

3) Adhiṣṭhānāt : On seeing the movement of the chariot, etc., which have been bereft of 'cetana', the driver who has been a person endowed with 'cetana' would be inferred. In the same way, the existence of a 'cetana-Puruṣa' would be proved as required, because there would be no power of transformation on their own, in the case of intellect, etc., which have been bereft of 'cetana'. In the Nyaya-darśana, too, Ātman has been proved as the substratum, on the basis of the statement – "Pravṛttyādyanumeyo'yaṁ rathagatyeva sārathiḥ" ["Puruṣa should be inferred by virtue of advance, etc., as the charioteer has been inferred by the movement of the chariot"].

If it were objected as to how could Puruṣa be the basis (substratum), as he has no intention, etc., due to his 'nirguṇatva' and 'niṣkriyatva' as conceived by the Sāṅkhyas, the answer has been what Maharṣi Kapila has said – "Tatsannidhānād adhiṣṭhatṛtvaṁ Manivat" ["Through his very nearness itself would be the 'adhiṣṭhatṛtva' state of being the substratum), like the magnet (mani – which would cause movement in the iron piece)"]. Here, this has been the import : Just as through the vicinity of the magnet, there would be movement, etc., (of the iron piece), so there would be

the modification Prakṛti into Mahat, etc., merely by virtue of Puruṣa's vicinity. This would not happen, by virtue of Puruṣa's resolve. So it has been said –

"Niricche Saṁsthite, etc."

"When the magnet (ratna), would be near without any desire, the iron piece would get movement. Its mere presence would do this. In the same way, the world would emerge merely by the presence of the God (Īśvara)". Wherein, again, when Īśvara's association with the action of creating has been said to be 'Īkṣāpūrvaka' (preceded by the consideration of possibilities or requirements), as told in the statement "Tadaikṣata bahu syām prajāyeya" ["He aspired that he would become many"], it should be regarded as the secondary meaning, like that of the situation that the bank would desire to fall. So it has been propounded by Vijñānabhikṣu.

Or else whether such statements should be taken as regards the creation which would be in favour of that which would arise as prompted by intellect, but not in favour of the creation which would be 'anādi' (eternal), because the 'ādisṛṣṭi' (the first creation) has been prompted by intellect. Thus after citing the statement of Kūrmapurāṇa, two types of creation have been propounded by Vijñānabhikṣu. Thus it has been –

"Ityeṣa prakṛtaḥ, etc."

"Thus this original creation has been told by me in brief. This has been prompted by intellect. Know this as the 'Brāhmī-sṛṣṭi' (Brahman's creation)."

Hence in spite of Puruṣa being 'nirguṇa', his action of creation would be by his mere vicinity. Hence through this third argument as 'Adhiṣṭhānāt', the existence of Puruṣa could be proved.

4) **Bhoktṛbhāvāt** : In this assembly of the 'darśanas', 'Bhoga' would consist in the experience of either of the two, happiness or grief. There, happiness has been that which would be the experience of something beneficial and grief has been that which would be the experience of something not beneficial. This has been the 'Paribhāṣā' (explanatory statement) about 'Sukha' and 'Duḥkha' – "Anukūlavedanīyaṁ sukham, pratikūlavedanīyam duḥkham". Thus since 'anukūlavedana' and 'pratikūlavedana' have been objects of experience, 'Sukha' and 'Duḥkha' have been 'bhogya' (to be experienced). The word 'bhogya' being relative, one should necessarily think of a 'bhoktā'. He who would know happiness and grief as beneficial and not beneficial respectively has been designated as 'Bhoktā'. Here, since intellect itself would get transformed into the form of 'Sukha', etc., that being not the object of experience of 'buddhi', Puruṣa who has been different from that would be 'Bhoktā'.

It may be further objected thus : "Asaṅgo hyayaṁ Puruṣaḥ" [This Puruṣa has been without attachment] – through this Śruti, absence of attachment in the case of Puruṣa has been propounded. How could there be his 'bhoktṛtva' (state of being an enjoyer) ? If it were asked thus, the answer has been that it has been true. Know this secret here in the Saṅkhyā-darśana : there

has been no 'bhokṛtva' on the part of Puruṣa, who has not been attached to anything. But his 'bhoktṛtva' would depend upon the 'buddhi' as the adjunct. Here there would be no blemish.

5) Kaivalyārthaṁ pravṛtteśca : Here in the Darśana-śāstras, the 'pravṛtti' (inclination) of Maharṣi-s endowed with divine vision, has been highly towards achievement of 'Kaivalya' (emancipation – Mukti). In the Saṅkhyā-darśana, the total eradication of three kinds of affiction (tāpatarya-duḥkhatraya) has been said to be 'Kaivalya', etc., because they have been of the nature of 'duḥkha'. Since 'sukha', 'duḥkha', etc., depend on 'upādhi' (adjunct), it has been only through the eradication of that 'Upādhi' that Puruṣa would become free from 'duḥkha'. Hence, he who would strive for the eradication of such an 'Upādhi', has been the Puruṣa. Thus the existence of Puruṣa has been proved by showing him as different from 'buddhi', etc. Otherwise there would be the contingency of the eradication of the aspiration for Mokṣa.

पुरुषस्य बहुत्वम्

तदेवं प्रमाणसिद्धोऽयं पुरुष एक उतानेकः? इति जिज्ञासायां सांख्याः पुरुषबहुत्वमेव प्रतिपादयन्ति । तदुक्तं महर्षिणा कपिलेन – "जन्मादिव्यवस्थातः पुरुषबहुत्वम्"[153] इति । श्रीमदीश्वरकृष्णेनापि –

जननमरणकरणानां प्रतिनियमादयुगपत्प्रवृत्तेश्च ।
पुरुषबहुत्वं सिद्धं त्रैगुण्यविपर्ययाच्चैव[154] ॥

153. सां.सू., १४९
154. सां.का., १८

इत्युक्तम् । अस्यायमर्थः – सांख्या जननमरणकरणानां प्रतिनियमात्, अयुगपत्प्रवृत्तेः, त्रैगुण्यविपर्ययाच्चेति त्रिभिर्हेतुभिः पुरुषबहुत्वं प्रतिपादयन्ति ।

१. जननमरणकरणानां प्रतिनियमात् – अयं पुरुषबहुत्वे प्रथमो हेतुः । अस्यायमभिप्रायः – इह खल्वेकस्मिन् जायमाने म्रियमाणे वा नहि सर्वे जायन्ते म्रियन्ते वा, एकस्यान्धत्वे बधिरत्वे वा नहि सर्वेऽन्धा बधिरा वा भवन्ति । इयं हि जननमरणादिव्यवस्था प्रतिशरीरं पुरुषस्य भिन्नत्व एव संभवतीति सांख्याचार्याः प्रतिक्षेत्रं पुरुषभिन्नत्वं प्रसाध्य तस्य बहुत्वमङ्गीकुर्वन्ति । अत्र जननमरणशब्देन पुरुषस्य शरीरेन्द्रियमनोबुद्ध्यादिभिः सम्बन्धवियोगौ गृह्येते, न च घटोत्पत्तिविनाशवत् पुरुषोत्पत्तिविनाशौ, तस्यापरिणामित्वात्, कूटस्थनित्यत्वाच्च । तदुक्तं वाचस्पतिमिश्रैः – "निकायविशिष्टाभिरपूर्वाभिर्देहेन्द्रियमनोऽहङ्कारबुद्धिवेदनाभिः पुरुषस्याभिसम्बन्धो जन्म, न तु तस्य परिणामः, तस्यापरिणामित्वात् । तेषामेव च देहादीनामुपात्तानां परित्यागो मरणम्; न त्वात्मनो विनाशः, तस्य कूटस्थनित्यत्वात्"[155] इति । तस्मात् 'देवदत्तो जातः' इत्यत्र घटादेरिव न पुरुषस्य मुख्यं जन्म, किन्तु शरीरादिसम्बन्धेन भाक्तमित्यर्थः । अतः –

न जायते म्रियते वा विपश्चिन्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे[156] ॥

इत्यादिश्रुतिस्मृतय आत्मनो जन्मादिपरिणामशून्यत्वेन कूटस्थनित्यत्वमामनन्तीति नैव तस्य मुख्ये जन्मनिधने संभवतः ।

ननु 'देवदत्तो जातः', 'देवदत्तो मृतः' इति व्यवहारान्यथाऽनुपपत्त्या पुरुषस्य जननमरणावस्थे अभ्युपेये इति चेन्मैवम्, शरीरादिना संयुज्यमानत्वेन पुरुषस्य जायमानत्वम्, तद्वियोगेन च म्रियमाणत्वमित्यभ्युप-

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155. सां.त.कौ., पृ.१६३
156. कठ., १.२.१८

गममात्रेणैव तद्व्यवहारोपपत्तेः । तथाहि श्रूयते – "स वा अयं पुरुषो जायमानः शरीरमभिसंपद्यमानः, स उत्क्रामन् म्रियमाणः"[157] इति । तस्मात् 'देवदत्तो जातः' इत्यादिव्यवहारो भाक्त एव, न जातुचिन्मुख्यः ।

ननु पुरुषस्य परमार्थतो जन्माभावे –

प्राङ्नाभिवर्धनात् पुंसो जातकर्म विधीयते ।
मन्त्रवत् प्राशनं चास्य हिरण्यमधुसर्पिषाम्[158] ॥

इति स्मृतौ जन्मनिमित्तानां जातकर्मादिसंस्काराणां विधानं न स्यात् । किञ्चात्र स्मृतौ 'पुंसः' इति कथनाद् जीवात्मैव गृह्यते, न शरीरमिति सुस्पष्टमेव ज्ञायते । अपि च, लोकसिद्धे खल्वेते जन्ममरणे "स वा अयं पुरुषो जायमानः शरीरमभिसम्पद्यमानः, स उत्क्रामन् म्रियमाणः"[159] इति श्रुत्यापि संवाद्येते । तस्मान्न पुरुषस्य जन्ममरणे भाक्ते, किन्तु मुख्ये इति चेन्मैवम्, यथा 'गङ्गायां घोषः' इत्यत्र भगीरथरथखातावच्छिन्नजलप्रवाहे गङ्गाव्यपदेशो मुख्यस्तत्तीरे च भाक्तः, तथा जननमरणव्यपदेशोऽपि शरीरे मुख्यः प्रवर्तते, तत्सम्बन्धिनि जीवात्मनि च गौण इति निश्चेतव्यम् । नहि शरीरसम्बन्धादन्यत्र पुरुषो जातो मृतो वेत्यादिरूपेण क्वचित् केनचित् व्यपदिश्यते । तस्माज्जन्ममरणादिव्यपदेशः शरीरे मुख्यः, पुरुषे च भाक्तः ।

किञ्च, यदुक्तं पुरुषस्य पारमार्थिकजन्माभावे तज्जन्मनिमित्तकजातकर्मादिसंस्काराणां विधानाभावप्रसङ्ग इति, तदयुक्तम्, जातकर्मादीनां गर्भबीजसमुद्भवजीवपापक्षयार्थत्वेनोपपत्तेः । तदुक्तं वाचस्पतिमिश्रैः – "जातकर्मादि च गर्भबीजसमुद्भवजीवपापप्रक्षयार्थम्, न तु जीवजन्मजपापक्षयार्थम् । अत एव स्मरन्ति – "एवमेनः शमं याति बीजगर्भसमुद्भवम्" इति ।

157. बृ.उ., ४.३.८
158. म.स्मृ. २.२९
159. बृ.उ. ४.३.८

"तस्मान्न शरीरोत्पत्तिविनाशाभ्यां जीवजन्मविनाशाविति सिद्धम्"[160] इति।

तथा च स्मर्यते –

गार्भैर्होमैर्जातकर्मचौलमौञ्जीनिबन्धनैः
बैजिकं गार्भिकं चैनो द्विजानामपमृज्यते[161] ॥ इति।

"स वा अयं पुरुषो जायमानः शरीरमभिसम्पद्यमानः, स उत्क्रामन् म्रियमाणः"[162] इति श्रुतौ तु शरीरसम्बन्धाऽसम्बन्धनिमित्ते जन्ममरणे पुरुषस्य दर्शिते, न तु वास्तविके। अपि च – "जीवापेतं वाव किलेदं म्रियते न जीवो म्रियते"[163] "अजः शरीरग्रहणात् स जात इति कीर्त्यते"[164] इत्यादिश्रुतिस्मृत्योर्जन्ममरणव्यपदेशः शरीरे मुख्यत्वेन, पुरुषे च गौणत्वेनोपदिष्ट इति स्थूलदेहादिसम्बन्ध एव पुरुषस्य जन्म, तत्सम्बन्धपरित्यागश्च तस्य मरणमिति निष्कृष्टोऽर्थः[165]।

ननु जननमरणानां देहधर्मत्वात्, अन्धत्वबधिरत्वादीनां चेन्द्रियधर्मत्वान्नहि जननमरणकरणानां प्रतिनियमादित्यनेन हेतुना प्रतिक्षेत्रं पुरुषभेदो व्यवस्थापयितुं शक्यते, किन्तु यथैकस्यैवाकाशस्य घटाद्युपाधिभेदेन भेदव्यवहारस्तथैकस्यैव पुरुषस्य देहाद्युपाधिभेदेनैव भवेज्जन्मादिव्यवस्थेति किं पुरुषभेदकल्पनेन गौरवदोषग्रस्तेनेति चेन्मैवम्; देहवत् तदवयवानां हस्तादीनामुपाधित्वात्, देहस्यैवोपाधित्वं नावयवानामित्यत्र विनिगमनाविरहादुपाधिभूतावयवभेदेनाप्यात्मभेदप्रसङ्गात्। तथा चाव-

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160. ब्र.सू.भा., २.३३.१६
161. म.स्मृ., २.२७
162. बृ.उ., ४.३.८
163. छां.उ. ६.११.३
164. या.स्मृ., ३.६९
165. सां.त.कौ. सार. बो.पृ. ३१५-३१७

यवोत्पत्तिविनाशेन पुरुषोत्पत्तिविनाशप्रसङ्गः । न चेष्टापत्तिः, तादृशव्यवहारादर्शनात् । तदुक्तं वाचस्पतिमिश्रैः – "न चैकस्यापि पुरुषस्य देहोपादानभेदाद् व्यवस्थेति युक्तम्, पाणिस्तनाद्युपाधिभेदेनापि जन्ममरणादिव्यवस्थाप्रसङ्गात् । नहि पाणौ वृक्णे, जाते वा स्तनादौ महत्यवयवे युवतिर्मृता जाता वा भवतीति"[166] इति ।

अत्राऽयं भावः – कस्याश्चिद् बालाया हस्ते छिन्ने सति सा मृतेति, स्तनादौ जाते सा जातेति न केनापि व्यवह्रियते, नापि ज्ञायत इति नोपाधिभूतावयवभेदेन जननमरणव्यवस्थेति ।

नन्वेवं जन्ममरणादिव्यवस्थार्थं पुरुषनानात्वे "एको देवः सर्वभूतेषु गूढः"[167] इत्याद्यात्मैकत्वप्रतिपादकश्रुतिविरोधः, इति चेन्मैवम्, तेषां चित्सामान्यमादायाद्वैतप्रतिपादनपरत्वोपपत्तेः । तदुक्तं महर्षिणा कपिलेन – "नाद्वैतश्रुतिविरोधो जातिपरत्वात्"[168] इति । तदेवं जननमरणकरणानां प्रतिनियमादित्यनेन हेतुना प्रतिक्षेत्रं पुरुषभेदः संभवत्येव[169] ।

२. अयुगपत्प्रवृत्तेः – अयं द्वितीयो हेतुः । अयमस्यार्थः-प्रवृत्तिर्नाम प्रयत्नः । यद्यपि प्रयत्नो बुद्धेर्धर्मः, अथापि यथा योद्धृषु वर्तमानो विजयः पराजयो वा स्वामिनि राज्ञि व्यपदिश्यते, तथा बुद्धौ वर्तमानापि प्रवृत्तिः पुरुष उपचर्यते । प्रकृते उपचारनिमित्तं च स्वस्वामिभावसम्बन्ध एव ज्ञातव्यः । यदि सर्वशरीरेष्वेक एव पुरुषः स्यात्, तर्हि सर्वाण्यपि शरीराणि युगपदेककार्यार्थमेव प्रवृत्तानि भवेयुः । न चैवं दृश्यते । अतः प्रवृत्तिभेदेनापि पुरुषभेदः सिद्ध्यति । अनुमानं च – "शरीराणि, प्रतिशरीरं विभिन्नपुरुषाधिष्ठेयानि, अयुगपत्प्रवृत्तिमत्त्वात्, रथादिवत्"[170] इति । अयुगपत्प्रवृत्तित्वमस्तु पुरुषबहुत्वं च माऽस्त्विति विपक्षे युगपत्प्रवृत्तित्वस्य

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166. सां.त.कौ., पृ.१६३
167. श्वे.उ., ६.११
168. सां.सू., १.१५४
169. सां.त.कौ., सार.बो., प-.३१८-३१९
170. सां.त.कौ., सा.बो. ५.३२१

बाधकतर्कस्य प्रदर्शितत्वात् । तदुक्तं वाचस्पतिमिश्रैः – "तथा च तस्मिन्नेकत्र शरीरे प्रयतमाने स एव सर्वशरीरेष्वेक इति सर्वत्र प्रयतेत, ततश्च सर्वाण्येव शरीराणि युगपच्चालयेत्, नानात्वे तु नायं दोषः"[171] इति ।

३. त्रैगुण्यविपर्ययात् – त्रयो गुणा एव त्रैगुण्यम् । त्रैगुण्यस्य विपर्ययो वैचित्र्यं वैलक्षण्यं वा त्रैगुण्यविपर्ययः, तस्मात् त्रैगुण्यविपर्ययात् । अर्थाल्लोके हि सत्त्वागुणप्रधाना देवाः, रजोगुणप्रधाना मनुष्याः, तमोगुणप्रधानाश्च तिर्यग्योनय इति त्रिगुणानां वैचित्र्येण देवतिर्यङ्मनुष्यादिभेदव्यवहारो भवति । सर्वशरीरेषु यद्येक एव पुरुषः स्यात्, तदाऽयं भेदो नोपपद्येत । अतस्त्रैगुण्यविपर्ययाच्च पुरुषबहुत्वसिद्धिः[172] ।

योगदर्शनेऽपि महर्षिणा पतञ्जलिना – "कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारण्यात्"[173] इति सूत्रेण पुरुषबहुत्वं व्यवस्थापितम् । अस्यायमर्थः– प्रकृतिः पुरुषापवर्गार्थं सृष्टेर्विकासं कृत्वा पुरुषस्य तदीयं शुद्धबुद्धस्वरूपज्ञानमुत्पाद्य एकस्मै मुक्तिं प्रदायापि पुनरन्यपुरुषकैवल्यार्थं प्रवर्तते, अतो मुक्तं प्रति नष्टापि सा तदन्यकृतेऽनष्टैव, तस्याः सर्वसाधारणत्वात् । यद्येक एव पुरुषः स्यात्, तदा तस्य मुक्तौ प्रकृतेर्व्यवहारोच्छेदप्रसङ्गः । अतो योगदर्शनेऽपि पुरुषबहुत्वमभीष्टमित्यवगन्तव्यम् ।

किञ्च, "भेदव्यपदेशाच्चान्यः"[174] "अधिकं तु भेदनिर्देशात्"[175] इत्यादिसूत्रेषु बादरायणेन भेदस्यैव प्रतिपादितत्वादवच्छेदप्रतिबिम्बवादाभ्यामेकस्यैवात्मनोऽनेकत्वमौपाधिकमित्याधुनिकवेदान्तिनां प्रतिपादनमपसिद्धान्त इति विज्ञानभिक्षुरभिप्रैति[176] ।

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171. सां.त.कौ., पृ.१६४
172. सां.त.कौ., पृ.१६५
173. यो.सू., २.२२
174. ब्र.सू., १.१.२१
175. ब्र.सू., २.१.२२
176. सां.सू., १.१५४

नन्वेवं सति – "एक एव हि भूतात्मा भूते भूते व्यवस्थितः"[177] इत्याद्यद्वैतश्रुतिविरोध इति चेन्न, "नाद्वैतश्रुतिविरोधो जातिपरत्वात्"[178] इति सूत्रेण कपिलमहर्षिणाऽद्वैतश्रुतीनां विजातीयद्वैतनिषेधपरत्वेन व्यवस्थापितत्वात् । अतोऽद्वैतवाक्यानि "निरञ्जनः परमं साम्यपुपैति"[179] इत्यादिश्रुतिबलेन चिदेकरूपत्वाद् वैधर्म्यलक्षणाभेदपराण्येव, न त्वखण्डार्थपराणीति विज्ञानभिक्षुः प्रतिपादयति[180] ।

तदेवं सांख्ययोगदर्शनयोः पुरुषश्चिद्रूपः, नित्यः, विभुः, प्रतिशरीरं भिन्नश्च । चिद्रूपोऽप्ययं नानन्दस्वरूप इति नैयायिक-वैशेषिक-प्राभाकराभिमतात्माऽपेक्षया श्रेष्ठोऽप्यद्वैतवेदान्ताभिमतात्मापेक्षया कनिष्ठ इति प्रतिभाति । अत एव भगवत्पादैः शङ्कराचार्यैः प्रधानमल्लनिबर्हणन्यायेन सांख्यनिरास एव महान् यत्नो विहितः ।

Multiplicity of Puruṣa :

Is that Puruṣa who has been proved as existing by 'Pramāṇas' alone or many. On the enquiry, the 'Sāṅkhyas' would propound only the multiplicity of Puruṣa. So it has been said by Maharṣi Kapila – "Janmādivyavasthātaḥ puruṣabahutvan" ["The multiplicity of Puruṣa would be proved by the settlement regarding birth, etc."]. Śrīmad Īśvarakṛṣṇa also has said –

"Jananamaraṇakāraṇānam, etc."

Here the multiplicity of Puruṣa has been proved by the following three arguments – 1. Jananamaraṇa-

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177. ब्र.बिं.उ., १२
178. सां.सू., १५४
179. मुण्ड., ३.१.३
180. सां.सू., १.१५४. प्र.भा.

kāraṇānām Pratiniyamāt, 2. Ayugapatpravṛtteḥ, and 3. Triguṇaviparyayāt.

1. Jananamaraṇakāraṇānam pratiniyamāt : This has been the first 'hetu' (sādhana) to prove the multiplicity of puruṣa. This has been its import : Here when one takes birth or dies, all would not be born or be dead; when one has been blind or deaf, all would not be blind or deaf. The settlement of the birth and the death has been different in the case of each body. On the basis of this possibility the Sāṅkhya teachers accept multiplicity of Puruṣa on proving the difference of Puruṣa in every body. Here the words 'Janana' and 'Maraṇa' have been taken as relation with and separation from the body, senses, mind, intellect, etc., in the case of (each) Puruṣa, but not as the birth and destruction of Puruṣa, like 'ghaṭa' undergoing birth and destruction, because he has not been subjected to transformation and has been eternal as perpetually the same one. So it has been told by Vācaspati Miśra – "Nikāyaviśiṣṭābhiḥ, etc." [The relation of the Puruṣa with the sensations through the body, senses, mind and intellect, which have been quite distinctive in the multitude and which have been extra-ordinary, has been his birth, but not his transformation, because he has been free from transformation. The reliquishment of those very body, etc., has been the death, but not the destruction of Ātman, because he has been eternal as perpetually the same."]. Hence, in 'Devadatto jātaḥ' (Devadatta is born), it does not mean that it has been the primary birth Puruṣa, like that of Ghaṭa etc.,

but it has been in the secondary sense through the relation with the body, etc. Hence –

"Na jayate mriyate, etc."

["Neither born nor dead has been the wise. Nor was he born, nor will he again come into being. He has been unborn, eternal, permanent and ancient one; nor will he be killed with the body that has been killed".]

These and other Śruti and Smṛti statements have accepted Ātman as one who has been without any transformation such as birth, etc., and his eternality as perpetually the same. There would be no possibility of transformations such as birth, death, etc.

It may be objected saying that since there would be incompatibility in the usages like 'Devadatto jātaḥ', 'Devadatto mṛtaḥ', the states of birth and death should be admitted in the case of Puruṣa. The answer has been that the objection has been not tenable. The state of Puruṣa's birth would be nothing but the state of togetherness of the body, etc., and through their separation, there would be the state of Puruṣa's death. Through this acceptance only there would be the tenability of the usages (as given above). Thus it has been known from 'Śruti' –

"Sa vā ayaṁ puruṣo jāyamānaḥ śarīramabhisampadyamānaḥ, sa utkrāman mriyamāṇaḥ" ["He, that Puruṣa would be taking birth would mean that he would get the body, etc.; he who would emerge out (from body, etc.), would mean that he has undergone death"]. Hence, 'Devadatto jātaḥ', – such a usage has been only secondary, but not at all any time primary.

It may be further objected : If puruṣa were to be without birth in reality –

"Prāṅnābhivardhanāt, etc."

["Before the navel region would develop, 'Jātakarma' (ceremony performed at the birth of a child) has been done in the case of the child. The child should be made to taste with a Mantra the gold-piece, honey and clarified butter (hiraṇya, madhu, sarpis)"] – there should be no sacraments such as 'Jātakarma', etc., consequent on the child's birth, as per the above 'Smṛti'. Further, here in the Smṛti, the mentioning of 'puṁsaḥ', Jīvātman would alone be grasped, but not the body. This has been quite clear here. Further this 'Janana' and 'Maraṇa' have been, indeed, found in the world. They have been in concordance with the Śruti – "Savā ayaṁ, etc.," (already quoted above). Hence the 'Janana' and 'Maraṇa' of Puruṣa have not been in the secondary sense but in the primary sense itself. This objection can be tenable. For instance in 'Gaṅgāyaṁ ghoṣaḥ', only the stream delimitted by the path made by Bhagīratha has the primary designation of Gaṅgā, but in the bank, it has the secondary designation. In the same way, the designations as 'Janana' and 'Maraṇa' have been primary in the case of the body, while in the case of the Jīvātman who has been related to it, their meanings have been of secondary function. This should be decided like this : Except in connection with the body, no where, nobody would say Puruṣa has been born or dead. Hence, the application of the words 'Janana' and 'Maraṇa' to the body would be in

the primary sense, while that would in the secondary sense in the case of Puruṣa.

Further, as regards what has been said about Puruṣa that when Puruṣa does not have birth in reality, then there would be the absence of sacraments pertaining to the birth of the child, that has been improper, because the 'Jātakarma', etc., would be compatible as meant for the removal of the sin on the part of the Jīva arising from the 'garbhabīja' (seed of foetus). So it has been told by Śrī Vācaspati Miśra – "Jātakarmādi ca garbhabījasamudbhavajīvapāpapra-kṣayārtham" – [" 'Jātakarma', etc., have been meant for the eradication of the sin of the Jīva generated by the 'garbhabīja', but not meant for the eradication of the sin generated by the birth of the Jīva"]. That is why the Smṛti says – "Evamenaḥ śamaṁ yāti bīja-garbhasamudbhavam" ["Thus the sin born from the 'bījagarbha' gets pacified"].

"Hence, it has been proved that the birth and eradication of the Jīva has been through the birth and eradication of the body" (Bra.Sū.Bhā.). Thus it has been supported by the Smṛti –

"Garbhairhomair, etc."

"The sin resulting from the 'bīja' would be removed by the 'Homa' of pregnancy state, jātakarma, caula (removing hair), Maunjī-dhāraṇa, in the case of Brāhmaṇas (the twice born – 'dvija' through two Saṁskāras, one immediately after the birth and the other later through Upanayana (dīkṣā - Vīraśaiva)".

Puruṣa's birth and death have been shown as due respectively to the relation with the body and separation from the body, but not as actual by the Śruti "Sa vā ayaṁ, etc." already quoted above. Further – "Jīvāpetam vāva kiledam mriyate na jīvo mriyate" ["Jīva being out this – body – would die, the Jīva would not die"), "Ajaḥ śarīragrahaṇāt sa jāta iti kīrtyate" ("the unborn one would be said to be born due to the taking of the body"), – these Śruti and Smṛti designations in terms of birth and death would be with reference to the body primarily (mukhyatvena) and with reference the Puruṣa secondarily. Thus the relation with the gross body, etc., has been the birth of Puruṣa, and the relinquishment of that relation with the body has been the death of Puruṣa. This has been the final decided meaning.

It may be thus objected : Birth and death have been the properties of the body. Blindness, deafness, etc., have been the properties of the senses. This being the condition as regards the birth and the death, it would be possible to ascertain the difference of Puruṣa in each body (kṣetra). But just as in the case of one 'Ākāśa' (ether), there has been the usage in terms of difference of ether depending on the difference of the adjuncts such as ghaṭa, etc., (ghaṭākāśa, etc.,), so in the case of the Puruṣa also, there has been the usage in terms of difference of adjuncts such as body, etc. This formulation of the difference of Puruṣa would lead to the contingency of the 'doṣa of prolixity'. This objection has been rejected as untenable. Just like the body, its limbs such as hands, etc., could be also

adjuncts. In this context, there being no alternative, there would be the contingency of 'Ātmabheda' due to the difference in the limbs which have been the adjuncts. That being the case, there would be the contingency of the birth and eradication of Puruṣa consequent on the birth and eradication of the limbs. There would be no 'Iṣṭāpatti' (occurance of what has been desired), because there have been such usages. So it has been told by Śrī Vācaspati Miśra – "Na caikasyāpi puruṣasya dehopādana bhedād vyavastheti yuktam, etc." [It would be improper to say that there has been the difference in Puruṣa with the body as immediate cause, because there might arise the ...tingency of condition in which birth and death ...ht occur due to the difference in adjuncts such as ...s, breasts, etc. That could not be when the palm ...been cut or when the limbs, breasts, etc., have ...n big, the young lady might be dead or born. This ...been the import here : Nobody would say that the ...ng lady has been dead when her hand would be cut ...r that she has been born when her breasts would appear, nor it would be considered as the 'vyavasthā' of birth and death due to the change of the limbs which happen to be adjuncts.

If it were objected that when the multiplicity of Puruṣa has been taken for the sake of establishing the situation of the 'birth' and 'death', that would be opposed to Śruti-s propounding one-ness of Ātman, such as "Eko devaḥ sarvabhuteṣu gūḍhaḥ" ["One God, hidden in all the beings"], etc. If it were so objected, the answer has been that it would be untenable,

because they would be tenable as in favour of propounding 'Advaita' by taking them as 'cit' – in general. So it has been said by Maharṣi Kapila – "Nādvaitaśrutivirodho jātiparatvāt" ["The absence of the opposition to the Advaita-śrutis would be in favour of generality (Jāti)"]. Thus there would be the possibility of difference of Puruṣa in each body due to the condition that the special causes of birth and death have been specially ordained.

2. Ayugapatpravṛtteḥ : This has been second probans. This has be its import – Pravṛtti would mean effort. Although the effort has been the property of intellect, yet as in the case of warriers, the present success or defeat would be attributed to the leader (King), so in the case of intellect, the effort existing in the intellect, has been secondarily attributed to the Puruṣa. The cause in the present secondary attribution should be grasped as the relation of the master and the servant. If, in all the bodies, there would be only one Puruṣa, then all the bodies would proceed to serve one and only one purpose. But this has not been seen. Hence, the difference of Puruṣas would be proved by the difference in the efforts. The inferential argument here has been – "Śarīrāṁ, pratiśarīraṁ vibhinnapuruṣādhiṣṭheyāni, ayugapatpravṛttimattvāt, rathādivat" ["The bodies have to be the substrata of different 'puruṣa-s' because their effort would not be simultaneous, like the moving chariot, etc."]. "This would be because – let there be effort not simultaneously, let there be no multiplicity of Puruṣas" – this type of preventive argument has been put forward.

So it has been said by Sri Vācaspati Miśra – "Tathā ca tasminnekatra śarīre prayatamāne sa eva sarvaśarīreṣveka iti sarvatra prayateta, tataśca sarvāṇyeva śarīrāṇi yugapaccālayet, nānātve tu nāyaṁ doṣaḥ" ["In that case, when one body has been making efforts, he, who has been one only in all the bodies, should make efforts; then all the bodies should be made to move simultaneously; when he has been many, this 'doṣa' would not occur"].

3. Traiguṇyaviparyayāt : Three have been the guṇas, that would amount to 'Traiguṇya' (the state of being together in the case of three 'guṇas'). 'Traiguṇya-viparyaya' would mean the opposition of 'Traiguṇya', i.e., peculiarity or disparity. The meaning has been : In the world, indeed, the gods have the predominance of 'Sattvaguṇa', human beings have the predominance of 'Rajoguṇa', the animals have the predominance of 'Tamoguṇa'. This has been the diversity of the three 'guṇas'; this would be the basis of attributing the existence of difference among the gods, animals and human beings. If Puruṣa were to be one only in all the bodies, this disparity would not hold good. This has been the ground for saying that the disparity in the state of being three guṇas has been the basis for proving the manifoldness of Puruṣa-s.

In the Yoga-darśana, too, Maharṣi Patañjali has established the manifoldness of Puruṣa by the sūtra –

"Kṛtārthaṁ prati naṣṭamapi anaṣṭaṁ tadanyasādhāraṇyāt" ["Although Prakṛti would disappear as regards the one who has got his objective fulfilled, and

what would remain after that would be commonly applicable to another who has not yet got his objective fulfilled"]. This has been import of this : Having produced the knowledge of the nature of pure and enlightened state in the case of Puruṣa after having accomplished the expansion of the creation for the 'apavarga' of Puruṣa, would give 'mukti' to one person and then again she would proceed to give 'apavarga' to another person. Hence, although she would be not of any concern to the mukta, but she has been not without concern to another person, because she ('Prakṛti') has been of her common concern. If Puruṣa were to be only one, then there would be eradication of the activity of Prakṛti. Hence, in the Yoga-darśana also, it should be known that the multiplicity of Puruṣa has been acceptable.

Further, Bādarāyana has propounded 'bheda' (difference) regarding Puruṣa in the sūtras "Bheda-vyapadeśāccānyaḥ" ("He – puruṣa – has been another because difference has been represented"), "Adhikaṁ tu bhedanirdeśāt" (He – Puruṣa – has been in excess, because of the indication of difference), etc. But the 'Ekātmavāda' has been advocated (by him) as based on 'Avacchedavāda' (distinction from everything else) or 'Pratibimbavāda' (the theory that one has been the reflection of the other); this has been totally an 'apasiddhānta' – an erroneous doctrine, according to the opinion of Vijñānabhikṣu.

It may be objected thus : In that case, the above view would be opposed to the Advaita-śrutis such as – "Eka eva hi bhutātmā bhūte bhūte vyavasthitaḥ"

["One and only one, indeed, has been the 'Ātman' of the beings, regulated as residing in each of the beings"). The objection has been rejected on the ground that Maharṣi Kapila has established the 'Advaita-śrutis' as in favour of denying 'non-dualism' with objects of different generalities by the sūtra – "Nādvaitaśruti-virodho jātiparatvāt" (No opposition to the Advaita-śrutis, because they have been in favour of generalities of different types). Hence, the Advaita statements have been in favour of non-duality of the nature of 'vaidharmya' (difference of characteristic qualities – properties), because of the uniformity of 'cit', but not in favour of the sense in its entirity. This has been expounded by Vijñānabhikṣu – on the strength of the śruti – "Nirañjanaḥ paramaṁ sāmyamupaiti" (Not attached to anything, he attains extreme similarity).

Thus in the Saṅkhyā and Yoga systems, Puruṣa has been of the nature of 'cit', eternal, all-pervasive, different in different bodies. Although he has been 'cidrūpa-puruṣa', he has been great compared to him as conceived by Nyāya-Vaiśeṣikas who have said that he has been inferior compared to the Ātman of Advaita-Vedānta. That has been the reason as to why His Holiness Śaṅkarācārya has made a great effort in order to refute the Saṅkhyā view through 'Pradhānamallaṁ-barhaṇanyāya' (the maxim of defeating the main wrestler – then others have been as good as defeated).

मीमांसामतेनात्मस्वरूपम्

तत्र तावन्मीमांसकाः – ''स्वर्गकामो यजेत'' इत्यादिविधिवाक्यानुरोधेन देहेन्द्रियाद्यतिरिक्तमात्मानं कल्पयन्ति । यतो हीदानीं कृतानां

यागादिविहितकर्मणां फलस्य स्वर्गस्यामुष्मिकत्वात्, यः कर्ता स एव भोक्तेति नियमेन सर्वत्र कर्तृभोक्तृशब्दयोः सामानाधिकरण्याच्च बौद्धाभिमतस्य क्षणिकविज्ञानरूपस्य बुद्धेः कर्तृत्वभोक्तृत्वयोरनुपपन्नत्वात्, शरीरेन्द्रियाणां च विनश्यमानत्वेनानित्यत्वान्नहि तेषां लोकान्तरप्राप्तिः संभवतीति शरीरेन्द्रियबुद्धिभ्यो भिन्नः कश्चन नित्य आत्मा स्वीकर्तव्य इति मीमांसकाभिप्रायः, अन्यथा स्वर्गाद्यामुष्मिकफलप्रतिपादकवेदवाक्यानामप्रामाण्यापत्तेः । तदुक्तं कुमाररिलभट्टेन –

तस्माद् वेदप्रमाणार्थमात्मात्र प्रतिपाद्यते ।
....
शरीरेन्द्रियबुद्धिभ्यो व्यतिरिक्तत्वमात्मनः ।
नित्यत्वं चेष्यते शेषं शरीरादि विनश्यति[181] । इति ।

उक्तं च पार्थसारथिमिश्रेणापि – "स्वर्गकामादिश्रुतयो हि शरीरातिरिक्तं परलोकफलोपभोगयोग्यं कर्तारमन्तरेणानुपपद्यमानास्तमाक्षिपन्ति, ताभिश्चाक्षिप्तं साक्षादेवोपनिषदः समर्थयन्ति" 'अविनाशी वा अरेऽयमात्मा' इत्येवमादय इति सिद्धः शरीरातिरिक्तो मानसप्रत्यक्षरूपोऽहंप्रत्ययगम्यो ज्ञाता"[182] इति ।

अत्र हि मीमांसादर्शने प्राभाकरसम्प्रदायो भाट्टसम्प्रदायश्चेति द्वौ सम्प्रदायौ वर्तेते । तत्र प्राभाकरा जीवात्मनः स्वरूपं पूर्वोक्तन्यायमतानुरूपमेव प्रतिपादयन्ति । अस्मिन् मतेऽप्यात्मा देहेन्द्रियादिभ्यो भिन्नो नित्यो विभुश्च । अयं चात्मा स्वरूपतो जडः, मनःसंयोगे सति तत्र ज्ञानं गुण उत्पद्यते । तज्ज्ञानगुणविशिष्टः सन् चेतन इत्युच्यते । सुषुप्तौ मनसः पुरीतति नाड्यां प्रविष्टत्वात् तदानीं मनसा सह संयोगाभावाच्चात्मा सर्वज्ञानशून्यः सन् जड इवावतिष्ठते । अत एव सुप्तोत्थितः पुरुषः 'न

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181. श्लो.वा., ६-७, पृ.४८१
182. शा.दो., १.१.५., पृ.१२२

किञ्चिदवेदिषम्' इति वदति । एतेन सर्वलोकानुभवेन सुषुप्तावात्मनः सर्वज्ञानशून्यत्वं सुतरां सिद्ध्यति । जाग्रदवस्थायां तु मनःसंयोगसंभवाद् ज्ञानगुणोत्पत्तिः, तथा आत्मनश्चेतनरूपेण व्यवहारः । एवमेवात्ममनः-संयोगेनैव सुखदुःखेच्छाद्वेष-धर्माधर्मसंस्काराणामात्म-विशेषगुणानामुत्पत्ति-मङ्गीकुर्वतां प्राभाकराणामात्मस्वरूपविषयको विचारो न न्यायमतविल-क्षणः[183] । अस्ति च वैलक्षण्यं तदात्मज्ञानविषयके विचारे । नैयायिका आत्मनो मानसप्रत्यक्षविषयत्वमङ्गीकुर्वन्ति, प्राभाकरास्तु पदार्थज्ञानाश्रय-त्वेनात्मनो ज्ञानं प्रतिपादयन्ति । तदुक्तं शालिकनाथमिश्रेण –

बुद्धीन्द्रियशरीरेभ्यो भिन्न आत्मा विभुर्ध्रुवः ।
नानाभूतः प्रतिक्षेत्रमर्थवित्तिषु भासते[184] ॥ इति ।

प्रभाकरमते नहि केवलस्यात्मनो ज्ञानं भवति, किन्तु पदार्थज्ञाना-श्रयत्वेन । तथाहि – घटादिपदार्थज्ञानावसर एव ज्ञानप्रकाशेन ज्ञाता ज्ञेयं च प्रकाशेते । अत्र हि ज्ञानस्य आत्माश्रितगुणत्वात् स्वप्रकाशत्वाच्च तज्ज्ञानं स्वयं प्रकाशमानं सत् स्वाश्रयमात्मानं स्वविषयं घटं च प्रकाशयति । अत एव घटमहं जानामीति प्रयोगः । अयमेव 'त्रिपुटिप्रत्यक्षसिद्धान्तः' इत्यु-च्यते । प्रभाकरमते नैयायिकादेरिव आत्मा जडद्रव्यम्, अथापि स ज्ञानाश्रयः, अत एव घटपटादि – सर्वपदार्थज्ञानसमयेऽहमित्यात्मा तदाश्रयत्वेन प्रतीयत एव । पदार्थमन्तरा केवलस्यात्मनो ज्ञानं कदापि न भवति, ज्ञेयाभावे ज्ञातुरप्यभावात् । अन्यथा सुषुप्त्यवस्थायामप्यात्मनो ज्ञानं स्यात्, तत्रात्मनो विद्यमानत्वेऽपि पदार्थानामभावात् ।

तत्रात्मज्ञानव्यतिरेके पदार्थव्यतिरेक एव कारणमिति प्राभाकरा-स्त्रिपुटिप्रत्यक्षसिद्धान्तमङ्गीकुर्वन्ति[185] । उक्तं च शालिकनाथेन – "एवं च विषयवित्तिगोचरत्वादात्मनो विषयवेदनोपायोपरमे स्वापादिष्वप्रकाशो

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183. न्या.प्र., पृ.२७१

184. प्र.पं., पृ.१४१

185. दासगुप्त – भा.ददि., भा.१., पृ. ४०६-४०७

युक्त एव पुरुषस्य"[186] इति । भाट्टसम्प्रदायेऽप्यात्मा शरीरेन्द्रियमनोबुद्धिभ्यो व्यतिरिक्तो नित्यो विभुः प्रतिशरीरं भिन्न इति स्वीक्रियते । आत्मनो नित्यत्वप्रतिपादनार्थमेव तस्य विभुत्वं स्वीक्रियते भाट्टैः ।

Ātmasvarūpa according to Mīmāṁsā-mata :

In that context the Mīmāṁsākas think of Ātman apart from the body, senses, etc., in compliance with the 'vidhi-vākya' (injunction prescribing some religious practice) as "Svargakāmo yajeta" ("He who aspires for heaven, should sacrifice"). The fruit of the sacrificial rites performed at present in the form of 'heaven', has been belonging to the other world. He who has been doer (of sacrifice) has been the enjoyer of the fruit. As per this condition there has been the co-ordination (samānādhikaraṇya) between the words 'Kartṛ' (doer) and 'Bhoktṛ' (enjoyer). The actions of 'doing' and 'enjoying' (of the actions and the fruits of actions, respectively) have been not tenable in the case of the conceptions of 'Kṣaṇikatva' (transitoriness) and 'Vijñānatva' (the knowledge of the Supreme spirit) upheld by the Bauddhas. The body and senses being subjected to vanishment, they have been regarded as non-eternal. Hence they would not attain to the other world. That being the case, a certain eternal 'Ātman' who has been different from the body and the senses has to be accepted. This has been the view of the Mīmāṁsākas. If this would not been accepted, the authority of the vedic statements that speak of the

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186. प्र.पं., पृ.१५३

other worldly fruits such as heaven, etc., would become questionable. So it has been said by Kumārilabhaṭṭa –

"Hence, here Ātman has been propounded for the sake of establishing the authority of Veda .... Ātman has been different from the body, senses and intellect. That has been said to be eternal. The rest in the form of the body, etc., would be eradicated."

Pārthasārathimiśra has also said – "Svargakāmādiśrutayo hi, etc." ["The śruti statements such as 'Svargakāmo yajeta' would imply some 'doer' (Kartṛ) apart from the body, who has been fit to enjoy the fruit of action such as attainment of the other world (heaven), because without him the doing and enjoying the fruit of action would be untenable. He who has been actually implied by those statements, has been proved to be the Ātman apart from the body by the Upaniṣads as one who has been the object of mental perception and who has been understood by the 'I-notion' (ahaṁpratyaya), by such statements as "Avināśī vā are'yamātmā" [Know him, who has been none other than the imperishable (eternal) as the Ātman"].

Here, in the tradition of 'Mīmāṁsā-darśana', there have been two traditions called Prābhākara tradition and Bhaṭṭa tradition. Between them, the 'Prābhākaras' would propound the nature of 'Jīvātman' in the same way as done by the afore-mentioned Naiyāyikas. In their opinion, Ātman has been different from the body, senses, etc., eternal and all-pervasive. This Ātman has been dull by nature, but the property

in the form Knowledge has arisen in it due to association with mind. Having been thus characterised by that property in the form of knowledge, Jīvatman has been called 'cetana' (one endowed with consciousness). In the 'Suṣupti'-state, since the mind would enter into the artery called 'purītat', there would be no contact of Jīvātman with the mind. Then the Ātman being bereft of all knowledge, would remain like a dull object. That has been the reason as to why the Puruṣa who has woken up from sleep would say that he did not know anything of that state. Through this universal experience of the world, the absence of all consciousness in the 'Suṣupti' – state has been totally proved. In the wakeful-state (jāgradavasthā), however, there would be the rise of the property in the form of knowledge, due to the possibility of contact with the mind and Ātman has been regarded as one endowed with consciousness. Thus the thinking regarding the nature of Ātman in the case of the Prābhākaras, who accept the rising of special properties of Ātman in the form of the impressions of pleasure, sorrow, desire, hatred, merit and demerit has not been different from that of the 'Nyāya-mata'. There has been difference as regards the conception of the knowledge of Ātman. The Naiyāyikas have accepted Ātman as the object of mental perception, while the Prābhākaras, on the other hand, propound that the knowledge of Ātman as depending on the knowledge of substances. So it has been told by Śālikanātha Miśra :

"The all-pervasive eternal Ātman has been different from the intellect, senses and body. He, who has

been many according to the difference in 'Kṣetras' (bodies) has been found in the aquisition of knowledge.

In the Prābhākara-view the knowledge of mere Ātman would not arise, but it would arise as the substratum of the knowledge of objects. It has been thus : On the occasion of the rising of the knowledge of the objects such as 'ghaṭa', etc., the knower and the knowledge appear in the brilliance of the knowledge. Here, since knowledge has been the property residing in the Ātman and self-luminous, that knowledge has been brilliant on its own. Such knowledge would reveal the 'ghaṭa' which has its object. That has been the reason as to why there has been the usage as – 'I know ghaṭa'. This has been the doctrine that has been called 'Tripuṭipratyakṣasiddhānta' (the doctrine of the perception revealing 'Triputi' (the triad of knower, known and knowledge). In the opinion of the Prābhākaras, Ātman has been dull object, (without consciousness), yet, it has been the substratum of knowledge. That has been reason as to why at the time of the rising of the knowledge of all objects, ghaṭa, paṭa, etc., would be grasped with Ātman as its substratum. Without the knowledge of the objects, the knowledge of mere Ātman would never arise, because when what should be known has been absent, the knower also would be absent. If it were not so, knowledge of Ātman should have arisen even in the 'Suṣupti'- state. In that state Ātman has been present, but the objects have been absent. In that context, the distinction regarding the object (of knowledge), has been the cause of distinction regarding the knowledge of Ātman.

With this view in mind, Prābhākaras have accepted 'Triputīpratyakṣa-siddhānta'. So it has been told by Śālikanātha – "Evaṁ ca viṣayavittigocaratvād ātmano, etc." [Thus it has been proper, indeed, that the Ātman would not shine in sleep (suṣupti), etc.], when the awareness of objects would be absent, because he would appear in the knowledge of the objects only. In the tradition of the Bhāṭṭas also Ātman has been accepted as different from the body, senses, mind and intellect, as eternal and all-pervasive, and as different in each of the bodies. The Bhāṭṭas have accepted Ātman as all-pervasive in order to propound that he has been eternal.

आत्मनो विभुत्वम्

नन्वणोरपि नित्यत्वसम्भवात्, "अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा" इत्याद्युपनिषत्सु आत्मनोऽणुत्वस्य प्रतिपादितत्वाच्च अणुरेव स्यादात्मा, किमर्थं तस्य विभुत्वमुच्यते? इति चेन्न, आत्मनोऽणुत्वे शिरसि मे वेदना, पादे मे सुखमित्यादिरूपेण पादशिरआद्यवच्छेदेन देवदत्तस्य युगपत् सुख-दुःखाद्यननुभवापत्तिः । मध्यमपरिमाणत्वे च सावयवत्वादनित्यत्वापत्तिः । अपरं च – "अनन्तमपारम्" "नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः" इत्यादिश्रुतिस्मृत्यादिभिरप्यात्मनो विभुत्वं नित्यत्वं च प्रतिपादितम् । उपनिषत्स्वात्मनो यदणुत्वप्रतिपादनम्, तत्तस्य सूक्ष्मताप्रतिपादनार्थमित्यवधेयम् । अत आत्मा विभुरेव ।

All-pervasiveness of Ātman :

It may be objected thus : Although atomic, it is possible that Ātman could be eternal. "Aṅguṣṭha-mātraḥ puruṣo'ntarātmā" ("Puruṣa has been of the size of the thumb; he has been the 'antarātman'") –

in such and other Upaniṣadic statements his 'atomic-size' has been propounded. Hence, Ātman has been certainly atomic. Why does it be said that he has been endowed with all-pervasiveness? If it were objected as above, the answer would be that it has been not tenable, because if he were to be atomic, 'I have pain in my head, and I feel that I have pleasure in my feet' – such a simultaneous experience of happiness and pain as delimitted by the feet and the head, would be impossible in the case of Devadatta. If it were that Ātman would be of medieval-size (Madhyama-parimāṇa), there would be the contingency of non-eternality due to his possessing limbs. Further, "Anantamapāram" ("Infinite and endless"), "Nityaḥ sarvagataḥ sthāṇuracalo'yaṁ sanātanaḥ" ("Eternal, found in all, fixed, immovable, and ancient he has been") – in such and other Śruti and Smṛti statements, etc., the Ātman's all-pervasiveness and eternality have been propounded. As regards the advocating of atomic-size in the case of Ātman in the Upaniṣads, it has to be noted that it has been meant for propounding his subtleness. Hence, Ātman has been 'all-pervasive' only.

आत्मनो नानात्वम्

ननु विभुत्वादेक एवात्मा भवतु, किमर्थं प्रतिशरीरं भिन्नत्वेन नानात्वाङ्गीकार इति चेन्न, यद्यात्मन एकत्वं स्यात्तदा यथा करचरणाद्यवयवभेदेऽपि देवदत्तश्चक्षुषा दृष्टमर्थं मनसा स्मरति त्वचा च प्रत्यभिजानाति, तथा शरीरभेदेऽप्यात्मन एकत्वाद् देवदत्तशरीरेण दृष्टस्यार्थस्य यज्ञदत्तशरीरेण स्मरणापत्तिः। कतुरिकत्वेऽपि मनोभेदात् तद्व्यवस्थेत्यपि वक्तुं न शक्यते, मनसोऽपि करणत्वात्, अन्यथा चक्षुरादिभिरपि तद्व्यवस्था स्यात्।

ननु चक्षुरादीनां सामर्थ्याभावान्मनःकरणमेव तत्र समर्थमित्यपि वक्तुं न शक्यते, करणत्वाविशेषात् । अपि च, एकात्मवादस्तदा स्वीकारार्हो भवेत्, यदि नानात्मवादे प्रबलं प्रमाणं नोपलभ्येत । प्रकृते तु – "निरञ्जनः परमं साम्यमुपैति"[187], "मम साधर्म्यमागताः"[188] इत्यादिश्रुतिस्मृतिषु भेदस्य प्रतिपादितत्वात् ।

किञ्च, यत्र पुनः श्रुतिवचनानां परस्परविरोधः संभवति, तत्र प्रमाणान्तरेण तन्निश्चयः कर्तव्यः । अतः प्रकृते प्रत्यक्षैव प्रमाणं भेदप्रतिपादकं विद्यते । तथा भेदे सत्येव प्रपञ्चवैलक्षण्यं बन्धमोक्षव्यवस्था च सम्भवतीति युक्त्याऽऽत्मनानात्ववादस्वीकार एव श्रेयान् । यत्र त्वात्मन एकवचनप्रयोगा दृश्यन्ते, ते जात्येकवचनाभिप्राया इति मन्तव्यमिति भाट्टाभिप्रायः । अत एवोक्तम् – "तस्येति चैकवचनं सामान्याभिप्रायम् । तस्मात् प्रतिशरीरं भिन्ना एवात्मानः सर्वगता नित्याः । एवं च बद्धमुक्तादिव्यवस्थापि युक्ततरा भवति"[189] इति । एतावदुक्तमिदमात्मस्वरूपं नैयायिकाभिमतप्राभाकराभिमतात्मस्वरूपेण तुल्यमेव ।

भाट्टास्त्वितोऽपि किञ्चिद्वैलक्षण्येनात्मस्वरूपं निदर्शयन्त आत्मनि कर्मणोऽप्यस्तित्वं प्रतिपादयन्ति । एतन्मतानुसारेण कर्म तावद् द्विविधम् – स्पन्दात्मकं परिणामात्मकं चेति । तत्र स्थानपरिवर्तनरूपं स्पन्दाख्यं कर्म, स्वरूपपरिवर्तनरूपं तु परिणामात्मकं कर्म । अत्रात्मनो विभुत्वात् तस्मिन् स्पन्दाख्यस्य कर्मणोऽभावेऽपि परिणामात्मकं तु संभवत्येवेति भाट्टानामाशयः । उक्तं च कुमारिलभट्टेन –

यजमानत्वमप्यात्मा सक्रियत्वात् प्रपद्यते ।
न परिस्पन्द एवैकः क्रिया नः कणभोजिवत्[190] ॥ इति ।

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187. मुण्ड., ३.१.३
188. भ.गी., १४.२
189. शा.दी., १.२.४., पृ.१२५
190. श्लो.वा., ७४, पृ.५०१

अस्यायमर्थः – यथा काणादा उत्क्षेपणादिरूपेण पञ्चविधं स्पन्दात्मकं कर्माङ्गीकुर्वन्ति, किन्तु आत्मन्युत्पद्यमानं कर्म न तादृग्रूपम्, न परिणामात्मकमित्यर्थः । आत्मनः परिणामित्वेऽनित्यत्वापत्तिरिति च न शङ्कनीयम्, भाट्टमते परिणामित्वेऽपि नित्यत्वाङ्गीकारात् । एतन्मतानुसारेणात्मा खद्योतवत् चिदचिदंशात्मकः । अत्र चिदंशेनात्मा जानाति, अचिदंशेन च परिणमते । अतो न्यायमतोक्ता ये सुखदुःखादय आत्मनो विशेषगुणत्वेन स्वीकृताः त एव भाट्टमते आत्मनोऽचिदंशस्य परिणामाः स्वीक्रियन्ते । तदुक्तं भाट्टमतमुद्दिश्य काश्मीरकश्रीसदानन्दयतिना – "चिदंशेन द्रष्टृत्वं सोऽहमिति प्रत्यभिज्ञाविषयत्वं च, अचिदंशेन च ज्ञानसुखादिरूपेण परिणामित्वमिति विशेषः"[191] इति ।

नन्वत्र शङ्का जागर्ति यदेवं विभुरूपस्यात्मनः सुखादिरूपेण परिणामित्वस्वीकारेऽनित्यत्वापत्त्या कृतहानाकृताभ्यागमदोषः स्यादिति चेन्न, अवस्थापरिणामे यथा बालयुवाद्यवस्थासु प्राप्तासु सतीषु योऽहं सोऽहमित्यादिना प्रत्यभिज्ञानान्यथानुपपत्त्यैकपुरुषत्वमङ्गीक्रियते, यथा वा कुण्डलाद्याकारेण परिणतस्य सुवर्णस्य नहि सुवर्णत्वं विनश्यति, एवमेव सुखाद्यवस्थासु तद्रूपेणात्मनः परिणामित्वेऽपि प्रत्यभिज्ञानसंभवान्नात्मनोऽत्यन्तविनाश इति न कृतहानाकृताभ्यागमौ दोषौ । उक्तं कुमारिलभट्टेन –

स्यातामत्यन्तनाशेऽस्य कृतनाशाकृतागमौ ।
न त्ववस्थान्तरप्राप्तौ लोके बालयुवादिवत् ॥
अवस्थान्तरभाव्येतत् फलं मम शुभाशुभम् ।
इति ज्ञात्वानुतिष्ठंश्च विजहच्चेष्टते जनः ॥
अनवस्थान्तरप्राप्तिर्दृश्यते न च कस्यचित् ।
अनुच्छेदात् तु नान्यत्वं भोक्तुर्लोकोऽवगच्छति ॥
सुखदुःखाद्यवस्थाश्च गच्छन्नपि नरो मम ।
चैतन्यद्रव्यसत्तादिरूपं नैव विमुञ्चति ॥

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191. अ. ब्र. सि., पृ. १७१

दुःखिनः सुख्यवस्थायां नश्येयुः सर्व एव ते ।
दुःखित्वं चानुवर्तेत विनाशे विक्रियात्मके ॥
तस्मादुभयहानेन व्यावृत्त्यनुगमात्मकः ।
पुरुषोऽभ्युपगन्तव्यः कुण्डलादिषु स्वर्णवत्[192] ॥ इति ।

नन्वेवं परिणामात्मकस्य कर्मण आत्मनि विद्यमानत्वेऽपि तस्य विभुत्वात् स्पन्दाख्यं हि कर्म आत्मनि नोत्पद्यत इत्युक्तत्वाच्च – "स्वर्गकामो यजेत" इत्यत्र यजनकर्मणि कथमात्मनः कर्तृत्वम् । प्रत्यक्षसिद्धत्वात् शरीरस्यैव कर्तृत्वमुच्यतामिति चेन्न, यद्यपि प्रत्यक्षतः शरीरेणैव यागस्य सम्पाद्यमानत्वात् शरीरमेव कर्तेति प्रतीयते, अथापि शरीरस्याचेतनत्वात् स्वतस्तत्र स्पन्दाभावादात्माधिष्ठितस्यैव तस्य स्पन्दः, अन्यथा मृतशरीरेणाऽपि स्पन्दापत्तेः । तदुक्तं कुमारिलभट्टेन –

सत्ताज्ञानादिरूपाणां कर्ता तावत् स्वयं पुमान् ।
योऽपि भूतपरिस्पन्दस्तत्राधिष्ठानतो भवेत्[193] ॥ इति ।

अत्र "यागादीनामादिशब्देन ग्रहणम्" इति पार्थसारथिमिश्रेण न्यायरत्नाकराख्यव्याख्यायां प्रतिपादितत्वात् सत्ताज्ञानादीत्यत्रादिशब्देन यागादीनां ग्रहणमिति यागस्यापि कर्ता आत्मैव ।

यद्यपि "यस्य व्यापारं धातुराह स कर्ता" इति स्मरणाद् धातूक्तक्रिया-समवायित्वमेव कर्तृत्वम्[194] अथापि तत् क्वचित् साक्षात् क्वचिच्च परम्परयापि संभवति, यथा 'काष्ठं छिनत्ति देवदत्तः' इत्यत्र छेदनक्रियायाः परशौ समवेतत्वेऽपि तद्द्वारा देवदत्त एव कर्ता इत्युच्यते, तद्वत् प्रकृतेऽपि साक्षादात्मनो यागकर्तृत्वाऽसम्भवेऽपि शरीरद्वारा क्रियमाणस्य तस्य 'इदं

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192. श्लो. वा., २३-२८, पृ. ४९२
193. श्लो. वा., ७६, पृ. ५०१
194. श्लो. वा. न्या., पृ. ५०२

मदिष्टसाधनम्' इत्याकारकसंकल्पसत्त्वादेवात्मनः कर्तृत्वं सिद्ध्यति । उक्तं च श्रीकुमारिलभट्टेन –

क्रिया यथात्मनो नास्ति गमनादि तथैव हि ।
विधीयते च तेनात्र परद्वाराऽस्य कर्तृता ॥
यथा वा देवदत्तस्य च्छेदने काष्ठसंश्रिते ।
कर्तृत्वमेवं पुंसः स्याच्छरीरगमनादिषु ॥
व्यापारान्तरतस्तत्र कर्तृत्वं चेदिहापि नः ।
संकल्पसत्त्वासत्त्वाभ्यां पुमानिष्टः प्रयोजकः[195] ॥ इति ।

एवं भाट्टमते सर्वगस्याप्यात्मनः स्पन्दाख्ये कर्मणि प्रयोजकविलक्षण-कर्तृत्वं संभवतीति भवत्येव स कर्ता । उक्तं च पार्थसारथिमिश्रेण – "स्पन्देष्वपि प्रयोजकत्वेनास्यैव कर्तृत्वं संभवति, प्रयत्नेन ह्यसौ शरीरं स्पन्दे प्रयोजयति । साक्षात्तु न संभवति, सर्वगते स्पन्दस्यासंभवादित्यनेनाभि-प्रायेण पुराणेषूपनिषत्सु चाकर्तृत्ववादाः"[196] इति । तदेवं भाट्टाभिमतस्य खद्योतवच्चिज्जडात्मकस्यात्मनः परिणामित्वेऽपि नित्यत्वं विभुत्वेऽपि कर्तृत्वं च सिद्धम् ।

प्राभाकरास्तु भाट्टवदात्मनश्चिदंशभागित्वं नाङ्गीकुर्वन्ति। अतः प्राभा-करमते ज्ञानसुखादयो नात्मनः परिणामाः, किन्त्वात्मना सह मनसः संयोगे सत्यात्मन्युत्पद्यमाना गुणाः ।

Manifoldness of Ātman

It may be further objected thus : Let the Ātman be one only due to all-pervasiveness. Why it has been taken as manifold as different in individual bodies ? If it were so objected, the answer has been that it has

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195. श्लो. वा. न्या., ८१-८३, पृ. ५०२
196. शा. दी., १.१.५., पृ. ११९

not been tenable. If the Ātman were to be one only, then just as although there has been difference in the limbs such as hands, feet, etc., Devadatta would remember what was seen by his eyes and would recognise it through his skin, in the same way since inspite of difference in body, the Atman has been one only. In that case, the object seen by one through the body of Devadatta would be remembered through the body of Yajñadatta. This has been the contingency that would arise. It cannot be also said that such a situation would arise due to the difference in the mind, although the doer has been one only, because 'manas' also has been the 'karaṇa'; otherwise such a situation might arise through eyes, etc. It may be again objected that it has been not possible to say that the inner sense as mind has been capable, when eyes, etc., have been without that capability, because 'karaṇatva' has not been different. Further, the 'Ekātmavāda' would be fit to be advanced only when one cannot obtain any strong authority (pramāṇa) in the case of 'Nānātvavāda'. In this context, the difference of Ātman has been propounded in the Śruti and Smṛti statements such as "Nirañjanaḥ paraman sāmyamupaiti" ("that he who has been not attached to anything would attain extreme similarity"), "Mamasādharmyagatāḥ" (they would have similarity with me).

Further, when there has been mutual opposition between the statements of Śruti, then it should be decided by another authority (pramāṇāntara). Hence, in the present context, the perception (pratyakṣa) alone has been the authority for advocating difference

available. When only there has been such a difference, disparity in the world and the management of bondage and release would happen. With this expedient, the acceptance of the theory advocating multiplicity of Ātman would be better. Wherever the term Ātman would be found to be used in the singular number, the opinion of the Bhāṭṭas has been that it should be accepted as 'Jātyekavacana' (singular with the sense of generality). That has been the reason for what has been said as "Tasyeti caikavacanaṁ sāmānyābhiprāyam Tasmāt pratiśariraṁ bhinnā evātmānaḥ sarvagatā nityāḥ" ["The singular usage as 'Tasya' has the idea of generality. Hence, the Ātman-s have been different in each of the bodies, residing in all and eternal. Thus the management of the bondage and release would be also better"]. The nature of Ātman so far spoken about has been similar to the opinion of the Naiyāyikas and the Prabhākaras.

Revealing the nature of Ātman in a way that has been a little different way from the above, the Bhāṭṭas propound the existence of 'karman' also in the Ātman. According to the opinion of these 'karman' has been two-fold as 'spandātmaka' (one of the nature of vibration) and 'pariṇāmātmaka' (one of the nature of modification). Between those two, the 'karman' that would change the place has been 'spandātmaka' and the 'karman' that would get its nature modified has been 'pariṇāmātmaka'. The intention of the Bhāṭṭas in this has been that even the absence of the 'karman' which has been changing its place, because of the Atman's all-pervasiveness, the 'karman' of the nature

of tranformation would be possible. So it has been told by Kumārilabhaṭṭa :

"Ātman would attain 'yajamānatva' (state of a sacrificer) also as he has been associated with action, not 'spanda' alone, action has been as conceived by Kaṇāda".

This has been the import here : Kaṇāda and his followers (Kāṇādāḥ) have accepted the 'spanda' – type of action of five kinds as 'Utkṣepaṇa' (throwing upwards), etc. But the action that would arise in the Ātman, has not been of that type, i.e., not of the nature of 'pariṇāma'. It should not be doubted that when the Ātman would be 'pariṇāmin', the contingency of his non-eternality would arise, because in the opinion of the Bhāṭṭas, inspite of his being 'pariṇāmin', he has been accepted as eternal. According to the opinion of this school of thought, Ātman has been of the nature of the combination of 'cit' and 'acit' portions. Here, by virtue of the portion of 'cit', Ātman has been endowed with knowledge and by virtue of the portion of 'acit' he would undergo transformation. Hence, those properties, such as 'sukha', 'duḥkha', etc., which have been spoken by the Nyāya school, have been accepted as the special properties of Ātman. Those have been taken as the transformations of the 'acit' – portion of Ātman in Bhāṭṭa-school. As regards this Bhāṭṭa view, the Kashmirian Śrī Sadānanda yati has said : "cidaṁśena, etc.," "Though the 'cit' – portion, he has been the seer and has been the object of recognition (pratyabhijña-viṣayatva) and through the 'acit' – portion, he

has been subjected to transformations in the form of knowledge, pleasure, etc. This has been the speciality.

It may be objected here thus : Here there would arise a doubt as – if the Ātman, who has been in the form of all-pervasiveness, were to be regarded as undergoing transformations, then there would be contingency of his becoming non-eternal, there would be defect of the discarding of what was done and the accepting of what was not done. If it were objected as above, the answer has been that it has not been tenable. When there has been the transformation of the form (avasthā), as for instance, when the forms of a young boy, youth, etc., have been attained, then out of the recognition as 'who am I, so I am', it would be accepted as referring to one puruṣa, for want of no other alternative. When the gold undergoing the transformation into the form of bracelet, etc., then also its being gold would not be lost. In the same way, even when the Ātman would assume the forms of pleasure, etc., there would be the possibility of recognition. In that case as there would no total destruction of Ātman, the defects of discarding of what has been done and acceptence of what has not been done would not occur. So it has been told by Kumārilabhaṭṭa :

"Syātāmatyantanāśe'sya, etc."

["Destruction of what was done and coming of what was not done would occur when there would be total destruction, but they would not occur when there would be transformation into another form in

the world, like the forms of a boy, youth, etc. This my auspicious and inauspicious fruit would occur in another form. Having thus understood and put into practice or discard, the persons would go on doing. No one would be seen to have attained another form. The world of enjoyers would not assume another form by virtue of indestructibility. The Puruṣa, although undergoing the forms of pleasure, sorrow, etc., would not give up his nature of being 'cetana' and the nature of being endowed with 'sattā' (existence). All those undergoings of sorrow would be totally free from its effects in the state of happiness. In the destruction in the form of modification, the state of being grieved would come back. Hence, through the discarding of both (kṛtahāna and kṛtābhyāgama), the Puruṣa, who has been continuing after reverting back, should be understood as similar to gold in the golden ornaments such as bracelet, etc."].

It may be further objected thus : Although the action of the nature of transformation would be found in the Ātman, the action called 'spanda' would be incompatible in the case of Ātman – since it has been told already, how could it be possible in the case of Ātman to become the 'doer' (sacrificer) in the sacrificial ceremony, due to the fact that he has been all-pervasive. If it would be urged that the body itself could be the doer as it has been proved by perception. If it would be urged as above, that would be also tenable. It would appear as if the body has been itself perceivably the doer of the sacrifice, since the sacrifice has been managed by the body itself, still the body

being 'acetana', it would not have the 'spanda' on its own and it would have it only when it has been associated with the Atman. Otherwise, even the dead body would have 'spanda'. So it has been said by Kumārilabhaṭṭa :

"Sattājñānādirūpānāṁ, etc."

["Puruṣa has been himself the 'doer' in assuming the forms of existence, knowledge, etc. The 'parispanda' of the insentient objects would occur only when he (puruṣa) stands as the substratum of them."]

As per the indication of Pārthasārathi Miśra in his commentary called 'Nyāyaratnākara' as "Yāgādīnāmādiśabdena grahaṇam" ("by virtue of the word 'adi', sacrifice, etc., should be accepted"), by virtue of the word 'ādi' in 'sattājñānādi', sacrifice, etc., should be taken. Thus the doer of the sacrifice, etc., also, has been the Ātman himself.

Although by virtue of 'smṛti' statement "Yasya vyāparaṁ dhāturāha sa kartā" ("he, whose action has been told by the verbal root, would be the 'doer' – 'kartā'"), the 'kartṛtva' would be that which has been inherent with the action told by the verbal root, yet it would occur directly in some place and by succession some other places. For instance, in 'kāṣṭhaṁ chinatti Devadattaḥ' ('Devadatta cuts the wood'), the action of cutting has been inherent with the axe. Yet through it, Devadatta himself has been said to be the 'doer'. In the same way in the present context also, although the action of sacrifice directly has not possible for the Ātman actually to do, he could do it with the help of

the body, yet his 'kartṛtva' would stand proved by the presence of resolve in the form of the idea that this has been the accomplishment of my aspired deed. So it has been said by Kumārilabhaṭṭa :

"Kriyā yathātmano nāsti, etc."

["Just as there would be no action such as movement, etc., in the case of Ātman himself, in the same way, yet through others, his 'kartṛtva' (he being doer) has been ordained, or just as action of cutting connected with wood, has been attributed to the Ātman, in the same way, in the actions of movement, etc., of the body, the 'kartṛtva' has been attributed to the Puruṣa. Here also, in our school, the 'kartṛtva' has been associated to Puruṣa through some other operation. Puruṣa has been accepted as the 'doer' due the mere existence of resolve (that this has been his desired deed)"].

Thus in the Bhaṭṭa school, in the action called 'spanda', although the Ātman has been existing in all, the 'kartṛtva' which has been different from that of the 'prayojaka' (instigator) has been possible, he has been the 'doer'. So it has been said by Pārthasārathi Miśra : "spandeṣvapi, etc." ["His (Puruṣa's – Ātman's) 'kartṛtva' would be possible even in 'spandas' in the capacity as the 'prayojaka'. He would instigate the body in the 'spanda' through efforts. The 'spanda' would not occur on its own. In him who has been residing in all, there would be no 'spanda' possible. With this opinion in mind, the theories of 'akartṛtva' have been found in the Purāṇas and the Upaniṣads"]. Thus as regards the Ātman who has been of the nature of being dull like

the firefly, the 'nityatva' in spite of being 'pariṇāmin' and 'kartṛtva' in spite of being 'vibhu' have been proved.

The Prabhākaras on the other hand, would not accept the share of 'cit' – portion like Bhāṭṭas. Hence, in the opinion of the Prabhākaras, the knowledge, pleasure, etc., have not been the modifications (pariṇāmāḥ) of the Ātman, but they have been the properties arising in the Ātman when the mind would get combined with the Ātman.

आत्मनो मानसप्रत्यक्षविषयत्वम्

भाट्टा अहमित्याकारकमानसप्रत्यक्षविषयत्वमात्मनः प्रतिपादयन्ति । तदुक्तं पार्थसारथिमिश्रेण – "मानसप्रत्यक्षरूपोऽहंप्रत्ययगम्यो ज्ञाता"[197] इति । यथा सुखादयो मानसप्रत्यक्षविषयाः, तथैव आत्माऽप्यहमित्याकारक-मनसैव प्रत्यक्षीक्रियते ।

Ātman as the object of mental perception :

The Bhāṭṭas propound the Ātman as the object of mental perception in the form of 'Aham' (I). So it has been told by Pārthasārathi Miśra : "Mānasapratyakṣarupo'haṁ pratyayagamyo jñātā" ["The knower has to be grasped through the 'Aham' – notion which has been of the form of mental perception"]. Just as happiness, etc., have been the objects of mental perception, in the same way the Ātman, too, would be perceived by the mind in the form of 'Aham' (I).

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197. शा. दी., पृ. १२२

आत्मनोऽस्वप्रकाशत्वम्

एवं मानसप्रत्यक्षविषयत्वादेव तस्य ज्ञानकर्मत्वादस्वप्रकाशत्वसिद्धिः । यद्यात्मा स्वप्रकाशः स्यात् तर्हि सुषुप्तावपि प्रकाशेत । ननु प्रबुद्धः पुरुषः 'सुखमहमस्वाप्सम्' इति स्मरति । स्मरणस्य च नियमेनानुभवापेक्षित्वात् सुषुप्तस्य सुखानुभवोऽङ्गीकर्तव्य एव इति चेत् ? मैवम्, नहि तत्र कस्यापि सुखानुभवः, किन्तु तदानीं दुःखस्याभावाद् गुणवृत्त्या दुःखाभावे सुख-व्यवहारः । तदुक्तं पार्थसारथिमिश्रेण – "प्रबुद्धा हि सुषुप्तावगतं किञ्चिदपि दुःखमस्मरन्तः स्मरणानुपपत्त्यैव सुषुप्त्यवस्थायां मे न किञ्चि-दपि दुःखमासीदित्यवगम्य तत्रैव सुखव्यवहारं गुणवृत्त्या कुर्वन्ति, तथा च व्यवहरन्ति-एतावन्तं कालमहमात्मानमप्यबुद्ध्वा शयितोऽस्मीति । तस्मात् सुषुप्तावप्रकाशान्नात्मनः स्वप्रकाशत्वम्, अतो मानसप्रत्यक्षगम्य एवायमिति स्थितम्"[198] इति । अत आत्मनो न केवलं ज्ञानकर्तृत्वमेव, अपि तु ज्ञान-कर्मत्वमपि संभवतीति भाट्टानामभिप्रायः[199] ।

प्राभाकरास्तु-आत्मज्ञानविषये भाट्टोक्तं मतमनङ्गीकुर्वन्त उक्तपक्षे कर्मकर्तृभावदोषमुद्भावयन्ति । उक्तं च शालिकनाथेन – "तत्र केचिदाहु-र्मानसं प्रत्यक्षं सुखादिष्विवात्मनि प्रमाणमिति । तदयुक्तमिति प्राभाकर-वराः । नह्येकस्य कर्तृत्वं कर्मत्वं च स्वापेक्षमुपपद्यते, स्वात्मनि क्रियावृत्ति-विरोधात्"[200] इति ।

भाट्टा उक्तदोषमेवं परिहरन्ति यन्नहि कर्मकर्तृभावः सर्वत्र दोषावहः । स्वकर्तृकायामेव क्रियायां कर्मव्यवहारः संभवत्येव लोके वेदे च । तथाहि – यथा लोके 'अहमात्मानं जानामि' इति प्रयोगो भवति, वेदेऽपि – "आत्मानं सततं ज्ञात्वा"[201] इत्याद्यनेकान्येकस्मिन्नेव कर्मकर्तृभावप्रति-

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198. शा. दी., १.१.५., पृ. १२४
199. शा. दी., पृ. १२३
200. प्र. पं., पृ. १५१
201. ना. बि. उ., २१

पादकानि वाक्यानि मिलन्ति । तस्मादहमात्मानं गच्छामीत्यत्र स्वं प्रति स्वस्य गमनासम्भवेन तत्र कर्मकर्तृभावविरोधसंभवेऽपि 'आत्मानं जानामि' इत्यादौ स्वेन स्वस्य ज्ञातृत्वस्य संभवान्न कर्मकर्तृविरोधः । उक्तं च पार्थ-सारथिमिश्रेण – "अस्ति चात्मनः स्वकर्तृकायामेव क्रियायां कर्मव्यवहारो लोके वेदे च । यथा तावद् भाष्य एव स्वसंवेद्यः संभवतीति कर्मवाची कृत्यप्रत्ययप्रयोगः, वेदेऽपि "आत्मानमुपासीत", "आत्मानं वेद", "आत्मा-ज्ञातव्यः" इत्याद्यनेकशः प्रयोगः । न च गन्तुर्गमने कर्मत्वम्, प्रयोगा-भावात् । शब्दसाधुत्वे हि प्रयोगपरवशा वयं न स्वयमीश्महे । यथाहि चलनार्थत्वे समाने गच्छतिः सकर्मकः, चलतिश्चाकर्मकः, प्रयोगस्य तथा दर्शनात्; एवं ज्ञातुः कर्मत्वं गन्तुश्चाकर्मत्वं भविष्यति तस्मान्मानसाहं-प्रत्ययगम्य आत्मा[202] इति ।

अपरं च त्रिपुटीप्रत्यक्षसिद्धान्तवादिभिः प्राभाकरैर्यदुच्यते आत्मा अर्थवित्तिष्वेव भासत इति, तदपि न समीचीनम्, त्रिपुटिप्रत्यक्षवादिनो हि 'घटमहं जानामि' इति प्रयोगे ज्ञानविषयत्वेन घटस्य, ज्ञानाश्रयत्वेन आत्मनः, स्वयंप्रकाशत्वेन च ज्ञानस्य ज्ञानमित्येकस्मिन् ज्ञाने ज्ञेयम्, ज्ञाता, ज्ञानं च प्रकाशत इति प्रतिपादयन्ति । तथा सति घटमहं जानामीत्यादि-रूपेण सर्वदा अहंविशिष्टपदार्थज्ञानोदयप्रसङ्गः । न च सर्वदा तादृशानामेव ज्ञानानामुत्पत्तिः सम्भवति, 'अयं घटः' इत्यादिरूपेण केवलस्य विषय-स्यापि ज्ञानसंभवात् । एतेन ज्ञायते यन्नात्मज्ञानं विषयज्ञानसहचारीति[203] ।

वस्तुतस्तूभयपक्षनिष्पक्षतया विचार्यमाणो सर्वलोकानुभवानुसारेण केवलस्यात्मनः, केवलस्य विषयस्य, तथा आत्मविषयविशिष्टस्यापि ज्ञान-स्योत्पत्तिः सम्भवत्येव । अतोऽहमित्याकारकमानसप्रत्यक्षविषयत्वेन केवल-स्यात्मनो ज्ञानम्, 'अयं घटः' इत्यत्र केवलस्य विषयवित्तेरुत्पत्तिः, 'घटज्ञानवानहम्' इत्यत्र विषयवित्तिविशिष्टस्यात्मनो ज्ञानमिति त्रिधापि

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202. शा. दी., १.१.५., पृ. १२२-२२३

203. दत्त तथा चटर्जीकृत भारतीय दर्शन, पृ. २११

मन्तुमुचितम् । अत आत्मा कदाचिदहमित्याकारेण मानसप्रत्यक्षेण, कदाचिच्च घटमहं जानामीति विषयवित्तिसाहचर्येण च भासत इत्यनुभवानुसारेण स्वीकर्तव्यमेव, अन्यथाऽव्याप्त्यापत्तेः ।

एवं विचार्यमाणे सति मीमांसादर्शनेऽप्यात्मा देहेन्द्रियमनोबुद्धिभ्यो व्यतिरिक्तो नित्यो विभुः, तथा प्रतिशरीरं भिन्नश्च वर्तते । मीमांसकानामियानंशस्तु न्यायवैशेषिकमतसमान एव । किन्त्वात्मनः स्वरूपविषये प्रभाकरपक्षः सर्वथा न्यायदर्शनतुल्यः । आत्मनो ज्ञानविषये प्राभाकरा विषयज्ञानाश्रयत्वेनात्मनो ज्ञानमिति, नैयायिकाश्चाहमित्याकारकमानसप्रत्यक्षविषयत्वं तस्याङ्गीकुर्वन्तीत्यत्र प्राभाकरनैयायिकयोर्वैमत्यम् ।

भाट्टास्तु न्यायमतवैलक्षण्येनात्मनः स्वरूपं चिज्जडात्मकं प्रतिपादयन्त आत्मनोऽहमित्याकारकमानसप्रत्यक्षविषयत्वं स्वीकुर्वन्ति । एवं चात्मनः स्वरूपविषये वैमत्यम्, मानसप्रत्यक्षविषयत्वे चैकमत्यं भाट्टनैयायिकयोरित्यवगन्तव्यम् ।

ननु प्रभाकरमते आत्मनो ज्ञानाश्रयत्वमेव, न तु ज्ञानकर्मत्वमित्यङ्गीक्रियते, लोकानुवर्तनं च सर्वैरेव दार्शनिकैरङ्गीकरणीयमेव । तथा चोक्तं कुमारिलभट्टैः –

सिद्धानुगममात्रं हि कर्तुं युक्तं परीक्षकैः ।
न सर्वलोकसिद्धस्य लक्षणेन निवर्तनम्[204] ॥ इति ।

तथा च 'अहमात्मानं जानामि', 'अहमात्मानं न जानामि' इति विधिनिषेधव्यवहारौ कथं नाम सङ्गच्छेताम्? इति चेन्न, विमर्शे सति दोषाभावात् । तथाहि-घटमहं जानामीति प्रत्ययो घटादौ विषयासम्बन्धेन ज्ञानवैशिष्ट्यावगाही सन्नपि न जातुचिद् घटादिषु ज्ञानाधारतां कल्पयितुं समर्थः, स्वभावस्याशक्यनिराकरणत्वात् । अत एव घटो ज्ञानवानिति न व्यवहारः । 'अहं ज्ञानवान्' इति प्रत्ययस्तु सर्वलोकानुभवसाक्षिकः

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204. श्लो. वा., १३३, पृ. १२६

प्रमात्मक एव, तेनात्मनो ज्ञानाश्रयताऽथदिव सिद्ध्यति । अत्रेदमवश्यं वेदितव्यं यद् यथा घटादिनिष्ठा ज्ञानीयविषयता ज्ञानासमानाधिकरणा, अर्थाद्, विषयतासम्बन्धो ज्ञाननिरूपितोऽपि स्वाश्रये ज्ञानाश्रयतायाः प्रतिबन्धकः, तथैव ज्ञानाश्रयतापि ज्ञानकर्मताया विरोधिनी तदसामानाधिकरण्यप्रयोजिका च । अत आत्मा प्रभाकरमते न ज्ञानकर्म, किन्तु ज्ञानाश्रय एव । न चैवमप्यहमात्मानं जानामीत्यस्य प्रत्ययस्य कथमुपपत्तिरिति वाच्यम्, अहं ज्ञानाश्रय इति वक्तव्ये 'अहं घटं जानामि' इत्यनादिसंस्कारवशाद् ज्ञानभिन्नघटादौ ज्ञानकर्मतावद् ज्ञानभिन्ने आत्मनि ज्ञानकर्मतां विभाव्य व्यवहरति लोकः । दृष्टं च वस्तुस्थितेरन्यथात्वेऽपि व्यवहारस्यान्यादृशत्वम् । यथा न्यायमतेऽवयविनामवयवाश्रितत्वेऽप्यवयविष्ववयवाश्रयत्वव्यवहारः, वृक्षे शाखा इति । वस्तुतस्तु शाखासु वृक्षः, न तु वृक्षे शाखा । किन्तु भवत्येतादृशो व्यवहारः । तन्न्यायेन प्रकृतेऽपि परिदर्शितां पद्धतिं परिभावयन्तु परिशुद्धधियः ।

Self-luminosity of the Ātman :

Thus by virtue of his being the object of mental perception, he (Ātman) has been the object of knowledge. This would prove the absence of his self-luminosity. If the Ātman were to be self-luminous, then he should have shone even in the 'suṣupti'-state. The Puruṣa who has woken up from sleep would remember 'I had a pleasant sleep' (i.e., how he had a pleasant sleep). The remembrance would necessarily have the prior experience and as such the experience of happineess should be admitted in the case of one who has been in the 'suṣupti'-state. If it were argued as above, it would be not tenable. There has been no experience of happiness for anyone. But at that time since there has been no experience of sorrow, there has

been the assumption of happiness by virtue of the secondary usage. So it has been told by Pārthasārathi Miśra : "Prabuddha hi, etc." "Those who woke up from deep sleep would not remember to have experienced any sorrow. By virtue of the incompatibility of remembrance, in the 'suṣupti'-state, they would realise that they did not have any experience of sorrow and then they would assume the experience of happiness by secondary function. In that way they would say : until this time, I forgot myself in my sleep. Hence, due to the absence of his revelation in the 'suṣupti'-state, he has been similar to the Ātman of the Nyāya-darśana." As regards the knowledge of Ātman, Prābhākaras have been of the view that the Ātman's knowledge has been of the nature of dependence on the knowledge of the objects. Naiyāyikas, on the other hand, have accepted Ātman as the object of mental perception in the form of 'I'. Here this has been the difference of opinion between the Prābhākaras and the Naiyāyikas.

The Bhāṭṭas, however, propound the nature of Ātman in a manner that has been different from the Nyāya school, by taking him (Ātman) as 'cijjaḍa' and accept him as the object of mental perception in the form of 'I-notion'. Thus there has been difference of opinion, while there has been common opinion regarding his being the object of mental perception. This should be understood between Bhāṭṭas and Naiyāyikas.

It may be objected thus : In the opinion of Prābhākaras Ātman has been necessarily dependent on knowledge, but not the object (karma) of knowledge.

All the Dārśanikas should necessarily accept compliance with the world. So it has been told by Kumārilabhaṭṭa :

"It is proper for the investigators to follow what has been found (proved). It has been improper to change through definition (lakṣana) what has been found proved in the world."

That being the case, how could the positive and negative usages like 'I know the Ātman' and 'I do not know the Ātman', comply with each other. If it were objected as above, the answer has been that it has not been tenable, because there would be no defect when critically deliberated. Thus it would be : 'I know ghaṭa' – this conception as regards 'ghaṭa' would occur through the relation that it has been the object and as such it has been charged with the speciality of knowledge. Yet it has been incapable of establishing anytime that 'ghaṭa', etc., have been the substratum of knowledge, because the 'svabhāva' (one's own nature) cannot be possibly denied. That has been the reason as to why there would be no usage as 'ghaṭa has knowledge'. 'I possess knowledge' – this conception has been approved by the entire experience of the world and has been valid. Thus the Ātman as the substratum of knowledge, would be proved by implication itself. Here this must be known : The objectivity of knowledge stationed in 'ghaṭa', etc., has been in co-ordination with knowledge, in other words, the objectivity relation, although conveyed by knowledge, has been obstructive of its state of being the substratum of knowledge. In the same way the state of being the substratum of

knowledge has been opposed to knowledge as the karma and also as the one prompting the non-co-ordination with knowledge. Hence, knowledge has not been the co-ordinating factor between knowledge and Ātman. Hence, in the opinion of Prābhākaras, Ātman has not been 'karma' (object) of knowledge, but it has been the substratum of knowledge. Yet even in that case, it should not be said as to how the compatibility of the conception that 'I know Ātman' could be shown. In saying that 'I am the substratum of knowledge', the worldly usage has been that by virtue of the impression of that statement, the 'ghaṭa' different from knowledge would be taken as the karman of knowledge. Assuming this objectivity of knowledge, there would be usages in the world. It has been seen that even when the object has been existing otherwise, the usage has been also found to be otherwise. For instance, in the opinion of the Nyāya school, the parts of a whole would take resort in the whole. Yet there has been prevalence of the usage that the parts take resort in the whole, like the branches in the tree. The fact has been that the tree would take resort in the branches, but not the branches in the tree. Still the usage of this have been prevalent. By virtue of this maxim (Nyāya), in the present case also, the learned with pure minds should assume this practice which has been prevalent.

अद्वैतवेदान्तानुसारं जीवात्मस्वरूपम्

एतावत्पर्यन्तमुक्तेषु न्यायवैशेषिकादिदर्शनेष्वनेकात्मवादः स्वीकृत इति ज्ञातम् । प्रकृते त्वद्वैतदर्शने नामानुरूपमेकमेव सच्चिदानन्दस्वरूप-

मात्मानमङ्गीकृत्योपाधिभेदेनैव जगद्वैचित्र्यं व्यवस्थाप्यते । भगवत्पादशङ्कराचार्यैः – "जीवो ब्रह्मैव नापरः"[205] इत्यत्रोपाधिशून्यस्यात्मनो ब्रह्मरूपत्वं प्रतिपादितम् ।

अनन्तराचार्येषु जीवेश्वरनिरूपणावसरे विवरणानुसारिभिर्बिम्बप्रतिबिम्बवादः, सुरेश्वराचार्यैर्विद्यारण्यस्वामिभिश्चाभासवादः, वाचस्पतिमिश्रैश्चावच्छेदवादोऽङ्गीकृतः । एषु त्रिषु प्रस्थानेषु विषयविवेचनावसरे विरोधाभासे सत्यपि तात्पर्ये तावदैकमत्यमस्तीत्यहो वैचित्र्यमद्वैतस्य । उक्तवादानां तात्पर्यनिर्णयात् प्राक् तत्तदनुसारेण जीवस्वरूपं तावद्विचार्यते ।

आभासवादः

"स्वरूपतो मिथ्याभूतं प्रतिबिम्बमिति वाद आभासवादः"[206] इति गौडब्रह्मानन्दसरस्वतीभिराभासवादस्य लक्षणं प्रतिपादितम् । आभासवादे परमात्मन आभास एव जीव इति प्रतिपाद्यते । तदुक्तं भाष्यकृद्भिः शङ्कराचार्यैः – "आभास एव चैष जीवः परस्यात्मनो जलसूर्यकादिवत् प्रतिपत्तव्यः"[207] इति । श्रीविद्यारण्यस्वामिनः – "जीवेशावाभासेन करोति माया चाविद्या च स्वयमेव भवति"[208] इति श्रुत्यनुसारेण शुद्धचैतन्यमाश्रिताऽनिर्वचनीया मूलप्रकृतिरेव शुद्धसत्त्वगुणप्रधानतया मायेति, मलिनसत्त्वगुणप्रधानतया चाविद्येति प्रतिपाद्य, तत्र मायायां प्रतिफलितश्चिदाभासो मायां स्वाधीनीकृत्य स्थित ईश्वर इति, अविद्यायां प्रतिफलितोऽविद्यावशीभूतश्च चिदाभासो जीव इति प्रतिपादितवन्तः । तथाहि –

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205. ब्र. ज्ञा. प्रा., २०
206. न्या. र., पृ. ८९
207. ब्र. सू. शा. भा., २.३.५०
208. नृसिंहो. ९ खण्डे

सत्त्वशुद्ध्यविशुद्धिभ्यां मायाऽविद्ये च ते मते ।
मायाबिम्बो वशीकृत्य तां स्यात् सर्वज्ञ ईश्वरः ॥
अविद्यावशगस्त्वन्यस्तद्वैचित्र्यादनेकधा[209] ॥ इति ।

श्रीविद्यारण्यस्वामिभिर्यथैक एवाकाशो महाकाशः, घटाकाशः, मेघाकाशः, जलाकाश इति भेदेन चतुर्धा भवति, तथैकमपि ब्रह्मचैतन्यम्, कूटस्थचैतन्यम्, ईश्वरचैतन्यम्, जीवचैतन्यं चेति चतुर्धा भवतीति स्वीक्रियते । तदुक्तम् –

कूटस्थो ब्रह्म जीवेशावित्येवं चिच्चतुर्विधा ।
घटाकाशमहाकाशौ जलाकाशाभ्रखे यथा[210] ॥ इति ।

अत्र स्थूल-सूक्ष्मशरीरयोरधिष्ठानभूतं चैतन्यं कूटस्थम्[211] ब्रह्म, मेघस्थजलकणेष्विव बुद्धिवासनाविशिष्टमायायां प्रतिबिम्ब ईश्वरः,[212] शरीररूपघटे बुद्धिरूपजले यश्चेतनस्य प्रतिबिम्बः स जीव[213] इति ज्ञातव्यम् । प्रतिशरीरं बुद्धीनां भिन्नत्वात् तद्गतचिदाभासानामपि भेद इति जीवानामनेकत्वसिद्धिः । एवं जीवभेदेनैव प्रतिजीवं सुखदुःखयोर्व्यवस्थोपपत्तिः ।

ननु बुद्धिप्रतिफलितस्य चिदाभासस्य जीवत्वे बुद्धेश्चाहङ्काररूपत्वात् सुषुप्तावहङ्काराभाव इति जीवाभावप्रसङ्ग इति चेन्मैवम्, सुषुप्तावप्यहङ्कारस्य संस्काररूपेण सद्भावात् । तदुक्तं गौडब्रह्मानन्दसरस्वतीभिः – "सुषुप्तावपि संस्काररूपेणाहङ्कारसत्त्वाज्जीवसत्त्वम्"[214] इति । अस्मिन् मतेऽहङ्कारे चिदात्मनो यः प्रतिबिम्बो न तस्य सत्यत्वम्, किन्त्वनिर्वचनीयत्वम् ।

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209. पञ्च., १.१६-१७
210. पञ्च. ६.१८
211. पञ्च. ६.२२
212. पञ्च. ६.२३
213. पञ्च. ६
214. न्या. र., पृ. ८८

अत एव मिथ्यात्वमपि । तदुक्तं मधुसूदनसरस्वतीभिः – "आभासस्यापि जडाजडविलक्षणत्वेनानिर्वचनीयत्वम्"[215] इति ।

"न चायं क्रियाकारकफलात्मक आभास ईषदपि परमार्थवस्तु स्पृशति, तस्य मोहमात्रोपादानत्वात्"[216] इति सुरेश्वराचार्यैरप्याभासस्यापारमार्थिकत्वं प्रतिपादितम् । श्रीविद्यारण्यस्वामिभिरपि – "आभासत्वस्य मिथ्यात्वात्"[217], "मायिकोऽयं चिदाभासः"[218]

कर्तृत्वादीन् बुद्धिधर्मान् स्फूर्त्याख्यां चात्मरूपताम् ।
दधद्विभाति पुरत आभासोऽतो भ्रमो भवेत्[219] ॥

इत्याद्यनेकेषु स्थलेष्वाभासस्य मिथ्यात्वम्, मायिकत्वम्, भ्रमरूपत्वं च प्रतिपादितम् ।

नन्वाभासवादे आभासस्यैव बद्धत्वात् केवलचैतन्यस्य च मुक्तत्वाद् बन्धमोक्षयोर्वैयधिकरण्यम्, एवमेव चिदाभासस्य स्वनाशार्थं प्रवृत्त्यनुपपत्तिश्चेति चेन्मैवम्, केवलचैतन्यस्यैवाभासद्वारा बद्धत्वाभ्युपगमात् । तदुक्तं सुरेश्वराचार्यैः – "अयमेव हि नोऽनर्थो यत्संसार्यात्मदर्शनम्" इति । तेन शुद्धचैतन्यस्याभास एव बन्धः, तन्निवृत्तिश्च मोक्ष इति स्वीयवास्तवरूपताप्राप्तये बद्धस्वरूपनाशार्थं प्रवृत्तेश्चौचित्यमेवेति न स्वनाशार्थं प्रवृत्त्यभावाशङ्कापि तदाहुर्विद्यारण्यस्वामिनः –

देवत्वकामा ह्यग्न्यादौ प्रविशन्ति यथा तथा ।
साक्षित्वेनाविनाशाय स्वविनाशं स वाञ्छति[220] ॥ इति ।

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215. सि. बि., पृ. ८८
216. नै. सि., पृ. ११६
217. पञ्च. ७.१५
218. पञ्च. ७.२१७
219. पञ्च. ८.५२
220. पञ्च. ७.२४२

ननु शुद्धचित एवाभासात्मकबन्धस्वीकारे शुद्धचित एव जीवत्वमप्यङ्गीकार्यमिति चेत्, इष्टापत्तिः । तदुक्तं मधुसूदनसरस्वतीभिः – "आभासाविविक्तचैतन्यमपि तत्त्वमसिपदवाच्यम्"[221] । विद्यारण्यस्वामिभिरपि कूटस्थचैतन्यम्, तत्र कल्पिता बुद्धिः, तद्बुद्धिस्थश्चिदाभासश्चेति त्रितयमपि जीवपदेनोक्तम् । तथाहि –

चैतन्यं यदधिष्ठानं लिङ्गदेहश्च यः पुनः ।
चिच्छाया लिङ्गदेहस्था तत्सङ्घो जीव उच्यते[222] ॥ इति ।

अयं च त्वंपदवाच्यः । अत्र "तत्त्वमसि" इति महावाक्येनैक्यबोधे वाच्यैकदेशस्य साभासोपाधेः परित्यागात् शुद्धचितोऽपरित्यागाच्च जहदजहल्लक्षणैवेति वेदान्तसिद्धान्तप्रवादोऽप्यनुकूल एव[223] । तस्मादाभासवादे जीवस्य ब्रह्मणा सहाभेदे बाधायां सामानाधिकरण्यम्, कूटस्थस्य ब्रह्माभिन्नत्वप्रतिपादने च मुख्यसामानाधिकरण्यमित्यवगन्तव्यम्[224] ।

ईषद्भासनमाभासः प्रतिबिम्बस्तथाविधः ।
बिम्बलक्षणहीनः सन् बिम्बवद् भासते स हि[225] ॥

इत्यत्र श्रीविद्यारण्यस्वामिभिः प्रतिबिम्बमेवाभास इति प्रतिपादितम्, अथापि प्रतिबिम्बाभासवादयोरिदं वैलक्षण्यं यदाभासवादे उपाधौ चैतन्यवदवभासमानस्य प्रतिबिम्बभूतस्य चिदाभासस्यानिर्वचनीयत्वात् तस्य मिथ्यात्वं प्रतिपाद्यते । प्रतिबिम्बवादे प्रतिबिम्बो न मिथ्या, किन्तु प्रतिबिम्बत्वादिधर्माणामेव मिथ्यात्वमिति । तस्मात् प्रतिबिम्बस्य स्वरूपतो मिथ्यात्वमिति प्रतिपादनपरोऽयं पक्ष आभासवाद इति गीयते सम्प्रदायविद्भिः ।

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221. सि. बि., पृ. ८१
222. पञ्च. ४.११
223. सि. बि., पृ. ८९
224. वृ. प्र., पृ. ४८८
225. पञ्च. ८.३२

प्रतिबिम्बवादः

"स्वरूपतः सत्यं प्रतिबिम्बत्वरूपेण मिथ्याभूतं बिम्बमेव प्रतिबिम्बमिति वादस्य प्रतिबिम्बवादत्वम्"[226] इति प्रतिबिम्बवादस्य लक्षणं गौडब्रह्मानन्दसरस्वतीभिः प्रतिपादितम् । बिम्बस्यैव प्रतिबिम्बव्यवहारात् क्लृप्तकार्यसम्भवान्नातिरिक्ताभासकल्पनं युक्तम्, गौरवादिति प्रतिबिम्बवादो युक्त इति प्रतिबिम्बवादिनामाशयः ।

अत्र प्रतिबिम्बवादे द्वौ पक्षौ स्तः । एको विवरणकारस्य, अपरः संक्षेपशारीरककारस्य । विवरणकृतस्तु –

विभेदजनकेऽज्ञाने नष्टे ज्ञानबलान्मुने ।
आत्मनो ब्रह्मणो भेदमसन्तं कः करिष्यति[227] ॥

इति श्रुतिबलाद् जीवेश्वरयोरुपाधिभूतमज्ञानमेकमेवेत्यङ्गीकृत्य तदज्ञानोपहितं बिम्बचैतन्यमीश्वर इति, अन्तःकरणतत्संकारविशिष्टाज्ञान प्रतिबिम्बितं चैतन्यं जीव इति च प्रतिपादयन्ति । अत एव – "उपाध्यन्तर्गतत्वप्रतीयमानत्वे सत्यौपाधिकपरिच्छेदशून्यत्वे च सति बहिःस्थितस्वरूपत्वं प्रतिबिम्बत्वम् । उपाध्यनन्तर्गतत्वे सत्युपाध्यन्तर्गतस्वरूपाभिन्नत्वं बिम्बत्वम्"[228] इति हि काश्मीरकसदानन्दयतिना बिम्बप्रतिबिम्बयोर्लक्षणे व्यवस्थापिते ।

अत्रान्तःकरणनानात्वाज्जीवनानात्वम् । यथा तार्किकमते श्रोत्रैक्येऽपि तत्तत्कर्णशष्कुल्युपाधिभेदेन शब्दग्रहभेदव्यवस्था, एवमात्मैक्येऽप्यन्तःकरणोपाधिभेदादेव बन्धमोक्षादिव्यवस्थोपपत्तिः[229] ।

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226. न्या. र., पृ. ८१
227. जा. द., ४.६३
228. अ. ब्र. सि., ५.२०२
229. अ. ब्र. सि., पृ. २०२

ननु जीवेश्वरयोरेकमेवाज्ञानमुपाधिरिति स्वीकारे उभावप्यज्ञौ स्याताम्, इति चेन्न, उपाधेः प्रतिबिम्बपक्षपातित्वात् । यथा दर्पणगतमालिन्यादयो दर्पणस्थप्रतिबिम्ब एव सम्भवन्ति, तथा पूर्णानन्दो नास्ति, न भातीति व्यवहाररूपकार्यमविद्या प्रतिबिम्ब एव जनयति, न तु बिम्बे । अतोऽत्र जीवस्यैव प्रतिबिम्बत्वं नेश्वरस्येत्यवगन्तव्यम्[230] । अत्र पक्षे वस्तुतो बिम्ब-प्रतिबिम्बयोर्न भेदः । मदीयमिदं मुखमित्यैक्यप्रत्यभिज्ञया लोकेऽनु-भूयमानस्य भेदाऽनुभवस्य बाध्यमानत्ववत् प्रकृतेऽपि "तत्त्वमसि" इति महावाक्येन जीवेश्वरयोर्भेदस्य बाध्यमानत्वात् ।

ननु मिथ्यारजतेऽपि मदीयमिदं रजतमिति प्रतीयमानरजतप्रत्य-भिज्ञानवन्मदीयमिदं मुखमिति प्रत्यभिज्ञानमपि मिथ्यैवेति चेन्न, नेदं रजतमिति तत्र रजतस्वरूपस्यैव बाधात् तत्प्रत्यभिज्ञाया भ्रमत्वेऽपि प्रकृते नेदं मुखमिति न स्वरूपबाधः, किन्तु नात्र मुखमिति देशसम्बन्धमात्रबाध इति न मदीयमिदं मुखमित्यैक्यप्रत्यभिज्ञाया भ्रमत्वम् ।

ननु मुखावयवानामचाक्षुषत्वात् कथं प्रत्यक्षप्रत्यभिज्ञानमिति चेन्न, यथा घटादीनां सर्वावयवानामप्रत्यक्षत्वेऽपि कतिपयावयव प्रत्यक्षत्वेनैव प्रत्यभिज्ञोपपत्तिः, तथैव नासादिकतिपयावयवानां प्रत्यक्षत्वेनैव प्रत्यभि-ज्ञानसम्भवः । तस्मात् प्रतिबिम्बो नाम न मुखलाञ्छितमुद्रा, मुखदर्पणयोः संयोगं विनैव प्रतीयमानत्वात् । नापि बिम्बसन्निधानेन दर्पणावयवा मुखाकारेण परिणमन्ते, बिम्बापायेऽपि प्रतिबिम्बस्य प्रतीयमानत्वापत्तेः, दर्पणावयवानां कारुकर्म-व्यतिरेकेणाऽकिञ्चित्करत्वाच्च । अन्यथा दर्पणद्रव्ये प्रतिमामुखे कर्तव्ये सति जना बिम्बमेव सन्निधापयेयुर्न तु कारुमपेक्षेरन् । अतो बिम्बातिरिक्तत्वेन न प्रतिबिम्बस्य स्थितिरिति विवरणमते प्रति-बिम्बस्य बिम्बरूपत्वान्न मिथ्यात्वम्, किन्तु प्रतिबिम्बत्व-दर्पणस्थितत्व-पराङ्मुखत्वादिधर्मा एव मिथ्याभूताः[231] । तदत्रानुमानमपि– "विमत आदर्शो

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230. न्या. र., पृ. ९०
231. वि. प्र. सं., पृ. २२०-२२४

मुखव्यक्त्यन्तररहितः, तज्जन्मकारणशून्यत्वात्, यथा विषाणजन्मकारण-शून्यं विदाणरहितं शशमस्तकम्''[232] इति ।

यद्येवमुच्येत-लोके बिम्बभूतस्यैव देवदत्तस्य भ्रमनिवर्तकज्ञानाश्रयत्वं दृष्टम्, प्रकृते जीवश्च प्रतिबिम्ब इति कथं तस्य भ्रमाश्रयत्वं तन्निवर्तक-ज्ञानाश्रयत्वं चेति । तदयुक्तम्, नहि तत्र बिम्बत्वं प्रयोजकम्, किन्तु भ्रमा-श्रय इति न कोऽपि दोषः । तदुक्तम् – "अविद्यायाश्चिन्मात्राश्रयत्वेऽपि जीवपक्षपातित्वेन भ्रमोत्पादनात्''[233] इति । तस्मात् प्रतिबिम्बे बिम्बाद् भेदमात्रस्यैवाऽध्यस्तत्वेन स्वरूपेण प्रतिबिम्बस्यापि सत्यत्वाद् बन्धमोक्षयोः सामानाधिकरण्यमपि स्वरसत एवोपपद्यत इति विवरणानुसारिणामभि-प्रायः ।

अस्मिन् बिम्बप्रतिबिम्बवादे 'यः स्थाणुरसौ पुरुषः' इतिवत् "तत्त्व-मसि" इति महावाक्येन न बाधसामानाधिकरण्यम्, कृत्स्नस्य जीवस्य बाधे मोक्षस्यापुरुषार्थत्वात्, "सोऽयं देवदत्तः" इतिवद् विरुद्धांशमात्रबाधेनैक्य-परत्वेनापि सामानाधिकरण्योपपत्तिः[234] ।

संक्षेपशारीरककारास्तु – "कार्योपाधिरयं जीवः कारणोपाधिरी-श्वरः''[235] इति श्रुतिविरोधान्नेयं कल्पना युक्ता, किन्तु कारणोपाध्याख्यायां मायायां प्रतिबिम्ब ईश्वर इति, कार्योपाधावन्तःकरणे प्रतिबिम्बो जीव इति प्रतिपादयन्ति । तथाहि – "मायोपाधेरद्वयस्येश्वरत्वं कार्योपाधेर्जीवता च प्रतीचः''[236] इति । प्रतिबिम्बभूतयोर्जीवेश्वरयोरनुस्यूतमज्ञानोपहितं बिम्बचैतन्यं शुद्धम् । अत्र पक्षे शुद्धचैतन्यम्, ईश्वरचैतन्यम्, जीवचैतन्यं चेति चित्त्रैविध्यं भवति । अत एव –

232. वि. प्र. सं., पृ. २२४
233. वि. प्र. सं., पृ. २३०
234. वि. प्र. सं., पृ. २२५-२२६
235. त्रि. म. ना., ४.८
236. सं. शा., ३.१४८

जीव ईशो विशुद्धा चित् तथा जीवेशयोर्भिदा ।
अविद्या तच्चितोर्योगः षडस्माकमनादयः ॥
इत्यनादिषट्पदार्थेषु चित्त्रैविध्यमुदाहृतम् ।
नन्वेवं जीवेश्वरयोरुपाध्योर्भिन्नत्वस्वीकारे-
विभेदजनकेऽज्ञाने नष्टे ज्ञानबलान्मुने ।
आत्मनो ब्रह्मणो भेदमसन्तं कः करिष्यति ॥

इत्युभयोरेकोपाधित्वप्रतिपादकश्रुतिविरोधः? इति चेन्नैवम्, अन्तःकरणस्याप्यज्ञानपरिणामेनाज्ञानाविशेषात् । अत्र केवलप्रतिबिम्बे न जीवेश्वरव्यवहारः, किन्तु प्रतिबिम्बत्वविशिष्टचैतन्ये, अन्यथा भागत्यागलक्षणाऽसम्भवः । किञ्चात्र प्रतिबिम्बवादे मुक्तजीवानां प्राप्यं शुद्धं ब्रह्मचैतन्यमेव, न त्वीश्वरः, तस्यापि प्रतिबिम्बरूपत्वादिति श्रीनिश्चलदासाः[237] स्वाभिप्रायं प्रकटयन्ति ।

आभासप्रतिबिम्बवादयोर्भेदः

श्रीविद्यारण्यस्वामिनोऽन्तःकरणोपाधावनिर्वचनीयस्य प्रतिबिम्बस्योत्पत्तिमङ्गीकुर्वन्ति । तन्मतानुसारेण दर्पणं प्रतिबिम्बस्याधिष्ठानोपादानम्, बिम्बसन्निधिश्च निमित्तकारणम् । यद्यपि निमित्तापाये न कार्यापायस्तथापि निमित्तकारणं तावद् द्विविधम् — कार्यपूर्ववर्तिनिमित्तकारणम्, कार्यकालवर्तिनिमित्तकारणं चेति । दण्डादिकं घटं प्रति कार्यपूर्ववर्तिनिमित्तकारणम् । घटादिप्रत्यक्षज्ञानोत्पत्तौ घटादिकं कार्यकालवर्ति निमित्तकारणम् । एवमेव दूरस्थनानावृक्षेषु यदेकत्वभ्रमो भवति, मन्दान्धकारे च रज्जौ सर्पत्वभ्रमो भवति, तत्र दूरत्वं मन्दान्धकारत्वं च कार्यकालवर्तिनिमित्तकारणे भवतः ।

यथा दूरत्वमन्दान्धकारत्वयोर्निमित्तकारणयोर्निवृत्तावेकत्वादिभ्रमस्य निवृत्तिर्भवति, तथा बिम्बस्य सन्निधानं प्रतिबिम्बोत्पत्तौ कार्यकालवर्ति-

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237. वृ. प्र., पृ. ४८४-४८५

निमित्तकारणमिति तन्निवृत्तौ प्रतिबिम्बस्यापि निवृत्तिरिति प्रतिबिम्बस्य मिथ्यात्वादाभासवादः ।

विवरणमते तु प्रतिबिम्बस्य बिम्बाऽभिन्नत्वात् तत्र दर्पणस्थितत्व-विपरीतदेशमुखत्व – बिम्बभिन्नत्वरूपाणामेवानिर्वचनीयधर्माणामुत्पत्ति-रिति तेषां धर्माणामेव मिथ्यात्वं प्रतिबिम्बस्य च सत्यत्वमिति प्रतिबिम्ब-वाद इति स्पष्टमेवास्त्यनयोर्भेदः[238]

यद्यप्याभासवादे प्रतिबिम्बवादे वा नैव विदुषामाग्रहः, किन्तु शुद्ध-चैतन्ये सांसारिकधर्माणां सम्बन्धाभावस्य, जीवेश्वरयोश्च पारमार्थिकभेदा-ऽभावस्य प्रतिपादनार्थं प्रक्रियाभेदो व्यवस्थापित इति यस्य यया प्रक्रियया तत्त्वबोधो भवति सैव तस्याभिमतेत्यवगन्तव्यम्।[239] जीवत्वेश्वरत्वधर्मयोः कल्पितत्वेऽपि धर्मिणोरकल्पितत्वाद् वस्तुतस्तयोरेकत्वाच्च बिम्बिप्रतिबिम्ब-वादे जीवब्रह्मणोरभेदबोधोऽनायासेन भवतीति प्रतिबिम्बवादपक्षपातिनां श्रीनिश्चलदासानामाशयः ।[240]

अवच्छेदवादः

वाचस्पतिमिश्रैस्तु "नाविद्या ब्रह्माश्रया किन्तु जीवे सा त्वनिर्वच-नीया"[241] "विद्यास्वभावे ब्रह्मणि तदनुपपत्तेः"[242] इत्यादिस्थलेष्वज्ञानस्य जीवा-श्रयत्वं ब्रह्मविषयत्वं च प्रतिपादितं वर्तते । अतस्तन्मतानुसारेणाज्ञानविषयी-कृतं चैतन्यमीश्वरः, अज्ञानाश्रयीभूतं च जीव इति प्रतिपादितं भवति ।

ननु सर्वव्यापकस्य सर्वाधिष्ठानस्य ब्रह्मणः कथं नाज्ञानाश्रयत्वम् ? कथं चोक्तं मिश्रैर्नाज्ञानाश्रयं ब्रह्मेति जिज्ञासायां गुरुचरणैः श्रीदेवस्वरूप-

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238. वृ. प्र., पृ. ५१०-५१२
239. वृ. प्र., पृ. ५१२-५१३
240. वृ. प्र., पृ. ५१३
241. ब्र. सू. भा., १.१.४
242. ब्र. सू. भा., १.४.३

मिश्रैर्वाचस्पतिमिश्राणामाशय एवं प्रदर्शितः – "अविद्याया आश्रयो द्विविधो भवति – एकोऽध्यासेन, अपरश्चाच्छाद्यत्वेन । आध्यासिकसम्बन्धेनाविद्याया आश्रयो ब्रह्म भवत्येव, अन्यस्याभावात् । किन्त्वाच्छाद्यतासम्बन्धेन ब्रह्मणि नाविद्या तिष्ठति । अत एव मिश्रैः – "विद्यास्वभावे ब्रह्मणि" इत्युक्तम् । जीवे तु साऽऽच्छाद्यतासम्बन्धेन वर्तते । अत एवाविद्याया अभानापादकत्वमसत्त्वापादकत्वं च वेदान्तशास्त्रे प्रतिपादितमुपपद्यते । नास्ति ब्रह्म न भाति ब्रह्मेत्याकारकयोर्द्वयोर्जीव एव सम्भवादसम्भवाच्च ब्रह्मणि नाच्छादिका सेति ब्रह्मानाश्रयेति च श्रीवाचस्पतिमिश्रैः सुष्ठु प्रतिपादितम्"[243] इति ।

तदेवं नीरूपस्य चैतन्यस्य प्रतिबिम्बाऽसम्भवादन्तःकरणावच्छिन्न एव जीवः, अनवच्छिन्न ईश्वर इत्यवच्छेदवादिनामाशयः । ननु नीरूपस्याप्याकाशस्य यथा जले प्रतिबिम्बस्तथाऽऽत्मनोऽपि स्यादिति चेन्न, आकाशे भ्रमसिद्धस्यापि नीलरूपस्य सत्त्वेन तत्सम्भवेऽपि चैतन्ये आरोपितरूपस्याप्यभावान्न तस्य प्रतिबिम्बः । ननु रूपरहितस्यापि शब्दस्य यद्वत्प्रतिध्वनिरूपेण प्रतिबिम्बः, तद्वदात्मनोऽपि स्यादिति चेन्न, नहि प्रतिध्वनिः शब्दस्य प्रतिबिम्बः, तस्याकाशगुणत्वात् । अत एव विद्यारण्यस्वामिभिः –

प्रतिध्वनिर्वियच्छब्दो वायौ बीसीतिशब्दनम् ।
----------------वह्नौ भुगुभुगुध्वनिः ॥
-----------------जले बुलुबुलुध्वनिः ।
भूमौ कडकडाशब्दः----------------[244] ॥

इति पञ्चीकरणप्रक्रियया पञ्चभूतेषु भिन्नभिन्नशब्दं प्रतिपाद्य प्रतिध्वनेर्वियच्छब्दत्वं प्रतिपादितम् । प्रतिध्वनेः शब्दस्य प्रतिबिम्बत्वे आकाशगुणोच्छेदप्रसङ्गः । तस्माज्जीवो नाम नाभासो नापि प्रतिबिम्बः,

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243. सा. सु., व. २७, अ. ४., पृ. ३०४
244. पञ्च., २.३-५

किन्तु यथा महाकाश एव घटोपाधिना घटाकाशः कथ्यते, तथा ब्रह्माप्यविद्यावच्छेदेन जीव इति व्यवहृतो भवति । तदुक्तम् – "न जीव आत्मनोऽन्यः, नापि तद्विकारः, किन्त्वात्मैवाविद्योपादानकल्पितावच्छेदः । आकाश इव घटमणिकादिकल्पितावच्छेदो घटाकाशो मणिकाकाशः, न तु परमाकाशादन्यस्तद्विकारो वा"[245] इति । उक्तं चान्यत्र – "अन्तःकरणावच्छिन्नः प्रत्यगात्मा इदमनिदंरूपश्चेतनः कर्ता भोक्ता कार्यकारणाविद्याद्वयाधारोऽहङ्कारास्पदो संसारी सर्वानर्थसम्भारभाजनं जीवात्मा"[246] इति ।

पूज्यपादैः शङ्कराचार्यैरपि – "सत्यमेवैतत्, पर एवात्मा देहेन्द्रियमनोबुद्ध्युपाधिभिः परिच्छिद्यमानो बालैः शरीर इत्युपचर्यते । यथा घटकरकाद्युपाधिवशादपरिच्छिन्नमपि नभः परिच्छिन्नवदवभासते तद्वत्"[247] इत्यवच्छेदवादः समर्थितः ।

नन्वत्र शरीरेन्द्रियाद्युपाधिभिः परिच्छिद्यमानो बालैः शारीर इत्युपचर्यत इति भगवता भाष्यकारेण शङ्कराचार्येणोक्तम् ! अत्राऽयमाक्षेपः संजायते यदात्मानं शारीर इति ये कथयन्ति ते बाला अज्ञानिन इति भाष्यकाराभिमतं चेत् शारीरकसूत्राणीति ब्रह्मसूत्राणां तद्भाष्यस्य च शारीरकभाष्यमित्यपि प्रसिद्धत्वात् भाष्योक्तबालशब्दे सूत्रभाष्यकाराणामप्यन्तर्भावात् कथं तद्वचनप्रामाण्यग्रहः स्यात् ? इति चेन्मैवम्, अत्राऽयं महान् भेदः । तथाहि – शरीरे भवः शारीर इति व्युत्पत्तिसिद्धोऽयं शब्दः । अत्र 'भू सत्तायाम्' इति धातोर्निष्पन्नस्य 'भवति' इति रूपस्यार्थद्वयं विद्यते – अस्ति, उत्पद्यते चेति । ये तु शरीरावच्छेदेन आत्मन उत्पत्तिमङ्गीकृत्य शारीर इति कथयन्ति, त एव भाष्यकारेण बालशब्देन व्यवहृताः । भाष्यकाराभिप्रायस्तु – यथा व्यापकरूपोऽप्याकाशो घटाद्युपाधौ नोत्पद्यते, किन्तु महाकाश एव घटाद्याकारेणाभिव्यज्यते, तथैवात्मापि शरीरे नोत्पद्यते,

245. बृ. प्र., पृ. ५००-५०२
246. ब्र. सू. भा., १.४.२२
247. ब्र. सू. भा., १.२.६

किन्तु सर्वत्र व्याप्तोऽपि शरीरोपाधौ शरीराकारेणाभिव्यज्यत इति शारीर इति । अतः शारीरकसूत्रभाष्ये शरीरावच्छेदेनोपलभ्यमानस्यात्मनो न तावन्मात्रं स्वरूपम्, किन्तु घटाकाशस्थमहाकाशस्वरूपवत् तस्याप्यात्मनो व्यापकब्रह्मस्वरूपं तदैक्यं च प्रतिपादितमित्यस्ति महान् भेदो ज्ञान्य-ज्ञानिनोः ।

घटसंवृतमाकाशं नीयमाने घटे यथा ।
घटो नीयेत नाकाशं तथा जीवो नभोपमः[248] ॥

इत्युपनिषद्वचनानुसारेण सर्वगतस्य चैतन्यस्याऽन्तःकरणेनाऽवच्छे-दोऽवश्यं भवतीत्यन्तःकरणावच्छिन्नोऽविद्यावच्छिन्नो वा जीव इति श्रीवाच-स्पतिमिश्रेभ्योऽवच्छेदपक्ष एव रोचते । अस्मिन् पक्षेऽज्ञाननानात्वाद् जीव-नानात्वम् । स्वाज्ञानोपहिततया जगदुपादानत्वादेकस्य तत्त्वज्ञाने नापरस्य प्रपञ्चानुच्छेद इति प्रतिजीवं प्रपञ्चभेदोऽत्र प्रस्तूयते । अस्मिन्नवच्छेदवादे स्वावारकाज्ञानवशाज्जीव एव तत्तज्जगदुपादानं निमित्तं कर्ता च ईश्वरे च सप्रपञ्चजीवाविद्याधिष्ठानत्वेन कारणत्वोपचार इत्यङ्गीक्रियते[249] ।

एवमन्तःकरणाऽवच्छिन्नस्य जीवत्वे कर्तृभोक्तृसमययोस्तत्र तत्रान्तः-करणावच्छेद्यचैतन्यप्रदेशस्य भिन्नत्वात् कृतहानाकृताभ्यागमप्रसङ्ग इति, अवच्छेदमात्राज्जीवत्वस्वीकारे घटावच्छिन्नस्यापि जीवत्वं प्रसज्येत, अन्तः-करणस्य स्वच्छत्वात् तदवच्छिन्नस्यैव जीवत्वमिति चेत्, परिच्छेदे स्वच्छत्वा-स्वच्छत्वकृतविशेषाऽनुपपत्तेः, प्रतिबिम्बग्राहित्वमात्रविशेषोपलब्धिस्वीकारे हठात् प्रतिबिम्बवादस्वीकारापत्तिश्चेत्यालोचका अस्मिन्नप्यवच्छेदवादे-ऽरुचिं प्रदर्शयन्ति[250] ।

वस्तुतस्तु प्रतिबिम्बवादे, अवच्छेदवादे आभासवादे वा नाद्वैतिना-मत्यन्तमाग्रहः, तेषां बालबोधनार्थत्वात् । किन्तु यथा किञ्चिद्विकार-

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248. त्रि. ता., १३
249. सि. बि., पृ. ९०-९२
250. सा. सु., व. ११, अ. ३-४, पृ. २४०

मन्तरेण कुन्तीपुत्रेऽज्ञानवशाद् राधापुत्रत्वभ्रमः, तथा ब्रह्मैव किञ्चिद्विकारं विनाऽनाद्यविद्यावशाज्जीवभावमापन्नं सद् विवेकेन मुच्यत इत्येव परमार्थः। तदुक्तं बृहदारण्यकभाष्ये पूज्यपादैः शङ्कराचार्यैः – "ब्रह्मैव स्वाविद्यया संसरति, स्वविद्यया मुच्यते च" इति । वार्तिककारेणाप्युक्तम् –

राजसूनोः स्मृतिप्राप्तौ व्याधभावो निवर्तते ।
यथैवमात्मनोऽज्ञस्य तत्त्वमस्यादिवाक्यतः[251] ॥ इति ।

अयमेव एकजीववादाख्यो मुख्यो वेदान्तपक्षः । अत्राप्येकजीववादे एकेन जीवेनैकमेव शरीरं सजीवम्, अन्यानि तु स्वप्नशरीराणीव निर्जीवानि। अत्र पक्षे जीवाज्ञानकल्पितमेव जगदिति तस्य प्रातिभासिकमेव सत्त्वम्, न व्यावहारिकम् । अत्र जीवस्यैकत्वात् तस्यैव च स्वकल्पितगुरुशास्त्राद्युप-बृंहितश्रवणमननादिदार्ढ्यादात्मसाक्षात्कारे सति मोक्षः । शुकवामदेवा-दीनां मोक्षश्रवणं त्वर्थवादः । अत्र च सम्भावितसकलशङ्कापङ्कप्रक्षालनं स्वप्नदृष्टान्तसलिलधारयैव कर्तव्यमिति प्रतिपादयन्ति[252]।

अन्ये तु "अधिकं तु भेदनिर्देशात्"[253], "लोकवत्तु लीलाकैवल्यम्"[254] इत्यादिसूत्रेषु जीवभेदस्य, ईश्वरस्यैव जगत्कर्तृत्वस्य च प्रतिपादितत्वादेकेन जीवेनैकमेव शरीरं सजीवम्, तदज्ञानकल्पितमेव जगदिति पूर्वोक्तवचने मनःप्रत्ययमलाभिमानो हिरण्यगर्भ एको ब्रह्मप्रतिबिम्बो मुख्यो जीवः, अन्ये तु तत्प्रतिबिम्बभूताः संसारादिभाज इति सविशेषानेकशरीरैक-जीववादमङ्गीकुर्वन्ति[255]।

अपरे तु प्रतिकल्पं हिरण्यगर्भस्य भेदात् कस्य हिरण्यगर्भस्य मुख्यं जीवत्वमित्यत्र नियामकाभावादेक एव जीवोऽविशेषेण सर्वशरीरमधि-

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251. सि. ले. सं., पृ. १२०
252. सि. बि., पृ. ९२-९३, तथा सि. ले. सं., पृ. १२१
253. ब्र. सू., २.१.२२
254. ब्र. सू., २.१.३३
255. सि. ले. सं., पृ. १२२-१२३

तिष्ठतीति स्वीकुर्वन्ति नन्वेकेनैव जीवेन कथं सर्वशरीरचेष्टासम्भव इति चेदुक्तं श्रीप्रकाशानन्देन – "एकेनाप्यनेकदेहचेष्टोपपत्तेः, नैयायिकानां कायव्यूहदशायां योगिदेहवत्"[256] इति। नन्वेवं सति चैत्रशरीरोत्पन्नस्य दुःखस्य मैत्रशरीरेणानुभवप्रसङ्गः ? इति चेन्मैवम्, यथा शरीरभेदादेव न जन्मान्तरीयसुखाद्यनुसन्धानम्, तथा प्रकृतेऽपि शरीरभेदान्नानुसन्धानप्रसङ्गः यद्वा एकस्मिन्नपि देहे पादावच्छिन्नः शिरोवच्छिन्नस्य दुःखं नानुसन्धत्ते, पादे मे सुखं शिरसि मे वेदनेत्यनुभवात्, तद्वदेवैकस्यापि जीवात्मनोऽनेकशरीरेषु सत्त्वेऽपि नानुसन्धानप्रसङ्गः[257]।

एवमद्वैतवेदान्ते जीवस्वरूपनिरूपणार्थमाभासवादः, प्रतिबिम्बवादः, अवच्छेदवादः, एकजीववादश्चेति चत्वारो वादाः सन्ति। तत्र चतुर्ष्वपि वादेषु श्रुति-सूत्र-भाष्याणां प्रमाणसद्भावात् चतुर्णामप्युपादेयत्वेऽप्येकजीववाद उत्तमाधिकारिणां कृते, प्रतिबिम्बावच्छेदवादौ मध्यमाधिकारिणां कृते, आभासवादश्च कनिष्ठाधिकारिणां कृत इति व्यवस्थापयितुं शक्यते। तदेवमद्वैतवेदान्ते आत्मभेद औपाधिकः, अभेदश्च पारमार्थिक इत्यङ्गीक्रियत इति ज्ञेयम्।

The Nature of Jīvātman according to Advaita-Vedānta :

It has been known that 'Anekātmavāda' (the theory of many Ātmans) has been accepted in the 'Darśanas' Nyāya-vaiśeṣika, etc., which have been told upto this time. But in the present Advaita-darśana, one and only one Ātman in name and form, which has been endowed with the nature of 'sat' (existence), 'cit' (intelligence) and 'Ānanda' (bliss), has

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256. वे. सि. मु., पृ. ४०-४१
257. सि. ले. सं., पृ. १२३-१२४

been accepted and the diversity of the world has been established by virtue of the difference in 'Upādhi' (adjuncts – such as body, mind, etc.). Here in the statement – "Jivo Brahmaiva nāparaḥ" (Jīva has been none other than Brahman) – the nature of Brahman has been propounded in the case of Ātman who has been without any adjuncts by Bhagavatpāda Śaṅkara. Among the later 'Ācāryas', in the context of expounding 'Jīva as Īśvara', those who followed 'Vivaraṇa' – school have accepted the 'Bimba-pratibimba-vāda', Suresvarācārya and Swami Vidyāraṇya have accepted 'Ābhāsavāda' and Vācaspati Miśra has accepted 'Avacchedavāda'. In these three schools of Advaita, there has been apparent opposition in the deliberation of matter, but there has been unanimity of opinion. Ah! this has been the diversity of Advaita. Before deciding the import of the aforesaid 'vādas' (theories), there has been the consideration of 'nature of Jīva' according to each of them.

(1) Ābhāsavāda :

"Svarūpato mithyābhutaṁ pratibimbamiti vada Ābhāsavādah" ["Ābhāsavāda means that theory which has advocated that 'Pratibimba' (reflection) has been that which would be false in nature"] – This has been the definition of Ābhāsavāda put forward by Gauḍabrahmānanda-sarasvatī. In the 'Ābhāsavāda', it has been propounded that the 'Jīva' would be the 'ābhāsa' (semblance) of the 'Paramātman'. So it has been said by Śrī Śaṅkarācārya, the Author of the Bhāṣya – "Ābhāsa eva caiṣa Jīvaḥ paramātmano jalasūrya-

kādivat pratipattavyaḥ" This Jīva has been the semblance of the paramātman; this should be accepted as the 'Jalasūrya', the sun reflected in water. Śrī Vidyāraṇyasvāmin, has said as per the śruti – "Jīveśau ābhāsena karoti Māyā cāvidyā ca svayameva bhavati", "The Jīva and Īśvara arise through Ābhāsa and Māyā and Avidyā arise on their own" – as per this śruti, the Mūla-prakṛti itself which would depend upon pure 'caitanya' (consciousness) and which would be indescribable, has been 'Māya' due to the predominance of pure 'sattva-guṇa' and by virtue of the defiled sattvaguṇa, it would be 'Avidyā'. Between them the 'cidābhāsa' (semblance of 'cit' reflected in Māyā would be Īśvara by remaining with the subjugation of Māyā. Having been reflected in the Avidyā and having become totally subjugated to Avidyā, the 'cidābhāsa' has been propounded as the Jīva. So it has been as follows :

" 'Māyā' and 'Avidyā' have been deemed so by virtue of the purity of 'sattva' and defilement of 'sattva' respectively. The 'Mayābimba' (the disc in the form of Māyā), would become the omniscient Īśvara by subjugating Māyā and the other one, i.e., the Jīva, coming under the influence of 'Avidyā', would become many due to the diversity of the latter (Avidyā).

Śrī Vidyāraṇya-svāmin has accepted the position that one 'Ākāśa' (ether) has been fourfold as 'Mahākāśa', 'Ghaṭākāśa', 'Meghākāśa' and 'Jalākāśa'; in the same way the 'Brahmacaitanya' (energy of Brahman), although one, has been fourfold as 'Brahmacaitanya',

'Kūṭasthacaitanya', 'Īśvaracaitanya' and 'Jīvacaitanya'. So it has been told :

"The 'cit' has been fourfold as 'kūṭastha' (unchangeable, perpetually the same), 'Brahman', 'Jīva' and 'Īśvara',like 'Mahākāśa', 'Ghaṭākāśa', 'Jalākāśa' and 'Meghākāśa'. Here, 'kūṭastha' has been that 'caitanya' which would be the substratum of the 'sthūla' (gross) and the 'sūkṣma' (subtle) bodies. That 'caitanya' which has been without any delimitation would be Brahman. The reflection in Māyā characterised by the 'buddhi' (intellect) and 'vāsanā' (impression), as that in the water particles existing in the cloud, has been the 'Īśvara'. The reflection of the 'cetana' in the water in the form of intellect in the 'ghaṭa' in the form of the body, should be known as Jīva. Since the intellects have been different in different bodies, the 'cidābhāsas' residing in them, have also been different. Thus the multiplicity of Jīvas has been proved. Thus, due to the difference in the Jīvas, the order of happiness and grief has been established in every 'Jīva' as compatible with them.

It may be objected thus : If 'Jīvatva' were to be the semblence of 'cit' reflected in the intellect (buddhi), the intellect being of the form of 'ahaṅkāra' (I-notion) and that 'ahaṅkāra' being absent in the 'suṣupti' – state, there would arise the contingency of 'Jīvābhāva' (absence of Jīva). This objection cannot hold good, because there would be existence of 'ahaṅkāra' in the form of impression (saṁskāra). So it has been told by Śrī Gauḍa Brahmānanda Sarasvatī – "suṣuptāvapi saṁskārarūpenāhankārasattvāt Jīvasattvam" ["Even

in the 'suṣupti' – state also, there would be existence of 'Jīva' due to existence of 'ahaṅkāra' in the form of impression"]. In the opinion of this school, the reflection of 'cidātman' in the 'ahaṅkāra' has not been true, but it has been only an indescribable state. That has been the reason as to why it has been of state of illusion. So it has been told by Madhusūdana Sarasvatī – "Abhāsasyāpi jaḍājaḍavilakṣaṇatvena anirvacanīyatvam" [The 'Ābhāsa' too, would be indescribable as it has been of variance as 'jaḍa' (unconscious) and 'ajaḍa' (conscious)]. "Na cāyaṁ kriyākārakaphalātmaka ābhāsa īṣadapi paramārthavastu spṛśati tasya mohamātropādānatvāt" ["This has not been the 'Ābhāsa' of the nature of the fruit of 'kriyā' and 'kāraka' that which would arise when an action with the 'kartṛ' (agent), 'karma' (object), 'karaṇa' (means), 'apādāna' (point of seperation), 'sampradāna' (that to which something has been given) and 'adhikaraṇa' (base or place of action). This would not even slightly touch the supreme object, because it has 'moha' (delusion) alone as its material cause"]. Thus the non-spirituality (apāramārthikatva) of 'Ābhāsa' has been propounded by Śrī Sureśvarācārya. Śrī Vidyāraṇyasvāmin also has propounded the 'Mithyātva', 'Māyikatva' and 'Bramarūpatva' (falsity, pertaining to Māyā and of the nature of illusion) in many places such as "Ābhāsatvasya mithyātva" ("the falsity of Ābhāsa"), "Māyiko'yaṁ cidābhāsaḥ" ("this 'cidābhāsa' has been of the nature of māyā"), and –

"The 'Ābhāsa' would appear as having borne ahead the properties of intellect such as 'kartṛtva'

(state of being an agent of action) and the nature of Ātman called 'sphūrti' (manifestation, or vibration). Hence it would be 'bhrama' (delusion) only."

It may be here objected thus : In the 'Ābhāsa-vāda', 'Ābhāsa' alone has been bound and 'kevala-(śuddha)-caitanya' has been free. Thus bondage and emancipation would pertain to different 'adhikaraṇas' (substrata). In the same manner, as regards 'cidābhāsa', its pursuance would be incompatible so far as its own destruction has been concerned. This argument has not been compatible, because bondage has been accepted (admitted) in the case of 'caitanya' only through 'Ābhāsa'. So it has been told by Sureśvarācārya – "Ayameva hi no'nartho yat saṁsāryātmadarśanam" ["This has been our misfortune to see the Ātman caught in 'saṁsāra' (cycle of birth and death)"]. Then the 'ābhāsa' of the pure 'caitanya' has been itself the bondage, and its termination has been the emancipation. In that case, pursuance in the direction of attaining one's own real form (nature) and of eradicating the state of bondage, has been proper only; there should be no doubt about the absence of pursuance for one's own eradication. So it has been told by Vidyāraṇyasvāmin –

"Those who aspire for attaining 'devatva' (the status of a god), would enter into 'Agni', etc. In the same way, in order to remain uneradicated as the 'sākṣitva', one would aspire for one's own eradication."

It may be argued again thus : Those who have been endowed with pure 'cit' should also accept the

status of 'Jīva' in assuming the bondage of the nature of 'Ābhāsa'. If it has been so argued, the answer has been 'Iṣṭāpatti' (what has been desired would occur). So it has been said by Madhusūdana Sarasvatī – "Abhāsāviviktacaitanyamapi tattvamasi-padavācyam" ["The 'caitanya' not separated from 'Ābhāsa' has been expressed by the word 'Tattvamasi (Thou art that – Brahman)"]. Vidyāraṇya-svāmin has designated 'kūṭastha-caitanya', 'kalpitabuddhi therein' and its buddhi, all these three, by the term Jīva. So it has been said :

"The 'caitanya' which has been the substratum, which has been the 'Liṅgadeha' (subtle body) and the 'cicchāya' (reflection of 'cit') – the combination of these three has been said to be Jīva".

This has been the expressed significance of the term 'Tvam'. Herein, when there would arise revelation of 'Aikya' (unity), then there would be the discardance of the adjunct endowed with Ābhāsa which has been a part of what has been expressed and there would be non-discardance of the pure 'cit'. This would be the "Jahadajahallakṣaṇā" Lakṣaṇā involving the discardance of a part and the non-discardance of another part – i.e., Bhāgatyāgalakṣaṇā, which has been accepted as beneficial. Hence, in the Ābhāsavāda, in the advancing of non-difference of the 'Jīva' with 'Brahman', there would be the co-ordination which would occur to serve the purpose of discarding. There would be also the main co-ordination of the Jīva with the 'kūṭastha-brahman', in the task of propounding non-difference. That should be deliberated as above.

"Īṣadbhāsanamābhasaḥ, etc."

"Ābhāsa has been 'īsadbhāsana' (apparent appearance in a little measure) and the 'Pratibimba' has been of that type. He (Jīva) would appear like the 'bimba' (object of reflection) although he has no appearance of the 'bimba'." Here Śrī Vidyāraṇyasvāmin has propounded that the 'pratibimba' itself would be 'Ābhāsa'. Yet this has been the difference between the 'pratibimbavāda' and 'Ābhāsavāda' : In the 'Ābhāsavāda', the 'cidābhāsa', which has been appearing as the 'pratibimba' endowed with 'caitanya', has been propounded as false due its being indescribable. In the 'pratibimbavāda', on the other hand, the 'pratibimba' has not been false, but there would be the contingency of falsehood as regards only the properties such as 'pratibimbatva', etc. Hence, this 'pakṣa' (party in debate) is in favour of propounding 'pratibimba' as false in form, has been called as 'Ābhāsavāda' by the scholars well-versed in the tradition (of Advaita).

(2) Pratibimbavāda :

Śrī Gauḍa-Brahmānanda-Sarasvatī has defined pratibimbavāda as "svarūpataḥ satyaṁ pratibimbatvarūpeṇa mithyābhūtaṁ bimbameva pratibimbamiti vādasya pratibimbavādatvam" ["That 'bimba' itself, which has been real in its original form, has been false in its 'pratibimba' – form. The 'pakṣa' which would argue as above has been the Pratibimbavāda"]. Since there would be the accomplishment of the settled task by projecting 'bimba' itself as the 'pratibimba', it would be improper to think of another 'Ābhāsa',

because it would be a case of 'Gaurava' (cumbersome procedure). Thus the 'pratibimbavāda' has been proper. This has been the import.

Here, in the 'Pratibimbavāda' there are two 'pakṣas', one that would belong to 'Vivaranakāra' and the other belonging to 'saṅkṣepa-śārīraka-kāra'. The author of Vivaraṇa, however, would take the support of the śruti – "Vibhedajanako'jñāne, etc."

["O Sage ! when the ignorance which would create division has been lost on the strong influence of knowledge, who can create the 'bheda' (difference), which has not been existent between the 'Ātman' and the 'Brahman' ?"].

By virtue of the strong support of this Śruti, the singular knowledge which has been the 'upādhi' (adjunct) between 'Jīva' and 'Īśvara' has been first accepted. Then the 'caitanya' of the 'bimba', which has been placed in that 'ajñāna' has been the Īśvara and the 'caitanya' which has been reflected in the ignorance endowed with the inner sense and its impressions, has been propounded as the Jīva. That has been the reason as to why Śrī Sadānandayati of Kāśmīr has established the nature of 'Bimba-pratibimbabhāva' thus : "Upādhyantargatatvapratīya-mānatve, etc." [" 'Pratibimbatva' has been that which has an externally appearing form, which has been grasped as residing in the 'Upādhi' (adjunct-body, etc.,) and which has been free from delimitting factor in the form of Upādhi and 'Bimbatva' has been that which has not been of the nature which would be

included in the 'Upādhi' in spite of being not included in the 'Upādhi'"]. Here, the multiplicity of 'Jīva' has been due to the multiplicity of 'antaḥkaraṇa' (internal senses). Just as in the Tārkika view, even when the ears have been common, the multiplicity of grąsping sound has been established on the basis of the multiplicity of the particular orifice of the ear, in the same way, even when the Ātman has been one only, there would be the tenability of arrangement of 'bondage' and 'liberation' on the basis of multiplicity of the adjuncts in the form of the 'antaḥkaraṇas' (internal senses).

It may be objected here thus : If it were accepted that there has been common adjunct in the form of ignorance in the case of both Jīva and Īśvara, both would be regarded as ignorant. If it would be so objected, the answer has been that it would be not tenable, because the adjunct has been within the fold of 'Pratibimba'. Just as defilement, etc., found in the mirror have been found in the reflection only, so does 'Avidyā', the effect of the nature of the usage as there has been no complete 'Ānanda' and it does not come to experience, but would produce it in the reflection (pratibimba) only, but not in the 'bimba' (what got reflected). Here, it should be understood that 'Pratibimbatva' has been in the case of the 'Jīva', but not in the case of 'Īśvara'. Here in this view there has been no difference between the 'Bimba' and the 'Pratibimba'. Just as the experience of difference which has been experienced in the world, would be eradicated through 'recognition' (Pratyabhijñā) of identity as in 'this has

been my face', so in the present case also the difference between the 'Jīva' and the 'Īśvara' has been eradicated by the "Mahāvākya" – "Tattvamsi".

It may be further objected thus : Just as in the case of false 'rajata' (silver – śukti), there has been a recognition of 'rajata' as 'this rajata has been mine', in the same manner the recognition as 'this has been my face' has been also false. This objection cannot stand because in the statement 'this has not been the rajata', the form (svarūpa) of rajata has been alone rejected. Although there has been a misconception as regards that recognition, in the present case, there has been no rejection of the form as 'nedaṁ mukham' (this has not been the face), but there has been rejection of not only the relation with a particular place but also of the misconception as regards recognition of identity as 'this has been my face'.

It may be again objected thus : Since the parts of the face have not been the objects of visual perception, it would not be possible to say that it has been perceptual recognition. An answer to this objection has been given thus – Just as in the case of 'ghaṭa', etc., even though all the parts have not been perceived, there would be the compatibility of recognition through some of the parts, in the same way, the recognition would be possible through the perception of some parts such as nose, etc. Hence, 'pratibimba' would mean an impression which has not been characteristic of face. This would be grasped without an association between the face and the mirror. Nor there would be the transformation of the parts of the mirror due to

the presence of 'bimba', in the shape of the face. Even when the 'bimba' has been absent, the occurance of it would be a matter of implication and the parts of reflection in the mirror would be without any purpose in the absence of the action of construction by the artisan otherwise, when the shape of face has to be made out of the material of the mirror, people would keep the 'bimba' itself as the model and would not stand in need of an artisan. Hence, in the opinion of the vivarana school, since the existence of the 'Pratibimba' would not be possible without the 'bimba'. Then 'Pratibimba' being a reflection of bimba, cannot be false at all. But the properties such as those of form of 'pratibimba', 'darpaṇasthiti' (remaining in the mirror), 'parāṅmukha' (turning away), etc., have been false. Here there has been inferential argument as – "Vimata ādarśo mukhavyaktyantararahitaḥ, tajjanmakāraṇaśūnyatvāt, yathā viṣāṇajanmakāraṇaśūnyaṁ viṣāṇarahitaṁ śaśamastakam" ["A neglected mirror has been without the reflection of face in it, because it has no reason for its production, like the head of a hare without horns and as such there has been no cause of the sprouting of horns"].

It may be said here as : In the world, in the case of only Devadatta, who has been the 'bimba', it has been found that he has been one who has the support of the knowledge which could revert delusion. In the present case, Jīva has been the 'Pratibimba'. Then how could he be the refuge of delusion and how could he be the refuge of the knowledge which could revert that (delusion)? The answer has been that it would be

improper. Therein 'bimbatva' would not be the promoter but only the refuge of delusion. Thus there would be no defect in it. So it has been told : "Avidyāyaścinmātrāśrayatve'pi Jīvapakṣapātitvena bhramotpādanāt." ["Although 'Avidyā' has only 'cit' as its refuge, it would create delusion (confusion) because it has been in the support of the Jīva"]. Hence, the difference from the 'Bimba' has been super-imposed on the 'Pratibimba'. That being the case, the Pratibimba has also been true and the co-ordination between the 'bondage' and 'emancipation' would also have compatible value. This has been the opinion of the followers of Vivaraṇa-school.

In this Bimba-pratibimba-vāda, just as in the case of the statement – "he who has been 'Sthāṇu', would be Puruṣa", so through the Mahāvākya 'Tat tvam asi', there would be no co-ordination with contradiction, because through the suspension of the entire Jīva, the 'Mokṣa' would cease to be a 'puruṣārtha' (value of human life). Hence, as in the case of "so'yaṁ devadatta", there would be the compatibility of co-ordination with the unity (aikya) through the suspension of the contrary elements.

The author of 'Saṅkṣepa-śārīraka' has propounded thus : "Kāryopādhirayaṁ Jīvaḥ kāraṇopadhirīśvaraḥ" ["Jīva has the adjunct in the form of 'kārya' (effect) and Īśvara has the adjunct in the form of 'kāraṇa' (cause)"] – this has been opposed to Śruti; hence, this thought has been not proper, but the fact has been that the 'pratibimba' (reflection) in the 'Māyā' who has the 'kāraṇa' as the adjunct would be 'Īśvara' and that the

'pratibimba' in the inner sense (anthḥkaraṇa) which has 'kārya' as the adjunct would be 'Jīva'. Thus it has been told – "Māyopādheradvayasyeśvaratvam kāryopādherjīvatā ca pratīcaḥ" ["The 'Advaya' (non-dual entity) of the adjunct in the form of Māyā would be the 'Īśvaratva' (the state of being 'Īśvara') and that of the adjunct would be 'Jīvatva' (the state of being 'Jīva')"]. This has been the opinion of the westerners. The pure 'caitanya' (consciousness) of the 'bimba' proceeding from the 'Jīva' and 'Īśvara' which happen to be the 'pratibimba-s', has been covered with ignorance. In this opinion, 'Śuddha-caitanya', 'Īśvara-caitanya' and 'Jīva-caitanya' have been the triad of 'cit'. That has been reason as to why –

"The Jīva, the 'Īśa', 'Viśuddhā (extremely pure) cit', 'difference between Jīva and Īśa', 'Avidyā', 'the yoga of of those cit-s' – these have been 'anādi' (beginningless) for us".

In these six beginningless 'padārthas' (categories), the triad of 'cit' has been counted.

Here a question would arise : When different 'Upādhi-s' have to be accepted in the case of 'Jīva' and 'Īśvara', there would be opposition to the śruti, advocating common 'Upādhi' for both, which has been noted below :

"When the ignorance creating difference has been lost by the strength of knowledge, who could advocate the difference between the 'Ātman' and the 'Brahman', which does not exist ?"

If it were argued as above, the answer has been that it would be not tenable, because even the inner

sense would not be different from the ignorance through the transformation of ignorance. Here the operation of 'Jīva' and 'Īśvara' does not occur in the 'pratibimba', but in the 'caitanya' characterised by the 'pratibimba'. Otherwise, 'Bhāgatyāgalakṣaṇa' would not be possible. Further here in the 'Pratibimbavāda', it would be only pure 'Brahmacaitanya' which would be attained but not the 'Īśvara', because he has been of the form of 'Pratibimba' only. This has been the opinion advocated by Śrī Niścaladāsa.

(3) Difference between Ābhāsavāda and Pratibimbavāda :

Śrī Vidyāraṇyasvāmin has accepted the origination of the 'pratibimba' in the 'Upādhi' of 'Antaḥkaraṇa', which would be indescribable. In his opinion, the mirror (darpaṇa) has been the material cause as the substratum of the pratibimba, the vicinity of the 'Bimba' has been the instrumental cause. Although when the cause has been lost, the effect also would be lost, yet the instrumental cause has been two-fold as 'karyapūrvavarti' that which would exist before the effect and 'kāryakālavarti', that which would exist during the process of the effect. In the case of 'ghaṭa', the staff (revolving the wheel), etc., have been the instrumental cause existing prior to the effect. In the same way, a confusion would arise as one tree in the case of many trees existing at a long distance, the confusion would arise as the serpent in the case of rope in dim light. Then distance and the dim light would be the pair of instrumental cause existing during the process of the effect.

Just as the removal of the confusion as regards one-ness, etc., would occur only after the removal of the pair of instrumental causes in the form of distance and dim light, so during the existence of 'pratibimba', the existence of the 'bimba' in the vicinity would be the instrumental cause during the existence of the process of the effect and when that would be removed, the 'pratibimba' also would be removed. On that ground, the 'pratibimba' would be false. Hence it has been the 'Ābhāsavāda'.

In the opinion of the Vivaraṇa school, since the 'pratibimba' has not been different from the 'bimba', there would the rising of indescribable properties of the 'bimba' in the form of remaining as reflected in the mirror ('darpaṇasthitatva'), existence of the face in the opposite direction ('viparītadeśamukhatva' – right side appearing as left side and vice versa) and remaining as different from the 'bimba' ('bimbabhinnatva'), have been false, while the 'pratibimba' has been real. Thus there has been clear difference between the 'Ābhāsavāda' and the 'Pratibimbavāda'.

Although there has been no insistence of the learned people on either 'Ābhāsavāda' or 'Pratibimbavāda'. On the other hand, in order to propound the absence of the relation of mundane properties in the pure 'caitanya' and the absence of spiritual (pāramārthika) difference between the 'Jīva' and the 'Īśvara', the difference of 'prakriyā' (process) has been settled. Hence, it should be understood that according to the opinion of the Ācārya, that process alone by which the 'Tattvabodha' (realisation of the Truth) would be

possible, should be adopted. Although both the 'Jīvatva' and the 'Īśvaratva' properties have been imagined, yet the 'dharmins' 'Jīva' and 'Brahman' being one, the realisation of non-difference between them (Jīva and Brahman), can be easily obtained in the Bimba-Pratibimba-vāda. This has been the purport of Śrīnivāsadāsa who has been one of the advocates of 'Pratibimbavāda'.

(4) Avaccheda-vāda :

"Nāvidyā Brahmāśrayā, kintu Jīve sa tvanirvācaniyā" ["Brahman has not been the substratum of 'Avidyā', but it (Avidyā) has been indescribable in the Jīva"]; "Vidyāsvabhāve Brahmaṇi tadanupapatteḥ" ["It – (Avidyā) – has not been compatible in Brahman who has been himself of the nature of knowledge (vidyā)"] – in these and other contexts, 'Ajñāna' has been propounded as having Jīva as its substratum and as Brahman as its object. Hence, in his opinion, the 'caitanya' having 'Ajñāna' as its object has been the 'Īśvara' and that which has been the substratum of knowledge would be Jīva.

It may be objected thus : How could there be no state of being the substratum of 'Ajñāna' in the case of Brahman who has been all-pervasive and who has been the substratum of all? How could Vācaspati Miśra say that Brahman has been the substratum of 'Ajñāna' ? In the context of this enquiry, how could Śrī Devasvarūpa Miśra, the revered teacher, show the purport of Vācaspati Miśra thus : "Avidyāyā āśrayo dvividho bhavati, etc." ["The basis (substratum) of

'Avidyā' has been two-fold-one through 'Adhyāsa' superimposition and the other by remaining as that to be 'Ācchādya' (covering). Brahman would be necessarily the substratum of 'Avidyā' through the relation of being superimposed, because the other one has been absent. But 'Avidyā' could not remain in the Brahman through the relation of being 'Ācchādya'"]. That has been the reason as to why Miśra has said – "Vidyā-svabhave Brahmani" ["In the Brahman who has 'vidyā' as his nature"]. In the 'Jīva', however, that 'Avidyā' (Sā) remains with the relation of being 'ācchādya'. Hence, indeed, it would be relevant to allege non-appearance and non-existence of 'Avidyā' in the Vedānta-śāstra as it has been propounded there. Brahman does not exist and does not appear, too; two such propositions have been possible in the Jīva only and not possible in the Brahman; it has not been the covering (Ācchādikā) only. Hence, it does not reside in Brahman. Thus Vācaspati Miśra has very well propounded.

Thus since the 'caitanya' which has no form cannot have its 'Pratibimba', 'Jīva' can be only he who has been delimitted by 'Antaḥkaraṇa' (inner sense) and who has not been delimitted (by the inner sense) has been the 'Īśvara'. This has been the purport of the Avacchedavādins. It may be objected thus : Just as the sky which has no form could get reflected in water, so it should be in the case of Ātman also. This objection has been not tenable, because due to the existence of blue colour, although attributed by confusion, that would be possible. But in the 'caitanya' which would

not have even the superimposed form, it could not have its 'Pratibimba'. It can be again objected as : As in the case of sound ('śabda') there could be 'Pratibimba' in the form of 'Pratidhvani' (echo), so it could be possible in the case of Ātman also. This objection does not stand. 'Pratidhvani' has not been the 'pratibimba' of the 'śabda', because it has been the 'guṇa' (quality) of the sky. So it has been told by Śrī Vidyāraṇyasvāmin. Vidyāraṇyasvāmin has propounded different types of sound in the five elements (pṛthivī, etc.) through the process of 'Pañcīkaraṇa' (causing to contain the five elements, pṛthivī, etc.) and has propounded 'Pratidhvani' as the sound of the sky by saying : "Pratidhvanirviyacchabdo, etc." ["Pratidhvani has been sound of the sky; it would be 'bīsī'-sound in the air....... 'bhugu-bhugu'-sound in the fire....... 'bulu-bulu'-sound in water and 'kaḍa-kaḍa'-sound in the earth......."].

If 'Pratidhvani' were to be the 'Pratibimba' of sound, its being the property of the sky would be totally denied. Hence, Jīva has been neither 'Ābhāsa' nor 'Pratibimba', but he has been designated as 'Jīva' by being delimitted by 'Avidyā' although he has been Brahman in the same way as the 'Mahākāśa' has been called 'ghaṭākāśa' by virtue of 'ghaṭa' being the adjunct (upādhi). So it has been told – "Na Jīva Ātmano'nyaḥ, nāpi tadvikāraḥ, etc." ["Jīva has not been other than Ātman, nor has he been his transformation (vikāra); but he has been Ātman only as being delimitted by imagination due to material cause in the form of 'Avidyā'. It has been like the sky delimitted by pot (ghaṭa), water-jar (maṇika), etc.,

would be 'Ghaṭākāśa' and 'Maṇikākāśa', but not other than 'Paramākāśa' (Mahākāśa) nor its transformation"]. It has been told elsewhere also as : "Antaḥkaraṇāvacchinnaḥ, etc." ["The 'pratyagātman' (Individual soul) delimitted by the 'antaḥkaraṇa' (inner self) has been Jīvātman, who has been of this or the other form, who has been the 'cetana' (endowed with consciousness), the doer and enjoyer (of fruits of karma) and who has been the substratum of the two 'Avidyās', 'kāryāvidyā' and 'kāraṇavidyā', who has been subjected to 'ahaṅkāra' ('I'-notion), caught in 'saṁsāra' (cycle of birth and death) and the receptacle of the collection of all misfortunes"].

His Holiness Śrī Śaṅkarācārya has corroborated the 'Avaccheda-vāda' saying : "Satyamevaitaṭ, etc." This has been true, indeed; the supreme Ātman himself, who would be differentiated by virtue of the 'upādhi-s' in the form of the body, senses, mind and intellect, has been secondarily designated as the 'body' by the 'bālas' (the ignorant). This would be like sky appearing as differentiated, although it has not been originally differentiated, by virtue of the 'upādhi-s' in the form of pot, water-pot (of the yogin), etc.

It may be further objected thus : Śrī Śaṅkarabhagavatpāda, the Bhāṣyakāra, has said that the 'Ātman' who has been differentiated due to the 'Upādhi-s' in the form of body, senses, etc., has been secondarily designated as the Ātman by the 'bāla-s'. Here there has been a strong objection : Those who call Ātman as 'Śarīra', have been the 'bālāḥ' (the

ignorant) – if this were the opinion of the 'Bhāṣyakāra' (Śaṅkarācārya), it has been well known that the 'Brahmasūtras' have been designated as 'Śārīraka-sūtras' and his (Śaṅkarācārya's) 'Bhāṣya' has been designated as 'Śārīrakabhāṣya'; that being the case, within the scope of the word 'bāla' used in the 'Bhāṣya', the author of the 'Sūtrabhāṣya' (Śaṅkarācārya) has been also included and how could his statements be taken as the authority? If it would be objected as above, the answer has been that it has been not tenable, because, here, there has been great difference. It has been thus : This word 'Śārīra' has been derived as 'Śārīre bhavaḥ śārīraḥ' (that which has been stationed in the 'Śārīra' would be 'Śārīra' = that which belongs to the body – Śārīra). Here, the form 'bhavati' derived from 'Bhū sattāyam' (bhū – to be), has two meanings as 'asti' (it exists) and 'utpadyate' (it is produced). Those persons who speak of 'Ātman' as 'Śārīra' in the sense of that which has been delimitted by 'Śārīra' by taking the sense of 'utpatti', are those who are designated by the term 'bāla' by the 'Bhāṣya-kāra'. The opinion of the 'Bhāṣyakāra' has been thus : Just as even the extensively pervasive sky, does not emerge from the 'upādhi-s' ghata, etc., but the Mahākāśa alone would get manifested in the shape of 'ghaṭa', etc., so (in the same way), the Ātman, too, would not be born in the body, but, although pervading everywhere, he has been manifested in the 'upādhi' as 'Śārīra'. Hence he has been designated as 'Śārīra'. Hence, in the 'Śārīrakasūtrabhāṣya', the nature (svarūpa) the 'Ātman' who would appear as delimitted by the body has not been only that much but Ātman's

pervasive nature of Brahman and his union with Brahman have been propounded like the nature and oneness of the 'Mahākāśa' and 'Ghaṭākāśa'. Thus there has been great difference between the enlightened and the ignorant.

"Just as when the sky contained in the 'ghaṭa' has been taken in the 'ghaṭa', it has been the 'ghaṭa' which would be taken but not the sky, so the Jīva has been similar to the sky".

– As per this Upaniṣadic statement, there would be necessarily the delimitting of the all-pervasive 'caitanya' by the 'Antaḥkaraṇa'. On that count, thinking that Jīva would be either delimitted by the 'Antaḥkaraṇa' or delimitted by 'Avidyā', Vācaspati Miśra would like 'Avaccheda-pakṣa'. In this 'pakṣa', there has been the multiplicity of 'Jīva' due to the multiplicity of 'Ajñāna'. Since the world has been the 'upādāna' (refuge) of being one's own 'Ajñāna', there would be no eradication of the bondage of the world in the case of a person when another person would have the 'Tattvajñāna' (spiritual realisation). Due to that reason, the difference of mundane association in the case of each Jīva, has been spoken here (in this 'pakṣa'). In this 'Avacchedavāda', each 'Jīva' has been the refuge, cause and doer in his respective mundane association due to the respective covering of ignorance of himself. In the case of Īśvara, it has been accepted secondarily that he has been the cause. If the 'Jīvatva' were to be admitted in the case of that person who has been delimitted by the 'antaḥkaraṇa', there would be the contingency of 'Kṛtahāna' and 'Akṛtābhyāgama'

because of the difference in the case of the refuge of 'caitanya' which has been delimitted by the 'antaḥkaraṇa. If the 'Jīvatva' were to be accepted merely by the delimitting factor, then 'Jīvatva' would become associated even in the case of that which has been delimitted by 'ghaṭa', since the 'antaḥkaraṇa' has been clear, 'Jīvatva' would be only in that which has been delimitted by it. If it were argued as above the answer could be this : When there would be division, there could be no compatibility as regards the speciality as 'svaccha' and 'asvaccha'. Those who think that there would be the contingency of accepting 'Pratibimba-vāda' suddenly after accepting the special knowledge of only a grasping of the 'Pratibimba', would show no interest even in the 'Avaccheda-vāda' also.

In fact, in the 'Pratibimbavāda', 'Avacchedavāda' or 'Ābhāsavāda', the Advaitin would not have strong attachment and their intention has been the enlightenment of the 'bālas' (the ignorant). But, just as there would be the delusion as the son of Rādhā in the case of the son of Kuntī due to ignorance without any change of mind, so 'Brahman' himself, without being subjected to any change of mind, would assume the state of the 'Jīva', due to the 'Avidyā' of beginningless times, would be released from bondage. This has been the supreme state. So it has been told by His Holiness Śaṅkarācārya in his Bhāṣya on Bṛhadaraṇyakopaniṣad – "Brahmaiva svāvidyayā saṁsarati, svavidyayā mucyate ca" ["Brahman himself would experience the state of 'saṁsāra due to his 'Avidyā' and would get released from it due to his 'Vidyā'" – all as his cosmic sport]. The Vārtikakāra has also said –

"When the memory has been revived in the case of a prince, his assumption of the state of being a hunter would get reverted, as in the case of the ignorant 'Ātman' whose ignorance would be reverted by the Mahāvākya 'Tat tvam asi' and such others".

This itself has been main 'pakṣa' of Vedānta called 'Ekajīvavāda'. Here, too, in the 'Ekajīvavāda', one 'śārīra' only has been endowed with Jīva by one 'Jīva', and others are without 'Jīva' like the 'śārīras' of the dream. In this 'pakṣa', the mundane existence being produced by the ignorance of Jīva, his has been only 'prātibhāsika' existence, but not 'vyāvahārika'. Here since Jīva has been one only, the 'Mokṣa' in his case would be possible through self-realisation with the firmness (steadiness) derived from its self-imagined 'Guru', 'Śravaṇa' enriched by 'śāstra', 'manana' and 'nididhyāsana'. The 'śravaṇa' about 'Śuka', 'Vāmdeva', etc., has been regarded as 'Arthavāda'. In this view, the washing of all the supposed clay in the form of doubt (śaṅkā) should be done by the current of water of the 'svapna-dṛstānta'. Thus the 'Ācārya-s' have said.

Other 'Vedāntins', in the 'sūtras' – "Adhikaṁ tu bhedanirdeśāt" (More due to the direction of difference), "Lokavattu līlākaivalyam" (Isolated individuality as in the world", etc.), the difference among the 'Jīvas' and the creation of the world by Īśvara only, are propounded. Hence, one śārīra only would be endowed with the Jīva and the world has been created due to his ignorance. In such an aforesaid statement of the 'siddhānta', there could be no faith at all, even if close scrutiny has been done. Hence, the only 'Hiranya-

garbha' has been the principal Jīva who has been of the nature of the 'pratibimba of Brahman' and the other Jīvas have been only the 'pratibimba' of him caught in 'saṁsāra'. In this manner, they accept 'saviśeṣānekaśarīraikajīvavāda' (the view that one Jīva as residing in many special bodies).

Others accept that one and only one 'Jīva' would reside in all the bodies on the ground that there would be no restriction as to who would be the principal 'Jīva' among the 'Hiraṇyagarbha-s' since the 'Hiraṇyagarbha' would be different in the different 'kalpas' (Age of each Manu). If it were asked as to how could there be the possibility of doing the activities of all the bodies for one and only Jīva, Śrī Prakāśānanda has answered saying –

"Ekenāpi anekadehaceṣṭopapatteḥ, Naiyāyikānāṁ kāyavyūhadaśāyām yogidehavat" ["There would be compatibility of even one Jiva doing the activities many bodies, like the body of a yogin in the state of the multitude of bodies advocated by the Naiyāyika-s"]. It could be objected saying that in this case, there would arise the contingency of experiencing the torment arising in the Caitra's body by the body of Maitra. If it were objected as above, the answer has been that 'it is not tenable', because just as there would be no association with pleasure, etc., of the other birth merely due to the change of body, so in the present case also there would be no contingency of such an association by virtue of change of body or else in one body itself, there would no association of the torment delimitted by the feet with that delimitted by the head. 'I have the experience of happiness in my feet and I have the

experience of torment in my head' – such has been the experience. In the same way, even when there have been many bodies, in the case of the 'Jīvātman', such an association would not occur.

Thus in the Advaita-Vedānta, four 'vādas' as 'Ābhāsavāda', 'Pratibimbavāda', 'Avacchedavāda' and 'Ekajīvavāda', have been presented. In the case of all the four 'vāda-s', there has been the authority of the 'Śruti', 'Sūtra' and 'Bhāṣya'. Hence all the four 'vāda-s' have been acceptable. Yet it has been possible to establish that 'Ekajīvavāda' has been meant for the best followers of the faith, 'Pratibimbavāda' and 'Avacchedavāda' have been meant for the middling followers and the 'Ābhāsavāda' has been meant for the ordinary followers. Thus in the 'Advaita-Vedānta', the difference of the Ātman has been subjected to 'Upādhi' and 'Abheda' has been at the spiritual level. It should be known that it has been so accepted.

सिद्धान्तशिखामण्यनुसारेण जीवस्वरूपम्

तत्र भेदाभेदयोः समन्वयात्मके वीरशैवसिद्धान्तप्रतिपादके 'सिद्धान्त-शिखामणि'ग्रन्थेऽपि शरीरेन्द्रियमनोबुद्धिभ्यो व्यतिरिक्त एव जीवात्मेति स्वीक्रियते । तदुक्तं भगवत्पादै रेणुकाचार्यैः –

नेन्द्रियाणां न देहस्य न बुद्धेरात्मता भवेत् ।
अहंप्रत्ययवेद्यत्वादनुभूतस्मृतेरपि ॥
शरीरेन्द्रियबुद्धिभ्यो व्यतिरिक्तः सनातनः[258] । इति ॥

258. सि. शि., ५.३-४, पृ. ७३

नन्वयं जीवः किंस्वरूप इति जिज्ञासायामुक्तम् –

एक एव शिवः साक्षाच्चिदानन्दमयो विभुः ।
निर्विकल्पो निराकारो निर्गुणो निष्प्रपञ्चकः ।
अनाद्यविद्यासम्बन्धात् तदंशो जीवनामकः[259] ॥ इति ।

अस्यायमर्थः – अकुण्ठितेच्छाद्यनेककल्याणगुणगणपूर्णः परशिव एव स्वविमर्श-शक्त्यंशभूतानाद्यविद्यासम्बन्धात् 'जीवः' इत्याभिधानवान् भवति । तदेवमत्र दर्शने परशिवस्यांश एव जीव इति प्रतिपादितं भवति । अंशत्वं नाम अनाविष्कृताखिलशक्तिमत्त्वम् । अत एवायं जीवः सर्वकर्तृत्व-सर्वज्ञत्व-परिपूर्णत्व-नित्यत्व-व्यापकत्वरूपपरशिवशक्तिरूपसंकोचककला-विद्या-राग-काल-नियतिरूपपञ्चकञ्चुकैरावृतः किञ्चित्कर्तृत्वकिञ्चिज्ज्ञत्वापूर्ण-त्वानित्यत्वाव्यापकत्वधर्मकः सन् स्वकर्मानुसारेण संसारे परिभ्रमति । तदुक्तम् –

किञ्चित्कर्ता च किञ्चिज्ज्ञो बद्धोऽनादिशरीरवान् ।
अविद्यामोहिता जीवा ब्रह्मैक्यज्ञानवर्जिताः ॥
परिभ्रमन्ति संसारे निजकर्मानुसारतः ।
देवतिर्यङ्मनुष्यादिनानायोनिविभेदतः[260] ॥ इति ।

अत एवात्र दर्शने जीवस्यांशत्वापादकेऽज्ञाने नञो न ज्ञानविरोधि-भावरूपाज्ञानमित्यर्थः, किन्तु ईषद् ज्ञानमज्ञानम्, अर्थात् संकुचितज्ञान-मित्यर्थः । अत एवात्र न प्रतिषेधार्थको नञ्, अपि तु पर्युदासार्थकः मुक्तौ तु ज्ञानादेः सङ्कोचकारणीभूतानामाणवादिमलत्रयाणां निवृत्तौ सत्यां तस्य ज्ञानादिशक्तीनां पुनर्विकासो भवति । तदुक्तम् –

जीवत्वं दुःखसर्वस्वं तदिदं मलकल्पितम् ।
निरस्यते गुरोर्बोधाद् ज्ञानशक्तिः प्रकाशते[261] ॥ इति ।

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259. सि. शि., ५.३३-३४, पृ. ६३.२
260. सि. शि., ५.४७-४८
261. सि. शि., १८.१७

वृत्तिकारैः शङ्करशास्त्रिमहाभागैरपि – "अस्मन्मते शिवजीवयोर्भेदस्य मिथ्याज्ञानकृतत्वाभावात् शिवशक्तिस्वातन्त्र्यपरिकल्पित सङ्कोचकृतत्वात् तयोरभेदस्य विकसितस्वशक्तिदशायामुपपन्नत्वात् कूर्माङ्गभङ्गि-अहिकुण्डल-स्वर्णकुण्डल-न्यायादिभिः स्वरूपस्यैव स्वेच्छया सङ्कोचः स्वरूपस्यैवाविर्भावः"[262] इत्युक्तम्, सङ्कुचितशक्तिकस्य शिवस्यैव जीवत्वमिति, पुनः शक्तिविकासे तस्यैव शिवत्वमिति च समर्थितम् ।

Jīva-svarūpa according to Siddhānta-Śikhāmaṇi :

In the text of Śrī Siddhānta-Śikhāmaṇi also which has been of bringing co-ordination between 'Bheda' and 'Abheda', it has been accepted that the Jīvātman has been different from the body, senses, mind and intellect. So it has been told by Śrī Reṇuka-Bhagavatpāda :

"Nendriyāṇām, etc."

["The senses, the body or the intellect should not be regarded as the 'Ātman' because the 'Ātman' has been grasped through the 'I-notion' and also because memory would come to experience. He has the discriminative knowledge regarding the nature of the 'Ātman' as that ancient (eternal) one who has been totally different from the body, the senses and the intellect"].

If it were asked as to what has been the 'svarūpa' of 'Jīva', in the context of this enquiry, it has been told :

"Eka eva śivaḥ, etc."

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262. सि. शि., १८.१७., पृ. १३३

["One and only one has been Śiva, who has been actually the Lord of the nature of intelligence ('Cit') and bliss ('Ānanda'), who has been all pervasive, who has been without alternative, who has been without form, who has been without guṇas (sattva, etc.) and who has been without diversity. His portion ('aṁśa') has been 'Jīva' due to association with beginningless nescience"].

This has been its meaning (import) : 'Paraśiva' himself who has been complete with many auspicious assemblage of merits, such as unrestricted aspiration, etc., has been designated as 'Jīva'. Thus in this 'Darśana', it has been propounded that a portion of Śiva itself has been the Jīva. The state of being 'Aṁśa' (Aṁśatva) has been the state of all the powers being not manifested. That has been the reason as to why this 'Jīva' would revolve in 'saṁsāra' (the wheel of birth and death) as per the fund of his 'karma', as he has been encircled by the five 'kañcuka-s' (covers), 'kalā', 'vidyā', 'rāga', 'kāla' and 'niyati', which would cause contraction of the power of paraśiva-śakti in the form of omnipotence ('sarvakartṛtva'), omniscience ('sarvajñatva'), completeness ('paripūrṇatva'), eternality ('nityatva') and all-pervasiveness ('vyāpakatva'). So it has been told :

"Kiñcitkartā, etc."

["The Jīva, on the other hand, has been of limited potence in action, of limited knowledge; he has been bound and subjected to beginningless incarnation. The Jīvas who have been infatuated by nescience

('Avidyā') and who have been bereft of the knowledge of their oneness with Paraśiva-Brahman, revolve in the cycle of birth and death ('saṁsāra') in accordance with the funds of their 'karma' taking them to the multifarious wombs such as those of gods, animals, human beings, etc."].

That has been the reason as to why, in this 'Darśana', as regards the 'Ajñāna' (nescience) causing to impose 'aṁśatva' on the Jīva, the 'nañ' (negative particle) would not mean the positive nescience in the form of what would be opposed to knowledge. But as per the derivation 'Īśad jñānam ajñānam' (a little knowledge – ajñānam). It has been in the sense of restricted knowledge. Here on account of this only, it has not been 'nañ' (negative particle) in the sense of prohibition, but in the sense of exception. In liberation ('mukti'), however, when the three 'Malas' ('Malatraya'– Āṇava, etc.), which have been the causes for the contraction of knowledge, etc., get reverted, there would be the re-expansion of his knowledge, etc. So it has been said :

"Jīvatvaṁ duḥkhasarvasvam, etc"

["Jīvatva has been the sum-total of all grief; this has been created by the 'Malas'. It would get eradicated by the teaching of the 'Guru' and the power of knowledge would shine"].

The 'Vṛttikāra', the blessed Śaṅkaraśāstrin has also established as to what has been 'Jīvatva' and what has been 'Śivatva' by saying : "Asmin Mate, etc." : ["In this view, the difference between 'Śiva' and 'Jīva'

has not been due to false knowledge ('mithyājñāna'). It has been created by contraction of the freedom of 'Śiva' and 'Śakti'. The non-difference between them has been born at the stage of the expansion of Śiva's 'Śakti' only. Hence as per the Nyāyas (maxims) of the manner of the limbs of a tortoise ('kūrmāṅgabhaṅgi'), serpent's coil, golden bracelet, etc., there would be contraction of the form on its own accord and the expansion of form on its own accord. Thus 'Jīvatva' would consist in the contraction of Śiva's power and again when that power would get expanded it would be 'Śivatva'.

जीवात्मनोऽणुरूपत्वम्

वालाग्रशतभागस्य शतधा कल्पितस्य च ।
भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते[263] ॥

इति श्रुत्यनुसारेण वीरशैवदर्शने जीवस्याणुपरिमाणत्वं स्वीक्रियते ।

तदुक्तम् –

बालाग्रशतभागेन सदृशो हृदयस्थितः ।
अश्नन् कर्मफलं सर्वमात्मा स्फुरति दीपवत् ॥
आत्मापि सर्वभूतानामन्तःकरणमाश्रितः ।
अणुभूतो मलासङ्गादादिकर्मनियन्त्रितः[264] ॥ इति ।

आणवमलेनावृतत्वादेव जीवः स्वस्य परिपूर्णभावं विस्मृत्याणुतामापद्यते ।

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263. श्वे. उ., ५.९
264. सि. शि., १८.६-७

जीवस्य मलावृतस्वरूपत्वं नीलकण्ठशिवाचार्यैरप्युक्तम् – "तत्र स्थूलचिदचिद्रूपशक्तिविशिष्टत्वं जीवात्मनो लक्षणम् । स्थूलत्वं च मलत्रयविशिष्टत्वम् । वैशिष्ट्यं चापृथग्भावसम्बन्धेन । एतन्मलत्रयरूपशक्तिविशिष्टो जीवः संसारीति निगद्यते"[265] इति ।

यथा सुदीप्तात् पावकाद् विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथाक्षराद् विविधाः सौम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति[266]॥

इति श्रुत्युक्त्यनुसारेण यथाऽग्निविस्फुलिङ्गयोरंशांशिभावः, तथा जीवपरमात्मनोरप्यंशांशिभावोऽङ्गीक्रियते । अत एवोक्तम् –

निर्विकल्पो निराकारो निर्गुणो निष्प्रपञ्चकः ।
अनाद्यविद्यासम्बन्धात् तदंशो जीवनामकः[267] ॥ इति ।

शिवगीतायामपि –

सत्यज्ञानात्मकोऽनन्तो विभुरात्मा महेश्वरः ।
तस्यैवांशो जीवलोके हृदये प्राणिनां स्थितः ॥
विस्फुलिङ्गा यथा वह्नौ जायन्ते काष्ठयोगतः ।
अनादिकर्मसम्बद्धास्तद्वदंशा महेशितुः ॥
अनादिवासनायुक्ताः क्षेत्रज्ञा इति ते स्मृताः[268] ।

इति महर्षिणागस्त्येन श्रीरामं प्रति जीवस्य परशिवांशत्वमेवोपदिष्टम् । मायिदेवेनापि – "आत्मायं केवलः शुद्धः शिवस्यांशः सदामलः" इति जीवस्य शिवांशत्वं प्रतिपादितम् । तथा सत्येव साधारणासाधारणधर्माभ्यां तयोर्भेदाभेदौ प्रसिद्ध्यतः ।

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265. सि. परि., पृ. ६
266. मुण्ड., २.१-२
267. सि. शि., ५.३४
268. Sivagi., २.२७-२९

The 'Aṇusvarūpa' of Jīvātman :

"Vālāgraśatabhāgasya, etc."

["That portion of the tip of hair which has been divided into hundred parts and each part has been again split into another hundred parts, has been the share of the Jīva; he should be understood as culminating as infinite"].

As per this śruti, atomic measure has been accepted in the 'Vīraśaiva-darśana'. So it has been told :

"Vālāgraśatabhāgena, etc."

["The 'Jīvātman' who has been equal to a hundredth part of the tip of a hair, would flash like a lamp residing in the heart and would enjoy all the fruits of karman. Although he has been the 'Ātman' of all beings, he would assume the atomic form due to the association with impurities (Malas – 'Āṇava', etc.) and would resort to the inner sense ('antaḥkaraṇa' – in the form of 'Ahaṅkāra') by remaining under the control of the previous 'karman' (i.e., the fruits of karman)"].

Having forgotten his state of completeness, due to his being covered by 'Āṇavamala', he would assume the state of 'Aṇutva'.

Śrī Nīlakaṇṭha-śivācārya has told about the Jīva's state of being covered with 'Mala' : "Tatra sthūlacidacidrūpaśaktiviśiṣṭatvam jīvātmano lakṣaṇam sthūlatvaṁ ca malatrayaviśiṣṭatvam vaiśiṣṭyaṁ cāpṛthagabhāvasambandhena Etanmalatrayarūpaśaktiviśiṣṭo Jīvaḥ saṁsārīti nigadyate" :

["Therein, the 'Lakṣaṇa' ('svarūpa') of Jīvātman has been the state of being characterised by gross

(sthūla) 'cit' ('alpajñatva') and gross (sthūla) 'acit' ('alpakartṛtva'). 'sthūlatva' has been that state characterised by three 'Malas'. That 'vaiśiṣṭya' would be by virtue of a relation which would be without any type of separation. This 'Jīva' who has been characterised by the 'Śakti' in the form of 'Malatraya', would be called as 'saṁsārin'"].

"Yathā sudīptāt, etc."

["Just as thousands of sparks of similar form arise from highly burning flame of fire, O Soumya ! so do arise different objects (animate, inanimate, etc.,) from the 'Akṣara' (indestructible one, the Brahman) and they would get merged in that only"].

As per this 'śruti' statement, just as there has been the relation of the 'portion' and the 'whole' ('amśa' and 'amśin') so the relation of 'aṁśāṁśin' has been accepted between the 'Jīvātman' and the 'Paramātman'. That has been reason for saying :

"Nirvikalpo nirākāro, etc."

["He who has been without alternative, who has been without form, who has been without 'guṇas' and who has been without diversity, has been designated as 'Jīva'. He has been the portion of him (Śiva's) due to association with beginningless 'Avidyā'"].

In the Śivagītā, too :

"Satyajñānātmako'nanto, etc."

["Maheśvara has been the Ātman who would be of the nature of 'Satya' (truth, existence) 'Jñāna' ('cit'), infinite and all-pervasive. His very portion ('aṁśa')

would reside in the hearts of the beings in the world of beings. Just the sparks flare up from the fire due to association with wood, so do arise 'Maheśa's' 'aṁśas' (portions) due to association with beginningless 'karman'. They have been regarded as the 'kṣetrajña-s' (souls) which would be associated with beginningless 'vāsanā' (impressions of past deeds)"].

Thus Maharṣi Agastya has taught Śrī Rāma that the Jīva has been the 'aṁśa' of 'Paraśiva' (in the 'Śiva-gītā'). Māyideva has also propounded 'Jīva' as the 'amsa' of 'Paraśiva', saying – "Ātmāyaṁ kevalaḥ śuddhaḥ śivasyāmśaḥ sadāmalaḥ" ["'This Ātman has been the absolute, pure, portion of Śiva and ever free from impurities ('amalaḥ')"]. When that has been the case only, the difference-cum-non-difference between them due to common as well uncommon properties would be established.

जीवपरमात्मनोरङ्गाङ्गिभावः

जीवपरमात्मनोरयमंशांशिभावो न ह्यौपाधिकः, किन्त्वङ्गाङ्गिरूपो वास्तविकः । अत एवात्र सिद्धान्ते जीवः 'अङ्गम्' इति कथ्यते । तदुक्तं मायिदेवेन –

अनाद्यन्तमजं लिङ्गं तत्परं परमं प्रति ।
यद् गच्छति महाभक्त्या तदङ्गमिति निश्चितम् ॥
अं भवेत् परमं ब्रह्म तद्गतं तत्परायणम् ।
अङ्गस्थलमिति प्राहुरङ्गतत्त्वविशारदाः[269] ॥ इति ।

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269. अनु. सू., ४.२-३

श्रीनीलकण्ठशिवाचार्याः – "अङ्गपदस्य रूढिशक्त्या शरीरवाचित्वेऽपि यस्य चात्मा.....यस्य चाव्यक्तं शरीरम्" इत्यन्तर्यामिब्राह्मणेन पृथिव्यादि-जीवात्मपर्यन्तस्य सकलस्य वस्तुजातस्य परशिवशरीरत्वबोधनाद् जीवस्या-प्यङ्गपदवाच्यत्वे न काप्यनुपपत्तिः[270] इत्यङ्गपदस्य जीववाचकत्वं समर्थित-वन्तः ।

पत्रशाखादिरूपेण यथा तिष्ठति पादपः ।
तथा भूम्यादिरूपेण शिव एको विराजते[271] ॥

इति भगवत्पादै रेणुकाचार्यैः परशिव एव स्थावरजङ्गमरूपेणापि वर्तत इति प्रतिपादितम् । तत्र परशिवस्य धृतिशक्त्या धरणिः, करुणया जलम्, उज्ज्वलतया तेजः, परमानन्दस्पन्देन वायुः, चिद्व्याप्त्या व्योम, चितिसङ्कोचचित्तविशिष्टो जीव इति मरितोण्टदार्यैः शिवः स्वकीयभिन्न-भिन्नशक्त्या भूम्यादिरूपेण परिणामं प्राप्य चितिसङ्कोचभूतचित्तविशिष्ट-त्वेन जीवोऽभूदिति प्रतिपादितम्[272]। तस्माद्यथा वृक्षशाखादिष्ववयवावय-विभावस्तथा जगज्जीवपरमात्मनोरप्यवयवावयविभावः ।

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत्[273] ॥

इति श्रुतिं प्रमाणयद्भिर्भगवत्पादैः श्रीपतिपण्डिताराध्यैरपि – "तस्मा-न्मायिनः परमशिवावयवलेशः पुरुषो जीवः"[274] इति जीवस्य परशिवावय-वत्वं प्रतिपादितम्। तस्माज्जीवपरमात्मनोरवयवावयविभावरूपोऽशांशिभावः।

ननु परशिवस्य निरवयवत्वात् कथं जीवपरमात्मनोरवयवावय-विरूपोऽशांशिभाव इति चेन्न, तस्यास्मदादेरिव प्राकृतावयवाऽभावेऽपि –

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270. शि. परि., पृ. ५९
271. सि. शि., १०.९., पृ. १८९
272. सि. शि., १०.९., तत्त्वप्रदीपिका, पृ. १८९
273. श्वे. उ., ४.१०
274. ब्र. सू., श्रीकर., २.३.४१

सर्वज्ञता तृप्तिरनादिबोधः स्वतन्त्रता नित्यमलुप्तशक्तिः ।
अनन्तशक्तिश्च विभोर्विधिज्ञाः षडाहुरङ्गानि महेश्वरस्य ॥[275]

इत्यादिप्रमाणेन विलक्षणनित्याङ्गसद्भावेन दोषाभावात् । यथा न्याय-मते 'पञ्चावयवं वाक्यं न्यायः' इति न्यायलक्षणस्य निरवयवे शब्दे गुणरूपे द्रव्यत्वव्याप्यस्यावयवत्वस्य द्रव्यत्वाभाववति शब्दे नितरामभावेन लक्षणस्या-संभवित्वापत्तौ अधीनत्वलक्षणमवयवत्वम् आरोपितं स्वीकृत्य दोषनिरासः क्रियते, तथैव प्रकृतेऽपि परिदर्शितः निष्पक्षपातः पन्थाः परिद्रष्टव्यः । जीवस्य परशिवांशत्वे – ''तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत्''[276] ''अंशो नानाव्यपदेशात्''[277] ''ममैवांशो जीवलोके जीवभूतः सनातनः''[278] इत्यादिश्रुति-सूत्र-स्मृतिवचनानि प्रमाणान्यवगन्तव्यानि ।

नन्वेवं जीवस्येश्वराङ्गत्वे स्वीकृते 'भक्षितेऽपि लशुने न शान्तो व्याधिः' इत्याभाणकानुसारेण यथा हस्ताद्यवयवगतव्रणादिजन्यदुःखेन देवदत्तस्य दुःखित्वं दृश्यते, तथा परशिवांशस्याङ्गस्य वा जीवस्य सुखित्वे दुःखित्वे च तदंशिनः परशिवस्य सुखित्वदुःखित्वप्रसङ्गः ? इति चेन्मैवम्, दुःखमोहादी-नामाणवादिमलकार्यत्वात् । तदुक्तं रेणुकभगवत्पादैः – ''जीवत्वं दुःख-सर्वस्वं तदिदं मलकल्पितम्''[279] इति । अस्यायं भावः – परशिवस्येच्छा-शक्तिसंकोच आणवमलः, ज्ञानशक्तिसंकोचो मायीयमलः, क्रियाशक्ति-संकोचश्च कार्ममल इति व्यवह्रियते । तत्राणवमलो जीवेऽणुतामापाद्य परमात्मनोऽस्य भेदबुद्धिं कल्पयति । कार्ममलो जीवस्य पुण्यपापकर्म-सम्पादने हेतुर्भवति मायीयमलश्च पत्नीपुत्रादिषु ममतामभिजनयति । एतन्मलत्रयावृतः परमात्मचैतन्यैकदेश एव जीवः यथा हि शिवः सहज-

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275. वा. पु., १२.३१
276. ब्र. सू., २.३.१५
277. भ. गी., १५.७
278. भ. गी., १५.७
279. सि. शि., १८.१७

तयेच्छाज्ञानक्रियाशक्तिविशिष्टः, तथा जीवस्तत्संकोचभूतैराणव-मायीय-कार्ममलैः सहजतया आवृतो वर्तते ।

तदेवं सुखदुःखादीनां मलकार्यत्वात् मलानां च जीवे विद्यमानत्वात्, परमात्मनि तदत्यन्ताभावाच्च जीवस्यैव सुखदुःखसाक्षात्कारः[280] । तदुक्तं श्रीपतिपण्डिताराध्यैः – "अनादिस्वाभाविकमायापाशबद्धघोरापारनिस्सार-संसार-व्यापारतापत्रयानलदन्दह्यमाननाना शरीरप्रवेशनिर्गमनवर्णाश्रमाभिमानविशिष्ट कामक्रोधाद्यनुस्यूतसुखदुःखाद्याश्रयत्वं जीवत्वम्"[281] इति ।

तस्मात् 'अयं सुखी', 'अयं दुःखी' इति व्यवहारदर्शनात् सुखदुःखादिमत्त्वं जीवात्मनस्तटस्थलक्षणं भवितुमर्हति, 'शाखाग्रे चन्द्रः' इत्यादिवत् सुखदुःखादीनां ताटस्थ्येन जीवलक्षणत्वात् । सुखदुःखादयो हि जीवस्य तत्तत्सामग्रीसमवधानदशायां तत्तच्छरीरादिसम्बन्धेन पर्यवस्यन्ति, सुख-दुःखादिनिष्ठोपभोग्यतानिरूपितोपभोक्तृत्वस्य तत्तत्सामग्रीसमवधानदशायां शरीरादिसम्बन्धेन जीव एव सत्त्वात् । अतः सुखदुःखादिविषयेषु भोज्यत्वम्, जीवस्य भोक्तृत्वं च सर्वजनीनम्[282] । "एतेषां देहिनां साक्षी प्रेरकः परमेश्वरः"[283] इति रेणुकभगवत्पादैरपीश्वरस्य जीवानां प्रेरकत्वमुक्तम्, न तु तत्सुखदुःखभोक्तृत्वम् ईश्वरस्याभोक्तृत्वं च –

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति[284] ॥

इति श्रुत्यापि प्रतिपादितम् । अस्य विस्तरः श्रीकरभाष्ये[285] द्रष्टव्यः ।

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280. श. वि. द., पृ. ९०-९१
281. ब्र. सू. श्रीकर., १.१.१., पृ. ४
282. सि. परि., पृ. ७
283. सि. शि., ५.५०, पृ. ७१
284. श्व. उ., ४.६
285. ब्र. सू. श्रीकर., २.३.४४

श्रीविद्यारण्यस्वामिभिरपि – यथा पितृजन्या कन्या भर्तुर्भोग्या, न पितुरिति सदृष्टान्तमीश्वरस्य जगत्कर्तृत्वेऽपि न तस्य भोक्तृत्वम्, भोक्तृत्वं तु जीवस्यैवेति प्रतिपादितम् । तथाहि –

ईशकार्यं जीवभोग्यं जगद् द्वाभ्यां समन्वितम् ।
पितृजन्या भर्तृभोग्या यथा योषित्तथेष्यताम्[286] ॥ इति ।

अत एव – "सुख्यहं चेति भूयोऽपि जीव एवाभिमन्यते"[287] इत्येवं श्रीराममुपदिशता महर्षिणाऽगस्त्येन सुखदुःखभागित्वं जीवस्यैवेति समुद्घोषितम् ।

Aṅgāṅgi-bhāva between the Jīva and the Paramātman :

This 'Aṁśāṁśibhāva' between the 'Jīvātman' and the 'Paramātman' has not been that (relation) based on 'upādhis', conditional properties (adjuncts), but that of 'Aṅgāṅginau' parts and the whole, which have been real. That would be the reason as to why 'Jīva' has been called 'Aṅga'. So it has been told by Māyideva :

"Anādyantamajaṃ, etc."

["Without beginning and end has been the unborn 'Liṅga'. That has been the supreme. That which would go towards that supreme with great devotion, has been certainly the 'Aṅga'. 'Aṁ' would stand for 'paraṁ Brahman'; that which would go towards it, totally surrendered to it, has been the 'Aṅgasthala'. So would those knowers of 'Aṅga-tattva' say"].

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286. पञ्च., ४.१८
287. शि. गी., २.३५

Śrī Nīlakaṇṭha-Śivācārya has corroborated 'Aṅga' as the designation of Jīva by saying : "Aṅgapadasya rūdhiśaktyā śarīravācitve'pi, etc." [Although the word 'Aṅga' has been expressive of the meaning of the body, there would no incompatibility at all in the word 'Aṅga' being the designation of 'Ātman', on the basis of the 'Antaryāmi-brāhmaṇa' statement as 'he whose Ātman has been the body....... he whose body has been the unmanifest', due to the fact that the entire category of objects from the earth to the 'Ātman' has been expressive of Paraśiva's body"].

"Patraśakhādirūpeṇa, etc."

["Just as the tree would stand in the form leaves and branches, so would Paraśiva all alone be prominent in the form of 'earth', etc."].

Thus Bhagavatpāda Reṇukācārya has propounded that Paraśiva would stand alone as the immovable and the movable. Therein, Śrī Maritoṇṭadarya has propounded that Paraśiva has become the Jīva by virtue of being the characteristic of the 'cit' (intelligence) becoming contracted, after having assumed the forms of 'earth' ('Dharaṇi'), etc. 'Dharaṇi' was by virtue of Paraśiva's power of 'dhṛti' (firmness), 'Jala' was by virtue of the power of compassion, 'Tejas' was by virtue of the power of brilliance, 'Vāyu' was by virtue of the power of palpitation of supreme bliss, 'Vyoma' was by virtue of the power of pervasion of his 'cit'. Hence, just as there would be relation of 'Avayavāvayavi-bhāva' between the branches, etc., on the one hand, and the tree, on the other hand, so

would be the relation 'Avayavāvayavi-bhāva' among 'Jagat' (world), 'Jīva' and 'Paramātman'.

"Māyaṁ tu, etc."

["Know that 'Māyā' has been 'Prakṛti', that 'Maheśvara' has been the 'Mayin' possessor of Māyā and that all this world has been pervaded by his (Śiva's) 'avayava-s'"].

Having taken this śruti-statement as the authority, Bhagavatpāda Śrīpati Paṇḍitārādhya has propounded the 'Jīva' as the 'avayava' of Paraśiva by saying : "Tasmānmāyinaḥ Paramaśivāvayavaleśaḥ Puruṣo Jīvaḥ" ["Hence, Jīva has been a small bit of paraśiva's avayava"']. Hence the relation between the 'Jīva' and the 'Paramātman' has been 'aṁśāṁśibhava' in the form of 'Avayavāvayavibhāva'.

It may be objected thus : Since 'Paraśiva' has been without 'avayavas', how could there be the relation of 'Aṁśāṁśi-bhāva' in the form of 'Avayavāvayavi-bhāva' between the 'Jīva' and the 'Paramātman' ? If it were asked as above, the answer has been that it has been untenable, because although there has not been 'Prākṛta-avayava' as in our case, yet there has not been any drawback due to existence of eternal 'Aṅgas' of extra-ordinary form as noted in the authoritative statement as –

"Sarvajñatā, etc."

["Omniscience, contentment, knowledge of beginningless times, freedom, eternal unbroken power and infinite power, these have been said to be six 'aṅgas' of

Maheśvara who has prescribed for himself by the 'vibhu' (pervasive Lord)"].

The definition of 'Nyāya' has been told in the Nyāya school as "pañcāvayavākyaṁ Nyāyaḥ" ["The sentence with five 'avayavas' has been 'Nyāya'"]. The śabda of the nature of sentence would be 'guṇa' but not 'dravya'. The possibility of 'avayava' has been found in the 'dravya', but not in the 'guṇa'. Under such a situation, in order avoid the 'doṣa' called 'Asambhava', the import of the word 'avayava' has been taken in the sense of something subordinate. Or through the superimposition of the sense of 'avayava', the 'doṣa' can be reverted. In the same way, in the present case, it has been revealed and impartial path should be realised here. As regards Jīva's being the portion of Paraśiva, the following śruti-sūtra-smṛti statements have to be taken as the authorities : "Tasyāvayavabhūtaistu vyāptam sarvamidaṁ jagat" ["All this world has been pervaded by his (paraśiva's) 'Avayavas'"], "Aṁśo nānāvyapadeśāt" [He has been the 'aṁśa' through many designations"], "Mamaivāmśo jīvaloke jīvabhūtaḥ sanātanah" ["My own portion, has been the 'Jīva' in the world of beings, the ancient one"].

It may be thus objected : If the Jīva were to be accepted as an 'aṅga' of Īśvara, as per proverb – "Bhakṣite'pi laśune na śānto vyādhiḥ" ["Although 'Lasuna' (garlic) has been eaten the disease has not been cured"], just as Devadatta has been found suffering from grief born from the wound in the limbs such as hand (palm), etc., so in the case of 'Jīva's' experience of joy or grief, there would arise the contingency of the

experience of joy or grief in the case of the 'Aṁśin' (possessor of the 'aṁśa'), the Paraśiva. If it were objected as above, the answer would be that it has been not tenable, because grief, delusion, etc., have been the effects of 'malas' such as Āṇava, etc. So it has been told by Śrī Reṇuka-bhagavatpāda – "Jīvatvam duḥkha-sarvasvaṁ tadidaṁ Malakalpitam" ["The state of the being ('jīvatva') has been essentially sorrow only and that would be due to the Malas"]. This has been its import : The contraction of 'Icchāśakti' of Paraśiva has been the 'Āṇavamala', the contraction of his 'Jñāna-śakti' has been the 'Māyīyamala' and the contraction of his 'kriyāśakti' has been 'kārmika'-('kārma')-'mala'. This has been the usage. Among them, the 'Āṇavamala' would impose 'aṇutva' on the Jīva and would create a notion of his difference from the Paramātman. 'Kārmamala' has been the cause for earning 'puṇya-karma' (merit) and 'papakarma' (sin) in the case of 'Jīva'. 'Māyīyamala' would create the notion of attachment towards the wife, son, daughter, etc. Jīva has been only a portion (part) of 'Paramātman's' energy (supreme spirit), while 'Śiva' ('Paraśiva') has been characterised his inborn 'Icchāśakti', 'Jñānaśakti' and 'Kriyāśakti'. Thus the 'Jīva' would be naturally covered with the 'Malas' – 'Āṇava', 'Māyiya' and 'Kārma' which happen to be the contractions of those, i.e., 'Icchāśakti', 'Jñānaśakti' and 'Kriyāśakti'.

In this manner, since joy, sorrow, etc., have been the effects of 'Malas', since they have been found in Jīvas and totally absent in the 'Paramātman', it would be Jīva only who would experience them. So it has

been told by His Holiness Śrīpati Paṇḍitārādhya – "Anādisvābhavika, etc." [" 'Jīvatva' has been the receptacle of happiness, sorrow, etc., which have been closely linked to lust ('kāma') anger ('krodha'), etc., characterised by the arrogance of 'varṇa' (caste) and 'āśrama' (order of life such as 'Brahmacarya' etc.,), entering into and emerging from many 'bodies' which have been burning (tormenting) with the three 'Tāpa-s' during the course of the 'saṁśara' (cycle of birth and death), which has been bound by the fetters of the beginningless and inherent 'Māyā', which has been terrible, which has been unfordable and which has been without any interest.

Hence, as we would see the usages such as 'He has been happy', 'He has been grieved', etc., in the sense that 'Jīvatva' would be that which has been characterised by 'sukha', 'duḥkha', etc., would be the 'Taṭastha-lakṣaṇa' a definition standing neutral, differentiating an object from what has been not that – as, for instance, 'Janmadyasya yataḥ (tad Brahma)' of 'Jīva'. This has been the 'Taṭastha-lakṣaṇa' of the Jīva because the characteristics such as 'sukha', 'duḥkha', etc., have been definition of Jīva by remaining neutral, like 'śākhāgre candraḥ' (candra has been seen above the branch of a tree). 'sukha', 'duḥkha', etc., of the 'Jīva', would culminate through the relation with the respective bodies at the stage of their association with the respective assemblage of objects. This has been the case because, at the stage of association with the respective assemblage of objects, the experience determined by the state of being experienced attached to 'sukha', 'duḥkha', etc., in the case of 'Jīva' alone.

Hence, it is known to all people that 'bhojyatva' has been reference to with objects, joy, grief, etc., and that the 'Jīva' has been one who would experience them. "Eteṣāṁ dehinaṁ sākṣī prerakaḥ parameśvaraḥ" ["of these embodied souls, the witness has been the impeller Parameśvara"] – Thus Śrī Reṇuka-bhagavat-pāda has also spoken of the 'prerakatva' of Jīvas in the case of 'Īśvara'. The 'bhoktṛtva' of 'Īśvara' has been propounded by the following śruti :

"Dva suparṇā, etc."

["Two birds, the twins and friends, rest on the same tree. One of those two would eat the tasty 'pippala' (fig-fruit) and the other one would look on without eating it"]. Details about this should be seen in the 'Śrīkarabhāṣya'.

Śrī Vidyāraṇya Svāmin also has propounded that Jīva has been alone the 'enjoyer', like a virgin daughter of a father would be fit to be enjoyed by her husband, but not by the father. In the same way, although 'Īśvara' has been the creator of the world, the world has not been for his enjoyment (experience), it has been for the enjoyment (experience) of the Jīva alone. Thus it has been :

"Īśakāryam, etc."

["The world has been the creation of 'Īśvara', it has been meant for the experience of the 'Jīva'. It has been connected with both. It should be known that a virgin daughter given birth to by her father, would be fit to be enjoyed by her husband only"].

That would be the reason as to why it has been declared that the enjoyment (experience) of 'sukha',

'duḥkha' has been meant for the 'Jīva' only as taught by Maharṣi Agastya to Śrī Rāma saying : "sukhyahaṁ ceti bhūyo'pi Jīva evābhimanyate" ["Jīva alone would have often the pride that he has been enjoyer of happiness"].

जीवात्मनो बहुत्वम्

जीवात्मनो विभुत्वे प्रतिशरीरं सर्वात्मस्थित्या भोगसांकर्यापत्तिरिति वीरशैवदर्शने जीवस्याणुत्वं स्वीकृतम् । अणुत्वादेव तस्य नित्यत्वमपि सिद्ध्यतीति कृतप्रणाशाकृताभ्यागमदोषशङ्कापि कर्तुं न शक्यते । अत्र जीवोपाधिभूताया अविद्याया अंशानामानन्त्याद् जीवानामप्यानन्त्यम् । तदुक्तं भगवत्पादै रेणुकाचार्यैः – "अविद्याशक्तिभेदेन जीवा बहुविधाः स्मृताः"[288] इति ।

भगवत्पादैः श्रीपतिपण्डिताराध्यैरपि लोके प्रतीयमानस्य केषाञ्चिद् दारिद्र्यस्य केषाञ्चिदैश्वर्यस्य च व्यवस्थार्थं जीवानामणुत्वं बहुत्वं चाङ्गीकर्तव्यमिति प्रतिपादितम् । तथाहि – "किञ्चाद्वैतमते जीवानां विभुत्वेन सर्वेषां प्रतिबिम्बभूतस्वशरीरेषु विद्यमानत्वाददृष्टानियमात्, अदृष्टानां पुण्य-पापानामनियमाद् नियमाभावात् केषाञ्चिद् दारिद्र्यं केषाञ्चिदैश्वर्यमिति व्यवस्था न स्यात् । तस्माज्जीवानामणुत्वं बहुत्वं प्रतिशरीरं स्वाभाविकं भिन्नत्वं चाङ्गीकर्तव्यम्"[289] इति ।

नन्वेवं परमात्मनो जीवभावापत्तिः किमर्थमिति चेत्, लीलार्थमित्यभ्युपगम्यते । तदुक्तं भगवत्पादै रेणुकाचार्यैः –

अस्वतन्त्रश्च किञ्चिज्ज्ञाः किञ्चित्कर्तृत्वहेतवः ।
लीलाभाजनतां प्राप्ताः शिवस्य परमात्मनः[290] ॥ इति ।

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288. सि. शि., ५.४५
289. ब्र. सू. श्रीकर. २.३.४८
290. सि. शि., १८.१४, पृ. १३२

यथा लोके सर्वैश्वर्य-शौर्य-धैर्य-वीर्य-पराक्रमधुर्यस्य सप्तद्वीपपरिवृतसर्वमण्डलाधीश्वरस्य महाराजस्य कदाचिद्विलासेन कार्यारम्भकत्वम्, कदाचित्तूष्णीभूतावस्थानत्वं दृश्यते, तथा परशिवस्यापि कदाचिल्लीलावस्था कदाचिच्च केवलावस्थेति निर्णीयते। "स वै नैव रेमे तस्मादेकाकी न रमते स द्वितीयमैच्छत्"[291] इति श्रुत्यनुसारेण यदा हि स रन्तुमिच्छति तदाऽखण्डरसास्वादपरिबृंहितोऽपि पूज्यपूजकरूपेण क्रीडार्थं खण्डरसास्वादार्थं चाज्ञानकर्मयोगेन, अर्थात् स्वातन्त्र्यपरिकल्पिताणवादिमलसम्बन्धेन घृतकाठिन्यन्यायेनांशतः शरीरी भवति[292]। तदुक्तं रेणुकभगवत्पादैः –

न चास्ति देहसम्बन्धो निर्देहस्य स्वभावतः।
अज्ञानकर्मयोगेन देही भवति भुक्तये[293]॥ इति।

ननु जीवस्याणुत्वे तस्य शरीरैकदेशस्थित्या पादे मे वेदना, शिरसि मे सुखमिति सर्वाङ्गीणचैतन्योपलब्धिः कथमिति चेन्न, प्रदीपादिवत् तदुपपत्तेः।

तदुक्तं रेणुकभगवत्पादाचार्यैः –

बालाग्रशतभागेन सदृशो हृदयस्थितः।
अश्नन् कर्मफलं सर्वमात्मा स्फुरति दीपवत्[294]॥ इति।

भगवता बादरायणेनापि–"अविरोधश्चन्दनवत्"[295], "गुणाद्वाऽऽलोकवत्"[296] इति सूत्राभ्यां चन्दनालोकदृष्टान्ताभ्यामात्मनोऽणुत्वेऽपि स्वज्ञानप्रभया शरीरव्यापित्वं तस्य समर्थितम्।

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291. बृ. उ., १.४.३
292. ब्र. सू. २.३.२२ ब्र. सू. श्रीकर. २.१.३३
293. सि. शि., १८.११., पृ. १३०
294. सि. शि., १८.६, पृ. १२९
295. सि. शि. १८.११ तत्त्वप्रदीपिका
296. ब्र. सू., २.३.३४

अत्रायं भावः – यथा चन्दनस्यैकप्रदेशस्थितस्य सकलशरीरशैत्यजनकत्वम्, तथा क्षेत्रज्ञस्यैकस्मिन् प्रदेशे स्थितस्यापि सर्वाङ्गसुखदुःखभोक्तृत्वमुपपन्नम् । यथा वा लोके मणिप्रदीपप्रभृतीनामेकदेशवर्तिनामपि तत्प्रभायाः सर्वदेशवर्तित्वम्, तथाऽणुरप्यात्मा स्वज्ञानप्रभया शरीरं व्याप्य तिष्ठति । ननु कथं गुणो गुणिव्यतिरेकेणान्यत्र वर्तेत, नहि पटस्य शुक्लो गुणः पटव्यतिरेकेणान्यत्र वर्तमानो दृश्यते ? इति चेन्मैवम्, शुक्लादिगुणानां स्वद्रव्यव्यतिरेकेणानुपलभ्यमानत्वेऽपि गन्धप्रकाशयोस्तत्सम्भवात् । नहि रसो गुणो जिह्वयोपलभ्यत इति रूपादयोऽपि गुणा जिह्वयैवोपलभ्येरन्निति नियन्तुं शक्यते । फलबलकल्प्यः स्वभाव एव शरणमिति लोकानुभवेन प्रदीपप्रभावद् ज्ञानप्रभायाः शरीरव्याप्यत्वेन स्वीकारे न कोऽपि दोषः । यथा पृथिव्या गन्धस्य गुणत्वेनोपलभ्यमानस्य ततो व्यतिरेकः, तथा जानामीति ज्ञातृगुणत्वेन प्रतीयमानस्य ज्ञानस्याप्यात्मनो व्यतिरेकसिद्धिः । "आलोमभ्य आनखेभ्यः"[297], "प्रज्ञया शरीरं समारुह्य शरीरेण सुखदुःखे आप्नोति"[298] इत्यादिश्रुतयो जीवात्मनश्चैतन्यगुणेन समस्तशरीरव्यापित्वं दर्शयन्ति[299] ।

Multiplicity of Jīvātman :

Thinking that there would be the contingency of 'bhogasāṅkarya' (mixture of 'bhoga'-experience) due to the residing of all 'Ātmans' in each body as a result of the all-pervasiveness of the 'Jīvātman', in the Vīraśaiva-darśana the atomic measurement has been accepted. Due to his 'aṇutva', his 'nityatva' would also be proved – on this ground, the doubt about the 'doṣa'

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297. छां. उ., ८.८.१
298. कौषी., ३.६
299. ब्र. सू. श्रीकर. २.३.२२-२५

in the form of eradication of what has been done (created) and arrival of what has not been done, cannot be entertained. Here, due to the infinity of the 'aṁśas' of nescience ('Avidyā'), there would be the infinity of 'Jīvas' also. So it has been told by Śrī Reṇuka-bhagavatpāda – "Avidyāśaktibhedena jīvā bahuvidhāḥ smṛtāḥ" ["By virtue of diversity of the power of 'Avidyā', the Jīvas are known to be diverse"].

It has been propounded by Śrīpati Paṇḍitā-rādhya – Bhagavatpāda that in order to settle the order of the poverty of some and of the prosperity of some others in this world, the atomic nature and multiplicity of the 'Jīvas' should be accepted. Thus it has been : "Kiñcādvaitamate jīvānām, etc." ["Further in the 'Advaita'-school of 'Vedānta', there could be no settlement of order as poverty for some and prosperity for some others because the 'Jīvas' being all-pervasive, have been found in their respective bodies which happen to be 'Pratibimbas', 'Adṛṣṭas' being not subjected to any regularity, and the merits and sins of the 'Adṛṣṭa-s' (destinies) would not be associated with any regularity as there would be no such condition. Hence the atomic measurement, multiplicity and the natural (inborn) difference of each body should be accepted.

If it were objected as to what was the purpose of the contingency of assuming the state of 'Jīva-s', the answer would be that it has been for displaying the cosmic sport. So it has been told by Śrī Reṇuka-bhagavatpāda :

"Asvatantrāśca, etc."

["The embodied souls who have been without freedom, who have been of limited intelligence and who have been instrumental with limited action, have been the objects of cosmic sport for Śiva, the Supreme Soul"].

Just as in the world, as regards the emperor, who has been Supreme Lord of the entire (large) province surrounded by the seven islands and who has been foremost (among kings) in richness, valour, boldness, power and prowess, there have been found sometimes the undertaking of some or the other action at his will out of sport as it were and the condition of inaction (tūsṇī-bhāva) at other times, so as regards Paraśiva also there has been sometimes the state of cosmic sport and at other times the state of being in his own state of inaction. "Sa vai naiva reme tasmādekākī na ramate sa dvitīyamaicchat" ["He (the Lord Śiva) did not enjoy, hence all alone he could not enjoy; he aspired for the company of another"] – as per this Śruti, when he, indeed, wanted to enjoy (undergo experience), although he had been overwhelmed by the experience of emotions, he assumed the state of having bodies out of his portion ('aṁśataḥ') in accordance with the maxim of 'Ghṛtakāṭhinya' (solidification of ghee), by the worshipper – worshipped relation, out of sport or for the experience of partial experience through the association with action out of ignorance, in other words, through the relation with 'Malas', 'Āṇava', etc., created by himself according to his free will. So it has been told by Śrī Reṇukabhagavatpāda :

"Na casti dehasambandho, etc."

["To him (i.e. Paraśiva-Brahman) who has been in his real state not endowed with a body, there would be no relation with the body. Being associated with nescience and fund of karman, he would become an embodied soul for experiencing (the fruits of karman)"].

It may be objected thus : If the 'Jīva' has been of atomic measurement, he would reside in some part of the body, then how could there be the cognision of all-limbed 'caitanya' as pain in my feet and pleasant feeling in my head, then the answer would be that the objection has been not tenable, because that could be possible like the bright lamp, etc. (the bright lamp kept in a corner would spread its light in the entire room).

So it has been told by Śrī Reṇuka-bhagavatpāda :

"Bālāgra-(Vālāgra)-śatabhāgena, etc."

["The Jīvātman who has been equal to a hundredth part of the tip of a hair, would flash like a lamp residing in the heart and enjoying all the fruits of karman"].

Bhagavān Bādarāyaṇa has also established that in spite of 'Ātman's' atomic measurement, his pervasion of the body by virtue of the brightness of his knowledge, by the illustrations of sandal paste and light, the sutras – (i) "Avirodhaścandanavat" and (ii) "Guṇādvā ālokavat" :

Here this has been the import : Just as the sandal paste applied to some part of the body would create coldness in the entire body, so the 'kṣetrajña' (embodied

soul) residing one part (heart) of the body would make the experience of happiness and sorrow of all the limbs of the body compatible. Again just as in the world, in the case of jewelled lamp and others, although existing in many places, the entire region has been lighted by their light, so the 'Ātman', although atomic would stand brightening the body through the light of his knowledge. It may be again objected thus : How could the 'guṇa' (property) remain elsewhere apart from the 'guṇin' (here 'Ātman') ? Would the white colour of a cloth be seen elsewhere apart from that cloth ? If it were so objected, the answer has been that the objection would be untenable, because, although the properties like whiteness, etc., would not be found apart from their respective objects, yet it would be tenable in the case of fragrance and light. It has been impossible to restrict that the 'guṇas' such as 'Rūpa' (form), etc., would be available through the tongue itself in a situation where the 'guṇa' in the form of 'Rasa' (taste) could be experienced through the tongue. There would be no 'doṣa', if the brightness of knowledge were taken as pervading the entire body like the brightness of a large lamp as revealed by worldly experience, thinking that the nature of something as attributed by the power of the fruit has been the refuge. Just as the 'gandha' which has been available as the 'guṇa' of earth, has been different from that (earth), so the knowledge which has been suggested as the 'guṇa' of the knower by the notion that 'I know' in the case of Ātman, has been different from the Ātman. The following 'Śruti' – statements would reveal the pervasion of all the bodies by the 'guṇa' in the form of

the 'caitanya' of the 'Jīvātman': "Aromabhyah anakhebhyah" ["Right from the hair (of the head), right from the no nails (of the feet)"], "Prajñayā śariraṁ samaruhya śarireṇa sukha-duḥke āpnoti" ["Having been mounted (associated with) the body, he ('Jīva') would get 'Sukha' and 'Duḥkha'"].

जीवपरमात्मनोर्भेदाभेदः

तदेवं विचित्रशक्तियुक्तमायावशादणुत्वादिप्रास्या जीवस्याणुत्वं स्वाभाविकमेव, न त्वौपाधिकम् । यथा विस्फुलिङ्गानामणुत्वं स्वाभाविकम्, यथा वा सरितां सरितत्त्वं समुद्रादन्यत्वं च स्वाभाविकम्, तथा जीवस्याणुत्वं परशिवादन्यत्वं च स्वाभाविकमेवेति संसारदशायां जीवपरमात्मनोर्वास्तविको भेदः ।

नन्वेवं मलावृतत्वेन जीवस्य परमात्मनः पारमार्थिकभेदसिद्धौ कथं तस्य शिवाऽभिन्नत्वमिति चेत्, यदा गुरुर्वेधा-मन्त्र-क्रियारूपदीक्षात्रयेणाणवादिमलत्रयाणां निवारणपूर्वकं शिवाद्वैतज्ञानमुपदिशति, तदाऽयं जीवः शुद्धो भूत्वा शिवस्वरूपो भवति । अत एव –

पूज्यपूजकयोर्लिङ्गजीवयोर्भेदवर्जने ।
पूजाकर्माद्यसम्पत्तेर्लिङ्गनिष्ठाविरोधतः ॥
प्रेरकं शङ्करं बुद्ध्वा प्रेर्यमात्मानमेव च ।
भेदात् तं पूजयेन्नित्यं न चाद्वैतपरो भवेत् ॥
पतिः साक्षान्महादेवः पशुरेष तदाश्रयः ।
अनयोः स्वामिभृत्यत्वमभेदे कथमिष्यते[300] ॥

इत्यादिरूपेण बद्धावस्थायां (संसारावस्थायां) शिवजीवयोः पूज्यपूजकरूपेण, पतिपशुरूपेण च वास्तविकभेदाभावे लिङ्गनिष्ठाविरोधापत्तिरिति

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300. सि. शि. १०.३९, ४१-४२

पतिरूपं परशिवं प्रेरकं मत्वा, आत्मानं च प्रेर्यमिति ज्ञात्वा पूज्यपूजक-भेदभावेन तं शिवमर्चयेदिति प्रतिपाद्य,

साक्षात्कृतं परं तत्त्वं यदा भवति बोधतः ।
तदाद्वैतसमापत्तिर्ज्ञानहीनस्य न क्वचित्[301] ॥

इति दिशा यदा च श्रुति-गुरु-स्वानुभवबोधतः परशिवब्रह्माख्यं महालिङ्ग-तत्त्वं साक्षात्कृतं भवति, तदाऽद्वैतसमापत्त्या प्राक्तनस्य वास्तविकभेदस्य निवृत्तिर्भवतीति भगवत्पादै रेणुकाचार्यैरगस्त्यं प्रति संसारावस्थायां जीवपरमात्मनोर्वास्तविकभेद इति, मुक्तावस्थायां च तयोरेव वास्तविकाभेद इति प्रतिपादितम् । उक्तं च पुनः –

जीवत्वं दुःखसर्वस्वं तदिदं मलकल्पितम् ।
निरस्यते गुरोर्बोधाज्ज्ञानशक्तिः प्रकाशते[302] ॥ इति ।

तदेवमत्रावगन्तव्यम्-संसारदशायां परस्परविरुद्धस्वभावयोर्जीवशिवयोर्भेदः स्वाभाविकः, युक्त्यनुभवगोचरश्च । मुक्तिदशायां तयोरेव ऐक्यप्राप्त्याऽभेदः श्रुतिप्रमाणसिद्धः । तस्मादत्र दर्शने यथा शिवः सर्वज्ञः सर्वकर्ता सर्वशक्तिसमन्वित उपमातीतो जननमरणरहितो जगद्व्यापको नित्यश्च वर्तते, तथा तदंशो जीवोऽपि किञ्चिज्ज्ञो किञ्चित्कर्ता किञ्चिच्छक्तियुतोऽविद्यामोहितः शिवैक्यज्ञानवर्जितो बद्धश्च वर्तते । एवं चोक्तगुणवैधर्म्याद् भिन्नयोश्चित्त्वेन चाभिन्नयोरुपासनामहिम्ना मुक्तावस्थायामैक्यं संघटते । अतः संसारावस्थायां तयोर्न केवलं भेदः, नापि केवलोऽभेदश्च वक्तुं शक्यते । एवं चाभेदगर्भितो भेद एव वक्तव्यः । जीवस्य सर्वदा शिवाऽभिन्नत्वे तस्य सर्वज्ञत्वाद्यापत्तिः, सर्वदा च भिन्नत्वे घटादेरिव जडत्वापत्तिः । अतः संसारदशायामत्यन्तभेदः, मुक्तावस्थायां चात्यन्ताभेदः स्वीक्रियते । तेन च जीवस्य स्वभिन्नपरमात्मोपासनम्, तद्द्वारा क्रमशो भेदनिवृत्तिः, अन्ते परमात्मन्यैक्यारोपात्यन्ताभेदः सूपपाद इति ।

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301. सि. शि., १०.४३

302. सि. शि., १८.१७., पृ. १३३

भाष्यकृद्भिः श्रीपतिपण्डिताराध्यैरप्युक्तम् – "यथा नद्यः स्यन्दमानाः समुद्रे ह्यस्तं गच्छन्ति नामरूपे विहाय । तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥", "स यो ह वै तत्परमम्", "ब्रह्म वेद ब्रह्मैव भवति" इत्यादौ निष्कलपरमशिवोपासकानां भक्तानां लिङ्गशरीर-भङ्गद्वारा परमशिवसायुज्यमुपदिश्यते । तस्माज्जीवपरमेश्वरयोः प्राप्यप्राक-त्वेन भेदाभेदो निर्णीयते । "परात्परं पुरुषमुपैति" इत्यनेन भ्रमरकीटवत् स्वाभाविकभेदसिद्धस्य जीवस्य परमशिवप्राप्त्युपदेशात् स्वाकण्ठाभरणव-न्नित्यब्रह्मात्मकत्वं निषिध्यते[303] इति ।

अत एवानादिमलावृतत्वादयं जीवो बद्धः संसारी पशुरित्यादिशब्दै-र्व्यवह्रियते, यदा च गुरुदीक्षया निवृत्तमलत्रयो रागादिविवर्जितो भूत्वा मुमुक्षुर्भवति, तदाऽयं शुद्धजीव इत्युच्यते । यदा पुनः शिवाभिन्नज्ञान-सम्पन्नो भवति, तदा शिखिकर्पूपवत् शिवस्वरूपो भूत्वा मुक्तजीव इति कथ्यते । तदर्थमेव भाष्यकृद्भिः श्रीपतिपण्डिताराध्यभगवत्पादैः शिवागम-वचनान्युदाहृतानि । तथा हि –

बद्धशुद्धविभेदेन जीवत्रयमिदं स्मृतम् ।
गुरुदीक्षाविहीनश्च शिवभक्तिविवर्जितः ॥
स्वकर्तृत्वाभिमानी तु बद्धः स पशुरुच्यते ।
गुरुदीक्षां परां लब्ध्वा कैङ्कर्यत्रयसंयुतः ॥
शान्त्यादिसद्गुणोपेतो मुमुक्षू रागवर्जितः ।
शिवाधीनः सुधी भक्तः शुद्धजीव इति स्मृतः ॥
शिवयोगशिवज्ञानविभवानन्दसंयुतः ।
प्रचण्डातपमध्यस्थशुद्धकर्पूरदीपवत् ॥
शिवाकारे पराकाशे कोटिसूर्यप्रकाशके ।
विलीनचित्तवृत्तिस्तु मुक्तजीव इति स्मृतः ॥
स जीवन्मुक्त इत्युक्तो रागद्वेषविवर्जितः[304] ॥ इति ।

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303. ब्र. सू. श्रीकर., १.३.२
304. ब्र. सू. श्रीकर., २.३.४६

तस्मादस्मिन् दर्शने जीवः परमात्मनः संकुचितशक्तिविशिष्टत्वात् तदंशरूपः, अत एवाणुपरिमाणः । अणुत्वादेव तस्य नित्यत्वं प्रतिशरीरं भिन्नत्वं च । अस्य शिवांशत्वादेव शिवजीवयोरङ्गाङ्गिभाव इति, प्रोक्त-गुणभेदाभेदाच्च तयोर्भेदाभेदौ च संभवत इति सर्वं समञ्जसम् ।

Similarity and Difference between the 'Jīva' and the 'Paramātman' :

Thus due to the attainment of 'Aṇutva', etc., on account of 'Māyā' who has been endowed with diversified 'Śakti', the 'Aṇutva' of the Jīva has been natural (inborn) only, but not out of any adjunct. Just as the 'Aṇutva' of the sparks of fire would be natural and just as the 'saritva' (flowing) would be natural in the case of rivers and their difference from the sea has been natural, so the 'Aṇutva' and difference from Paraśiva have been natural only. With this consideration the difference between the 'Jīva' and the 'Paramātman' has been genuine at the mundane level.

If it were asked as to how could the 'Jīva' be not different from 'Śiva', the 'Paramātman', when the difference of 'Jīva' from 'Śiva' has been proved at the spiritual level, the answer has been that when the 'Guru' would inculcate the knowledge of 'Śivādvaita' (non-duality of 'Jīva' with 'Śiva') after removing the 'Malas', 'Āṇava', etc., through the three 'Dīkṣās' in the form of 'Vedhā-dīkṣā', 'Mantra-dīkṣā' and 'Kriyā-dīkṣā', then this 'Jīva' would become pure and would get the 'svarūpa' of 'Śiva'. That has been the reason as to why Śrī Reṇuka-Bhagavatpāda has told 'Agastya' :

(i) "Pūjyapūjakayorlingajīvayoḥ, etc.," and

(ii) "Sākṣatkṛtam paraṁ tattvaṁ, etc."

(i) ["To discard the distinction between the 'Liṅga' and the 'Jīva', who stand in the relation of the worshipped and the worshipper would contradict the devotion to the 'Liṅga' and make the rites of its worship out of place...... Worshipping with the notion of duality that Śaṅkara has been the impeller and himself has been the impelled, he ('Maheśvara') should not be in favour of non-duality. 'Mahādeva' has been actually the 'Pati' and this 'Jīva' who would depend upon him as the 'paśu' (bound soul). How could this distinction between the two as the master and the servant be compatible when there would be no duality ?"].

(ii) ["When the Supreme Principle (Śiva) has been realised through enlightenment, then the state of non-duality would come. It would never occur to anybody who has been ignorant"].

In this and other manners, it has been propounded that after realising 'Paraśiva', the 'Pati', as the impeller on understanding that there would arise the contingency of going contrary to 'Liṅga-niṣṭā' (firm devotion in the 'Liṅga') in the absence of the actual difference between Śiva and Jīva in the form of the worshipped and the worshipper and in the form of 'Pati' and 'Paśu', one should think that he has been the impelled to worship 'Śiva' with the notion of difference as the worshipped and the worshipper. Then as directed by the statement – "Sākṣatkṛtaṁ paraṁ tattvam, etc.", there would be the realisation of the 'Mahāliṅga' called 'Paraśiva-brahman' on being enlightened through 'Śruti', 'Guru' and 'Svānubhava'. After that, on the advent of 'Advaita', there would be

the reverting of the notion of duality which existed as assumed earlier (for the purpose of worship). In the state of 'Mukti', true non-duality between them has been propounded. So it has been told again :

"Jīvatvam duḥkhasarvasvaṁ, etc."

["The state of 'Jīvatva' has been essentially sorrow only and that has been due to 'Malas'. That would be eradicated through the instruction (guidance) of the Guru. Then the power of self-knowledge would shine"].

Here this should be understood : In the state of 'saṁsāra' (mundane existence), the difference between 'Jīva' and 'Śiva' who have then mutually of different natures, has been natural and has been realised through reasoning and experience. In the state of 'Mukti', the absence of difference of them, due to the attainment of 'oneness' would be proved by the authority of Śruti. Hence, in this 'Darśana', just as 'Śiva' has been omniscient, omni-potent, endowed with all power, beyond comparison, free from birth and death, pervasive of the world and eternal, so 'Jīva' his portion, has been one of limited knowledge, limited capacity to work, endowed with limited power, deluded by 'Avidyā', without the knowledge of his one-ness with 'Śiva' and bound. Thus due to the contrariness of the characteristic properties, they have been different. But by virtue of 'cittva' (being 'cit' – consciousness) they have been not different. Between them 'one-ness' would be accomplished in the 'Mukti' – state by virtue of 'upāsanā' (worship – adoration). Hence, it would not be possible to speak of pure difference or pure

non-difference between them. Thus between them, the difference hidden in non-difference should be spoken. If the Jīva would be regarded always as non-different from 'Śiva', omniscience, etc., would befall. Otherwise if the Jīva were always different from 'Śiva', dullness would befall as in the case of 'ghaṭa'. Hence, extreme difference in the state of 'saṁsāra' and extreme non-difference in the state of 'Mukti' have been accepted. The result would be, 'Jīvas' would worship Paramātman who has been different from him. Through that the difference would gradually get reverted and in the end, it would be easy to prove extreme oneness with the Paramātman.

Śrīpati Paṇḍitarādhya, the 'Bhāṣyakāra' has also taught about the merging into 'Paraśiva' through the reverting of the 'Liṅga-śarīra' (embodiment), in the case of the devotees who have been the worshippers of 'Niṣkala' (partless) supreme 'Śiva' on the basis of the authoritative statements as "Yatha nadyaḥ, etc.," ["Just as the flowing rivers mix with the ocean giving up their names and forms, so the enlightened soul, freed from his name and form, would attain (become one with) the divine Puruṣa (Paramātman)"], "sa yo ha vai tatparaman" ["Whatever he be, he has been the Supreme"], "Brahma veda Brahmaiva bhavati" ["Having known 'Brahman', he would become 'Brahman' only"], etc. Hence the difference-cum-non-difference between the 'Jīva' and 'Paramaśiva' would be decided through the relation of 'prāpya' and 'prāpaka' (what would be attained and who would attain). "Parāt-param Puruṣamupaiti" [(He) would go to Puruṣa who

has been higher than the highest"] – through this 'Śruti' the 'Jīva's' possessing the nature of eternal Brahman has been prohibited by the teaching of the attainment of 'Paramaśiva' on the part of 'Jīva' whose natural difference (from 'Śiva'), like one's neclace, has been settled by the 'Bhramarakīta-nyāya'.

That has been reason as to why this 'Jīva' would be designated by the words 'Baddhaḥ' (bound), 'Saṁsārī' (subjected to the cycle of birth and death), 'Paśu', etc., because he has been covered by 'Malas' from beginningless times. When the three 'Malas' would be reverted by the 'Dīkṣā' conferred by the 'Guru', he would become relieved from 'rāga', 'dveṣa', etc. and would become prone to (an aspirant of) 'Mokṣa'. Then he would be called pure 'Jīva'. When, again, he would become associated with the knowledge as not different from 'Śiva', then he would become one with 'Śiva's' nature, he would be called as the 'Muktajīva' (Released soul). For that purpose only, the statements of the 'Śaivāgamas' have been cited by Śrīpati Paṇḍitārādhya, the Bhāṣyakāra : So they have been –

"Baddaśuddhavibhedena, etc."

["The triad of 'Jīva' has been known as 'Baddha' (bound soul), 'Śuddha' (pure soul) and 'Mukta' (released soul). He who would be without 'Dīkṣā' from the 'Guru' and who would be proud of his own action has been the bound soul. He who would get the excellent 'Dīkṣā' from the 'Guru', who would be engaged in three types of service ('kaiṅkarya' – 'Sevā') called 'āpta-sevā', 'aṅga-

sevā' and 'sthānasevā' who would possess the good qualities such as 'peace' and who would remain as an aspirant of 'Mokṣa' under the care of the Guru without any desire, has been the pure soul. He who would realise the knowledge of Śiva through the practice of 'Śivayoga' and who would submerge all his mental function in the supreme spirit of 'Paraśiva' which would be equal to the brilliance of a crore suns, like the lamp of pure camphor lit in the extremely hot sunshine would become merged into that, has been the Released Soul. It has been he who would be called 'Jivanmukta' (liberated while alive) who has been free from attachment ('rāga') and hatred ('dveṣa')"].

Hence, in this Darśana, 'Jīva' has been the portion ('aṁśa') of the Paramātman, as he would be characterised by contracted power. That has been the reason for his atomic measurement. Due to that 'aṇutva' only, he would be eternal and would be different in different bodies. It has been due to his being a portion of Śiva, there would be the relation of the 'Aṅga' and the 'Aṅgin'. Due to the aforesaid difference-cum-non-difference, there would be the possibility of difference-cum-non-difference between the two. All this has been proper.



FIFTH CHAPTER

Process of Creation

– श्री एकोरामाराध्याय नमः –

पञ्चमः परिच्छेदः

सृष्टिमीमांसा

इह खलु दार्शनिकसमाजे सृष्टिस्वरूपव्यवस्थार्थं सत्कार्यवादोऽसत्कार्यवादश्चेति मुख्यतो द्वौ पन्थानौ विलसतः । तत्र सत्कार्यवादोऽपि परिणामवाद-विवर्तवादभेदेन द्विविधः । स्वाभिमतार्थकथनमत्र वादशब्दार्थः । तत्र सांख्यदर्शने वीरशैवदर्शने च परिणामवादः स्वीक्रियते । सांख्यवीरशैवदर्शनयोः परिणामवादशब्दसाम्येऽपि सांख्याः प्रकृतिपरिणामवादिनः, वीरशैवास्तु शक्तिविशिष्टशिवपरिणामवादिन इत्ययं विशेषः । अद्वैतवेदान्तिनां विवर्तवाद इत्युच्यते । न्यायवैशेषिका असत्कार्यवादिनः । अयमसत्कार्यवाद आरम्भवादशब्देनापि व्यवह्रियते । प्रकृताध्याये न्याय-वैशेषिक-सांख्य-योग-पूर्वोत्तरमीमांसादर्शनानां, वीरशैवदर्शनस्य च सृष्टिस्वरूपविषयको विचारो विमृश्यते ।

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Inquiry into the process of creation :

Here, in this philosophical society, in order to settle the nature of creation, two avenues have been evolved with the distinction as 'Satkāryavāda' and 'Asatkāryavāda'. The 'Satkāryavāda' has been also

twofold as distinguished between 'Pariṇāmavāda' and 'Vivartavāda'. Here the word 'Vāda' has the meaning of expressing one's opinion. There again the 'Pariṇāmavāda' has been accepted in the 'Sāṅkhyadarśana' and the 'Vīraśaivadarśana'. Between the 'Sāṅkhya' and the 'Vīraśaiva' systems, in spite of the common terminalogy as 'Pariṇāmavāda', the 'Sāṅkhyas' have been the 'Prakṛtipariṇāmavādins' and the 'Vīraśaivas' have been the 'Śaktiviśiṣṭaśivapariṇāmavādins'. This has been the speciality between them. The 'Vāda' of the 'Advaita-Vedāntins' has been the 'Vivartavāda'. The Nyāya-Vaiśeṣikas have been 'Asatkāryavādins'. This 'Asatkāryavāda' has been designated by the term 'Ārambhavāda'. In the present chapter, the matter connected with the nature of creation of the Nyāya-Vaiśeṣika, Sāṅkhya, Yoga, Pūrva-mīmāṁsa and Uttara-mīmāṁsa darśanas and of Vīraśaiva-darśana, has been critically assessed.

न्यायवैशेषिकयोरम्भवादः

तत्र समवायिकारणमसमवायिकारणं निमित्तकारणं चेति त्रिविध-कारणसमुदायः स्वस्माद् भिन्नं कार्यमुत्पादयतीत्यङ्गीकुर्वन्तो नैयायिका वैशेषिकाश्चारम्भवादं स्वीकुर्वन्ति । असमवायिकारणान्निमित्तकारणाच्च कार्यं भिन्नमिति पक्षमाद्रियन्ते । तन्तुभिरारब्धः पटः स्वसमवायिकारण-भूतात् तन्तुसमुदायादपि भिन्न एवेति तेषां मतिः । न्यायवैशेषिकदृष्ट्या कारणे कार्यस्य सत्ता उत्पत्तितः प्राग् न विद्यते । तत्कथनानुसारं पूर्वमस-देव तत्तद् घटादिकार्यं दण्ड-चक्र-चीवरादिसामग्रीसमवहितान्मृदादिकारणाद् भिन्नं समुत्पद्यते । एवमुत्पत्तेः प्राक् कार्यस्यासत्त्वमभ्युपगच्छन्तो नैयायिका वैशेषिकाश्चासत्कार्यवादिन इत्याख्यायन्ते ।

कारणस्वरूपम्

अन्यथासिद्धिशून्यस्य नियता पूर्ववर्तिता ।
कारणत्वं भवेत् तस्य त्रैविध्यं परिकीर्तितम्[1] ॥

इति श्रीमता विश्वनाथपञ्चाननभट्टाचार्येण कारणलक्षणमुक्तम् । तत्कथनानुसारम् – "अन्यथासिद्धिशून्यत्वे सति नियतत्वे सति पूर्ववर्तित्वं कारणत्वम्" इति तत्स्वरूपम् । इदं च कारणं समवायि-असमवायि-निमित्तभेदेन त्रिविधमत्राङ्गीक्रियते । तत्र यत्समवेतं कार्यमुत्पद्यते तत् समवायिकारणम् । यथा पटं प्रति तन्तुः, घटं प्रति कपाल; यथा वा पटरूपादिकं प्रति पट इत्यादि । समवायिकारणे आसन्नम् – समवाय-सम्बन्धेन स्वसमवायिसमवेतत्वसम्बन्धेन वा वर्तमानं सद् यत् कारणं तदसमवायिकारणम् । तद्यथा – यंत्र तन्तौ समवायेन पटो वर्तते तत्र तन्तौ समवायेन तन्तुसंयोगो वर्तते, अतः समवायेन तन्तुनिष्ठं पटं प्रति समवायेन तन्तुनिष्ठस्तन्तुसंयोगोऽसमवायिकारणम् । एवं यत्र पटे सम-वायेन पटरूपं वर्तते तत्र पटे स्वसमवायिसमवेतत्वसम्बन्धेन तन्तुरूपं वर्तते, अतः समवायेन पटनिष्ठं पटरूपं प्रति स्वसमवायिसमवेतत्वसम्बन्धेन पटनिष्ठं तन्तुरूपमसमवायिकारणम् । एवमुक्ताभ्यां समवायिकारणा-समवायिकारणाभ्यां भिन्नं हि कारणं निमित्तकारणम् । तच्च पटं प्रति तुरीवेमादिकम्, घटं प्रति कुलालादिश्चेत्यवगन्तव्यम् । तदुक्तं श्रीमता विश्वनाथन्यायपञ्चाननेन–

यत्समवेतं कार्यं भवति ज्ञेयं तु समवायिजनकं तत् ।
तत्रासन्नं जनकं द्वितीयमाभ्यां परं तृतीयं स्यात्[2] ॥ इति ।

जगदुत्पत्तिक्रमः

तत्र नैयायिका वैशेषिकाश्च परमाणुभ्यो जगदुत्पत्तिं प्रतिपादयन्ति । अत्राभ्युपगतेषु[3] नवद्रव्येष्वाकाशकालदिगात्ममनसां पञ्चद्रव्याणां नित्यत्वान्न

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1. कारि. १६ श्लोकः
2. कारि. १८ श्लोकः
3. क्षित्यप्तेजोमरुद्व्योमकालदिग्देहिनो मनः । द्रव्याणि (कारि० ३ श्लो०)

तेषामुत्पत्तिः, नापि विनाशः संभवति । अवशिष्टानां पृथिव्यप्तेजोवायूनां चतुर्णां द्रव्याणामनित्यत्वात् तेषामुत्पत्तिविनाशावभ्युपगम्येते । एषामपि परमाणवो नित्या एव । पृथिव्यप्तेजोवायूनां परमाणुभ्य एव कार्यद्रव्याणामुत्पत्तिरत्र प्रतिपाद्यते । अतः पृथिव्यप्तेजोवायूनां परमाणुभ्य एव कार्यद्रव्याणामुत्पत्तिरत्र प्रतिपाद्यते । अतः पृथिव्यादिचतुर्णां द्रव्याणां परमाणुरूपेण नित्यत्वं कार्यरूपेण चानित्यत्वमङ्गीक्रियते[4] । तत्र पार्थिवादिपरमाणूनां संयोगे कार्यद्रव्याणामुत्पत्तिः, तदुच्छेदे च कार्यद्रव्याणां विनाश इति परमाणूनां संयोगवियोगाभ्यामेवात्र सृष्टिप्रलयौ व्यवस्थाप्येते ।

सृष्ट्युत्पत्तिसमये चतुर्विधानां भूतानां मूलकारणभूताः परमाणवः-परस्परं संयुज्यन्ते । तत्र यदा प्रथमतः परमाणुद्वयस्य संयोगो भवति तदा द्व्यणुकाख्यं कार्यमुत्पद्यते । त्रयाणां द्व्यणुकानां संयोगेन त्र्यणुकं जायते । कार्यद्रव्याणामपि द्व्यणुकानां महत्परिमाणाभावान्न तेषां चाक्षुषं प्रत्यक्षं सम्भवति । त्र्यणुकानां तु महत्परिमाणसद्भावात् तेषां जालसूर्य-मरीचिषु चाक्षुषत्वोपपत्तिः । तेषामेव षष्टितमो भागः परमाणुः । तथा चोक्तम् –

जालान्तरगते भानौ यत् सूक्ष्मं दृश्यते रजः ।
तस्य षष्टितमो भागः परमाणुः स उच्यते ॥ इति ।

एवमेव चतुर्णां त्र्यणुकानां संयोगेन चतुरणुकानामुत्पत्तिर्जायते । एतेनैव क्रमेण पृथिव्यादीनां महाभूतानामुत्पत्तिः प्रतिपाद्यते ।

ननु पृथक् पृथग् वर्तमानानां पार्थिवादिपरमाणूनां संयोगे किं कारणमिति जिज्ञासायां महर्षिणा कणादेन – "अग्नेरूर्ध्वज्वलनं वायोस्तिर्यक्-

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4. "तत्र गन्धवती पृथिवी । सा द्विविधा नित्याऽनित्या चेति । नित्या परमाणुरूपा । अनित्या कार्यरूपा । ... शीतस्पर्शवत्य आपः । ताश्च द्विविधाः । नित्या अनित्याश्चेति । नित्याः परमाणुरूपाः । अनित्याः कार्यरूपाः । उष्णस्पशवित्तेजः । तद् द्विविधम् । नित्यमनित्यं चेतिं । नित्यं परमाणुरूपम् । अनित्यं कार्यरूपम् । रूपरहितः स्पर्शवान् वायुः । स द्विविधः । नित्योऽनित्यश्च । नित्यः परमाणुरूपः । अनित्यः कार्यरूपः ।" (त० सं०, पृ० ६-१७) ।

पवनमणूनां मनसश्चाद्यं कर्मादृष्टकारितम्"[5] इत्युक्तम् । अस्यायमर्थः – अग्निगतमूर्ध्वदिश-प्रास्यनुकूलज्वलनम्, एवमेव वायुगतं तिर्यक्पवनम्, तथाणूनां पार्थिवादिपरमाणूनां मनसश्च यदाद्यं सर्गाद्यकालीनं कर्म, इतीमानि कर्माण्यदृष्टकारितानीति । तदेतेन सर्गाद्यकालीनप्रमाणूनां संयोगे प्राणिनामदृष्टान्येव कारणानीति प्रतिपादितं भवति । भाष्यकारः प्रशस्तपादाचार्यस्तु न केवलं प्राणिनामदृष्टान्येव कारणानि, किन्तु प्राणिनामदृष्टसहकृता महेश्वरेच्छा हि परमाणुसंयोगे कारणमित्यभिप्रैति। तन्मतानुसारेण प्राणिनामदृष्टपरिपाकवशेन महेश्वरसिसृक्षा समुदेति । तत्सिसृक्षया प्रथमतः पवनपरमाणुषु कर्माण्युत्पद्यन्ते । तत्र परमाणवः समवायिकारणम्, लब्धवृत्त्यदृष्टवदात्मपरमाणुसंयोगोऽसमवायिकारणम्, अदृष्टं च निमित्तकारणम् । एतादृशसामग्रीसमवधानेनोत्पन्नकर्मणा पवन-परमाणूनां परस्परसंयोगा जायन्ते । तत्संयोगेभ्यश्च द्व्यणुकादिक्रमेण महान् वायुः समुत्पद्य क्वचिदप्रतिहतगतिराकाशे दोधूयमानस्तिष्ठति । अनन्तरं वायावाप्येभ्यः परमाणुभ्यस्तेनैव द्व्यणुकादिक्रमेण महान् सलिल-निधिरुत्पन्नः सन् प्रतिरोधकाभावात् सर्वत्र पोप्लूयमानस्तिष्ठति । एवं जलनिधेरुत्पत्त्यनन्तरं तस्मिन्नेव जलधौ पार्थिवपरमाणुभ्यो महापृथिवी संहतावतिष्ठते । अनन्तरं तस्मिन्नेव महोदधौ तैजसेभ्योऽणुभ्यो द्व्यणुकादि-क्रमेण महांस्तेजोराशिरुत्पद्य देदीप्यमानस्तिष्ठति । यद्यपि पयःपावकयोः स्वाभाविको विरोधस्तथापि प्राणिनामदृष्टवशेनाधाराधेयभावोपपत्तिः ।

एवं चतुर्णां महाभूतानामुत्पत्त्यनन्तरं महेश्वरस्य सङ्कल्पमात्रेण पार्थिव-परमाणुसहितेभ्यस्तैजसेभ्योऽणुभ्य एकं महत्पिण्डमुत्पद्यते । तस्मात् पिण्डा-च्चतुर्मुखः सर्वलोकपितामहो ब्रह्मा उत्पद्यते । उत्पन्नमेनं ब्रह्माणं महेश्वरः प्रजासर्जने विनियुङ्क्ते । अतिशयज्ञानवैराग्यसम्पन्नो हि ब्रह्मा ज्ञानाति-शयात् प्राणिनां धर्माधर्मौ यथावत् प्रत्येति, अतिशयवैराग्यान्न पक्षपातेन प्रवर्तते, अतिशयैश्वर्याच्च कर्मफलं भोजयति । अयं प्राणिनां कर्मविपाकं

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5. वै.सू., ५.२.१३

विदित्वा, अर्थाद् एतावदस्य कर्मफलं भविष्यतीति ज्ञात्वा तदनुरूपज्ञान-भोगायुषः सुतान् दक्षादिप्रजापतीन् मानसान् मनुदेवर्षिपितृगणान्, मुख-बाहूरुपादेभ्यो ब्राह्मण-क्षत्रिय-वैश्य-शूद्रान्, तथान्यानि क्षुद्रक्षुद्रतराणि च भूतानि सृष्ट्वा आशयानुरूपैः – आशेते फलोपभोगकालं यावदात्म-न्यवतिष्ठत इत्याशयः कर्म तदनुरूपैर्धर्मज्ञानवैराग्यैश्वर्यैः संयोजयति । मात्रयाऽप्यन्यथा न करोति । तदेव जगदुत्पत्तौ पार्थिवादिपरमाणवः समवायिकारणम्, परमाणूनां संयोगोऽसमवायिकारणम्, अदृष्ट-ईश्वर-कालादिकं च निमित्तकारणमित्यवधेयम् ।

प्रलयक्रमः

उत्पन्नस्य च विनाशोऽवश्यंभावी । तस्माद्यथोत्पन्नो हि मृण्मयो घटः कालान्तरेण विनश्यति, तथा मृत्संचयभूतानां पर्वतादीनामपि विनाशं भविष्यत्येव । यथा जलाशयाः कूपतडागादयो विशुष्यन्ति, तथा समुद्रोपि कदाचित् शुष्यत्येव । यथा प्रदीपस्य निर्वाणं भवति, तथा सूर्यप्रकाशस्यापि कदाचिन्निर्वाणं भविष्यत्येव । एवं पृथिव्यादिचतुर्विधभूतानां परमाण्वन्तो विनाश एव न्यायवैशेषिकदर्शने प्रलय इत्युच्यते । "चतुर्युगसहस्राणि ब्रह्मणो दिनमुच्यते" इत्यनेन मानेन ब्रह्मणो वर्षशतस्यान्ते महेश्वरे सञ्जिहीर्षा भवति । अनया सञ्जिहीर्षया प्राणिनामदृष्टानां वृत्तिनिरोधो जायते, तथा तत्तत्प्राणिनां शरीरेन्द्रियाणि तत्कारणीभूतपरमाणूनां वियोगेन परमाण्वन्तं विनश्यन्ति । एवमेव पृथिव्यादिचतुर्विधमहाभूतानां परमाणुषु क्षोभोत्पत्त्या तेषामपि संयोगविनाशेन चतुर्णामपि महाभूतानां विलयो जायते । तदेवं संसारस्य सर्वाण्यपि शरीरेन्द्रियादिकार्यद्रव्याणि तिरोहितानि भवन्ति । प्रलयकाले केवलं पृथिव्यादिचतुर्विधमहाभूतानां परमाणवः, आकाश-काल-दिक्-आत्म-मनांसीति पञ्च नित्यद्रव्याणि, तथा प्राणिनां धर्माधर्मजन्यो भावनाख्यः संस्कारश्चेत्यवतिष्ठन्ते । पुनरेतैश्च आगामिनी सृष्टिर्भविष्यति । तदुक्तं प्रशस्तपादाचार्येण – "ब्राह्मेण मानेन वर्षशतान्ते वर्तमानस्य ब्रह्मणोऽपवर्गकाले संसारखिन्नानां सर्वप्राणिनां निशि विश्रामार्थं सकलभुवनपतेर्महेश्वरस्य सञ्जिहीर्षासमकालं शरीरेन्द्रियमहा-

भूतोपनिबन्धकानां सर्वात्मगतानामदृष्टानां वृत्तिनिरोधे सति महेश्वरेच्छातः परमाणुसंयोगजकर्मभ्यः शरीरेन्द्रियकारणाणुविभागेभ्यस्तत्संयोगनिवृत्तौ तेषामापरमाण्वन्तो विनाशः। तथा पृथिव्युदकज्वलनपवनानामपि महाभूतानामनेनैव क्रमेणोत्तरस्मिन्नुत्तरस्मिन् सति पूर्वस्य पूर्वस्य विनाशः। ततः प्रविभक्ताः परमाणवोऽवतिष्ठन्ते धर्माधर्मसंस्कारानुविद्धा आत्मानस्तावन्तमेव कालम्''[6] इति।

तदेवं न्यायवैशेषिकदर्शनयोः परमाणुभ्यः सृष्टेरारम्भ इति पुनः प्रलयकाले प्राणिनां प्रारब्धकर्मपरिसमाप्तौ च चत्वारि भूतानि परमाणुरूपेणावतिष्ठन्ते। तदेतयोर्दर्शनानुसारेणासद्रूपः प्रपञ्चः कारणसामग्र्या सद्रूपतामाप्नोतीत्यारम्भवादेऽसत्कार्यवादः प्रसाध्यते।

Ārambhavāda of the Nyāya-Vaiśeṣikas :

There, in the context of the creative process, the 'Naiyāyika-s' and the 'Vaiśeṣika-s', who would accept that the combination of three causes called 'Samavāyi-Kāraṇa' (inherent cause), 'Asamavāyi-Kāraṇa' (non-inherent cause) and 'Nimitta-Kāraṇa' (instrumental cause), would produce the effect ('Kārya'), which would be different from itself (i.e., the combination of causes), have accepted 'Ārambhavāda'. All have been of the opinion that the product would be different from the 'Asamavāyi-kāraṇa' and the 'Nimitta-Kāraṇa'. But the 'Naiyāyikas' and the 'Vaiśeṣikas' have been in favour of the opinion that the product (effect) has been different from even the 'Samavāyi-Kāraṇa'. They have been of the view that the cloth, which has its beginning in the collection of threads, which happen

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6. प्र.पा.भा., पृ.१२१-१२६

to be the 'Samavāyi-Kāraṇa' (material cause), has been different that (collection of threads) also. In the view of the 'Nyāya-Vaiśeṣika-s', the existence of the effect has not been discerned in the cause prior its actual production. According to their saying that the effect in the form of 'Ghaṭa', which did not have its prior existence, would be produced from the cause in the form of mud, etc., along with the materials such as staff (daṇḍa), wheel, potter, etc., has been different from them. Thus the 'Naiyāyika-s' and the 'Vaiśeṣika-s', who would accept the non-existence of the effect prior its production, have been called as the 'Asatkāryavādins'.

The nature of 'Karaṇa' :

"Anyathāsiddhiśūnyasya, etc."

["That without which there would be no effect could not be produced and which decidedly pre-existent, has been the cause and it has been declared as threefold"].

Thus Śrī Viśvanātha Nyāyapañcānana has spoken of the definition of 'Karaṇa' (cause). As per his saying – "Anyathāsiddhiśūnyatve sati niyatatve sati pūrva-vartitvaṁ kāraṇatvaṁ" ['Kāraṇatva' (the state of being cause) has been endowed with prior-existence along with its being not 'anyathāsiddha' (producive of effect in its absence) and its being 'niyata' (decidedly existent) before it (the effect)"]. This has been its nature. This cause has been accepted as threefold as 'Samavāyi', 'Asamavāyi' and 'Nimitta'. In that context, that cause by the inherence of which the effect would be produced, has been the 'Samavāyi-kāraṇa'. For

instance, the 'Kapāla' two equal bowls, the constituents of a pot) in the case of a 'ghaṭa' and threads in the case of a 'paṭa', or else 'paṭa' (cloth) with regard to the form of 'paṭa', etc. That cause which has been immanent in the 'Samavāyi-Kāraṇa', i.e., that which would remain with inherent relation (with the effect) has been the 'Samavāyi-Kāraṇa'. For instance, where the 'paṭa' would remain inherent in the collection of threads, therein the entwainment of the threads would remain inherent in the threads. Hence, with regards to the 'paṭa', that which would remain with inherence with it, the entwainment of the threads remaining in the threads, would be the 'Asamavāyi-kāraṇa'. Thus the 'paṭa' in which the form of the 'paṭa' would remain through inherent relation, the form of the 'paṭa' has been the 'Asamavāyi-kāraṇa'. In this way, that 'kāraṇa' which has been different from both the 'Samavāyi-Kāraṇa' and the 'Asamavāyi-Kāraṇa', has been the 'Nimittakāraṇa'. For example, with regard to 'paṭa', the fibrous stick (turī), loom (vemaḥ-veman), etc., would be the 'Nimitta-Kāraṇa'; with regard to 'ghaṭa', it should be understood that the potter, etc., would be the 'Nimitta-Kāraṇa'. So it has been told by Śrī Viśvanātha Nyāyapañcānana :

"Yatsamavetam Kāryam, etc."

["That by remaining inherent the effect-would be produced, should be known as the 'Samavāyi-janaka' (– 'Karaṇa'). Therein, that 'Janaka' ('Karaṇa') which would remain imminent would be the second one (i.e., 'Asamavāyi-Kāraṇa'). That which would be different from them would be the third one (i.e., 'Nimitta-Kāraṇa')"].

The Process of the production of the world :

In that, the 'Naiyāyika-s' and the 'Vaiśeṣika-s' propound that the creation of world would take place through the atoms. Among the nine substances ('dravyas'), the five, viz., the sky, time, direction, 'Ātman' and mind would neither get produced nor eradicated, as they have been eternal. Since the four substances among the remaining substances, viz., 'Pṛthvī' (earth), 'Ap' (water), 'Tejas' (lustre) and 'Vāyu' (wind), being non-eternal, their production and eradication have been accepted. Hence of these four, 'Pṛthvī', etc., their atoms have been, indeed, eternal. It has been from the atoms of the four substances, 'Pṛthvī', etc., that the production of the 'Kārya-dravyas' (created materials) has been possible. Hence, it has been accepted that these four substances, 'Pṛthvī', etc., have been eternal in their form of atoms and have been non-eternal in their created forms. There in, there would be the production of 'Kāryadravyas' through the combination of the atoms of 'Pṛthvī', etc. When that would be eradicated, their's would be termination. Thus the creation and delusion have been settled by the combination and separation of the atoms.

At the time of bringing out creation, the atoms which happen to be the original cause of the four elements ('Pṛthvī, Ap, Tejas and Vāyu') get mutually combined. In that process, the combination of two atoms, would give rise to the effect called 'Dvyaṇuka'. Through the combination of three 'Dvyaṇukas', 'Tryaṇuka' would be produced. The 'Dvyaṇukas', which although happen to be 'Kāryadravyas', would not be perceived through the eyes, because they would

not have 'Mahatparimāṇa'. Since the 'Tryaṇuka-s' have 'Mahatparimāṇa', they could be objects of visual perception in the rays of the sun passing through the lattice ('Jālasūryamarīci-s'). One-sixtieth part of that has been the atom. So it has been told :

"That subtle dust particle would appear in the ray of sun passing through the window; the sixtieth portion of that particle ("Tryaṇuka') has been called as the 'paramāṇu'".

In the same way, through the combination of four 'Tryaṇukas', 'Caturaṇuka-s' have been born. It has been propounded that there would be the production of the 'Mahābhūtas', 'Pṛthvī', etc., by the same process.

It may be objected thus : What would be the cause for combination of the 'paramāṇu-s' of Pṛthvī, etc., which separately in each case? In the context of this inquisition, Maharṣi Kaṇāda has said : "Agnerūrdhva-jvalanaṁ Vāyostiryakpavanam aṇūnāṁ manasaścā-dyaṁ karmādṛṣṭakāritam" ["The upward burning of fire (flame) and the sideways blowing of wind have been the first action of the atoms and the mind is brought out through 'Adṛṣṭa' (Destiny)"]. This has been its import : The flaring of flame conducive to reaching upwards found in the fire, similarly the blowing sideways found in the case of wind, in the same way, the action at the beginning time of creation in the case of atoms and the mind, these operations have been displayed by Destiny. Thus through this it has been propounded that the combination of the atoms at the beginning time of creation, the destinies

of the beings have not been singularly causes. But it has been opined that in the process of atomic combination, it would be the will of Maheśvara that has been the cause along with the destinies of the beings. According to their opinion, the desire to create on the part of Maheśvara would arise as a result of the ripeness of the destinies of the beings. Through that desire to create would initially give rise to actions in the atoms of the wind. In that context, the atoms would be the 'Samavāyi-Kāraṇa', the combination of atoms of Ātman associated with the destiny which has acquired movement would be the Asamavāyi-Kāraṇa' and the destiny would be the 'Nimitta-Kāraṇa'. It has been through the 'Karman' born of the combination of such materials that the mutual associations of the atoms of wind would be born. Through such associations the extensive wind would arise in the sequence of 'Dvyaṇuka', etc. Then that wind would blow with unrestricted speed in the sky. Then in the wind also, through those very atoms, the extensive reservoir of water would be formed in the sequence of 'Dvyaṇuka', etc. Then without any impediment, that water would remain flowing. In the same way after the production of the reservoir of water, in the same reservoir of water, the great earth ('Mahāpṛthivī') would be formed. Then in that very reservoir of water, the extensive assemblage of 'Tejas' would arise and remain brightly shining. Although there has been a natural opposition between water and fire, still by virtue of the Destinies of beings, there would be a tenable relation of the 'Ādhāra' and the 'Ādheya'. That would be the base and would remain between them.

Thus after the production of the four 'Mahābhūta-s' (Pṛthvī, Ap, Tejas and Vāyu), a great 'Piṇḍa' (clod) would be produced from the atoms of 'Tejas' with combination of earthly atoms, by virtue of the very will of Maheśvara. From that 'Piṇḍa' the four-faced Brahman, the 'Pitāmaha' of the entire universe, was born. Maheśvara employed him, who was so born, in the task of creating the beings. The Brahman who has been endowed with extreme knowledge and renunciation, would know exactly the 'Dharma' (merit) and 'Adharma' (demerit) of the beings due to the excellence of his knowledge, would not proceed with partiality due to his extreme renunciation and would make them experience the fruits of karman by virtue of extreme munificence. He would know the repening of 'Karman' of the beings, in other words, he would know that this much would be the fruit of action of this being, and would according to their 'Āśaya' grant knowledge, experience, duration of life, sons, to the individuals, and to the world, the 'Prajāpati-s' such as 'Dakṣa', mental creations, Manu, Divine sages, hosts of manes, the varṇas as Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra having created them from his face, shoulders, thighs and feet and so created other minor and more minor beings and associated them with actions and merit, knowledge, renunciation and munificence in keeping with them (actions). ['Āśete phalopabhoga-kālaṁ yāvadātmanyavatiṣṭhate, ityāśayaḥ' 'that which remains hidden in the Ātman until the experience of the intended fruits']. He would never do anything otherwise even to a little extent. Thus in the creation of the universe, the atoms of the earth, etc., have been

the 'Samavāyi-Kāraṇa', the combination of the atoms has been the 'Asamavāyi-Kāraṇa' and destiny, 'Īśvara', 'Kāla', etc., have been the 'Nimitta-Kāraṇa'. This should be understood.

The Process of deluge :

What has been produced would necessarily subject to eradication. Hence, just as the 'ghaṭa' made up of mud would get eradicated sometime in future, so do the mountain, etc., which happen to be collection of mud would be necessarily subjected to eradication. Just as the reservoirs of water such as well, pond, etc., get dried up, so the ocean would sometimes get dried up. Just as a lamp would be subjected to extinction, so the brilliance of the sun would be subjected to extinction sometimes. Thus the destruction itself of the atomic products made out of four kinds of elements, earth, etc., has been called as deluge ('pralaya') in the 'Nyāya-Vaiśeṣika-darśana'. "Caturyugasahasrāṇi Brahmaṇo dinamucyate" ["Thousands of four 'yugas' (ages of the world) together constitute a day of Brahman" – (Kṛta-yuga = 1,728,000, Tretā-yuga = 1,296,000, Dvāpara-yuga = 864,000 and Kali-yuga = 432,000 years of men – Total = 4,320,000 years of men; this has been the Mahāyuga – Thousands of Mahāyugas constitute a day of Brahman)]. As per this time-measurement, at the end of hundred years of Brahman, there would arise the desire to destroy in Maheśvara. By virtue of this desire to destroy the operations of the destinies of beings would stop. In that manner, the bodies and senses of the respective beings get destroyed with all the atoms due to disintigration of the atoms

which happen to be the causes of those (bodies and senses). In the same manner, there would be the deluging of all the four elements (Pṛthvī, etc.) due to the destruction of the association of atoms and the resulting disturbance. Thus all the created objects such as the bodies, senses, etc., would disappear. At the time of deluge, merely the atoms of the elements of four kinds as 'Pṛthvī', etc., the five eternal substances as the sky, the time, the directions, the Ātman, the Manas, similarly the 'Saṁskāra' (impression) called 'Bhāvanā' born of the 'Dharma' and the 'Adharma' (merit and demerit) of the beings would remain. With the help of these there would be the future creation. So it has been told by Ācārya Praśastapāda – "Brāhmena mānena varṣaśatante, etc." ["After he completion of a hundred years of Brahman in the fold of Brahman's age, in the duration of 'Apavarga'-time (time of final beatitude), 'Maheśvara', the Lord of the entire universe would aspire to eradicate (the universe) in order to extend rest in the night (of Brahman) for the entire community of beings which have been distressed by 'Saṁsāra' (the cycle of birth and death). Simultaneously with that aspiration, he (Parameśvara) would arrest the operation of the destinies of the beings, which would bring about the body, senses and the great elements (Pṛthvī, etc.). After that arrest of the operations of destinies, by virtue of the aspiration of Maheśvara, there would be the disintegration of atoms which have been the cause of the body and senses through the combination of those atoms. After this disintegration, there would be the eradication of everything along all the atoms. Similarly there

would be the eradication of everything including the atoms in the case of 'Pṛthivī', 'Jala', 'Tejas' and 'Pavana' (earth, water, brilliance and wind – the four elements) in their due order. Then the atoms that have been disintegrated and the 'Ātman-s' that have been charged, all that time, with the 'saṁskāras' (impressions) of 'Dharma' and 'Adharma' (merit and de-merit) would remain"].

Thus, according to the 'Nyāya-Vaiśeṣikas', the creation would start through the atoms and in the duration of deluge on the termination of accumulated Karman of the beings, the four elements would remain in the form of atoms. Thus according to these Nyāya-Vaiśeṣikas, the universe in the form of 'Asat' (not existent) would get the form of 'sat' (existent) through the material forming the cause. In this manner, 'Asatkāryavāda' has been proved within the scope of 'Ārambhavāda'.

सांख्ययोगदर्शनयोः सत्कार्यवादः

न्यायवैशेषिकाभिमतासत्कार्यवादः सांख्ययोगाचार्यैर्नाङ्गीक्रियते । तेषामयमाशयः – असतः कार्यस्य सत्त्वं कारणव्यापारसहस्रैरपि न कर्तुं शक्यते । नह्यविद्यमानं शशशृङ्गं कदापि शशे शृङ्गरूपकार्यसत्तां भजते । नहि नीलं शिल्पिसहस्रेणापि पीतं कर्तुं पार्यत इति । तस्मादेतन्मते कारणेऽनभिव्यक्तरूपेण विद्यमानमेव कार्यं कारणसामग्रीव्यापारेणाभिव्यज्यत इत्यङ्गीक्रियते । युक्तं चैतत्, पीडनेन तिलेष्वेव तैलस्य, अवघातेन धान्येष्वेव तण्डुलानाम्, दोहनेन सौरभेयीष्वेव पयसोऽभिव्यक्तेः परिदृश्यमानत्वात् । तथा चोक्तं सांख्यवृद्धैः –

सदेव कार्यमुत्पत्तेः पूर्वं कारकरूपकम् ।
आविर्भावतिरोभावौ जन्मनाशावुदीरितौ ॥ इति ।

तस्माद्यथा कूर्मस्याङ्गानि कूर्मशरीरे निविशमानानि तिरोभवन्ति, निःसरन्ति चाविर्भवन्ति; एवं कारणस्य तन्त्वादेः पटादयो विशेषा निःसरन्त आविर्भवन्त उत्पद्यन्त इत्युच्यन्ते, निविशमानास्तिरोभवन्तो विनश्यन्तीत्युच्यन्ते । न पुनरसतामुत्पत्तिः, सतां वा विनाशः । उक्तं च भगवता श्रीकृष्णेन – "नासतो विद्यते भावो नाभावो विद्यते सतः"[7] इति । श्रीमता ईश्वरकृष्णेनापि –

असदकरणादुपादानग्रहणात् सर्वसम्भवाभावात् ।
शक्तस्य शक्यकरणात् कारणभावाच्च सत्कार्यम्[8] ॥ इति ।

अत्र १–असदकरणात्, २–उपादानग्रहणात्, ३–सर्वसम्भवाभावात्, ४–शक्तस्य शक्यकरणात्, ५–कारणभावाच्चेति पञ्चभिर्हेतुभिः सत्कार्यवादः प्रसाधितः । स एवात्र विचार्यते । तथाहि –

१. असदकरणात् – कारणव्यापारादूर्ध्वमिव प्रागपि सदेव कार्यम्, कुतः? असदकरणात्, असतः करणायोग्यत्वात् सत् कार्यमिति प्रथमो हेतुः । तथा च कार्यं सत्, करणात् – क्रियमाणत्वात्, यन्न सत् तन्न क्रियमाणम्, यथा नीले पीतं नरविषाणं वा – इत्यनुमानप्रयोगोऽत्र सम्भवति ।

अत्रायं भावः – यथा सर्वथाऽविद्यमानानां नरविषाणादीनामुत्पादयितुमशक्यत्वात् तेषामसत्त्वं सिद्ध्यति, न तथा घटादीनाम् । मृदादिभ्यो घटादीनामुत्पत्तिसम्भवाद् घटादीनां मृदादिषु सत्त्वमङ्गीक्रियते सांख्यैः । नैयायिकाः कारणव्यापारादूर्ध्वं कार्यस्य सत्त्वमङ्गीकुर्वन्ति, सांख्यास्त्वसत उत्पादयितुमशक्यत्वात् कारणव्यापारात् प्रागपि कार्यं सदेवेत्यभ्युपगच्छन्ति ।

२. उपादानग्रहणात् – कार्यकारणसम्बन्धाच्च सत् कार्यमिति प्रदर्शनार्थम् 'उपादानग्रहणात्' इति द्वितीयो हेतुः उपादानानि = कारणानि,

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7. भ.गी., २.१६
8. सां.का.,९

तेषां ग्रहणं = कार्येण सम्बन्धः, उपादानैः कार्यस्य सम्बन्धात् सत् कार्यम् । कार्येण सम्बद्धं हि कारणं कार्यस्य जनकं भवति नासम्बद्धम् । सम्बन्धश्च कार्यस्यासतो न सम्भवति । तस्मात् कार्यं सदिति तात्पर्यम् । अनुमानाकारं यथा – उत्पत्तेः प्राक् कार्यमुपादानसम्बद्धम्, तज्जन्यत्वात्, यच्च नोपादान-सम्बद्धं न तत् तज्जन्यम्, यथा मृदः पटादिकमिति[9] ।

३. **सर्वसम्भवाभावात्** – कार्यकारणयोर्नियतसम्बन्धाभावे सर्वकार्य-कारणभावविप्लवापत्तिरिति 'सर्वसम्भवाभावात्' इति तृतीयो हेतुः । अत्रायं भावः – कस्यचिदुत्पत्तये किञ्चिदुपादीयते, न तु सर्वस्योत्पत्तये सर्वमुपादीयत इति कार्यकारणयोर्नियम उत्पत्तेः प्राक् कार्यस्यासत्त्वपक्षे नोपपद्यते । घटोत्पादनार्थं मृत्तिका गृह्यते, न तन्त्वादिकम् । यद्युत्पत्तेः प्रागसदेव कार्यं स्यात्, तदा कार्यासत्त्वस्य सर्वत्राविशेषात् तन्त्वाभिभ्योऽपि घट उत्पद्येत । न चोत्पद्यते, तस्मान्नासत् । सत्त्वपक्षे तु घटस्य मृत्तिकायां सत्त्वाद् मृत्तिकातो घटोत्पत्तिः सम्भवति । असम्बद्धस्य जन्यत्वे तु सर्वं कार्यजातं सर्वस्माद् भवेत् । न चैतदस्ति । तस्मात् सत् कार्यमिति । तथा चोक्तं सांख्यवृद्धैः –

असत्त्वे नास्ति सम्बन्धः कारणैः सत्त्वसङ्गिभिः ।
असम्बद्धस्य चोत्पत्तिमिच्छतो न व्यवस्थितिः ॥ इति ।

४. **शक्तस्य शक्यकरणात्** – कारणशक्तेः कार्यपरत्वाच्च सत् कार्यमिति चतुर्थो हेतुः शक्यस्य शक्यकरणादिति । अस्यायमर्थः – शक्तेन हि कार्यं क्रियते नाशक्तेन, यतः शक्तं कारणं शक्तिसम्बद्धमेव शक्यं करोति, नासम्बद्धमिति शक्तस्य शक्यकार्यकरणान्नासत उत्पाद इत्यर्थः । कारणे तदात्मना वर्तमाना कार्यस्याव्याकृतावस्थारूपाऽनागता-वस्थैव कार्यनियामिका शक्तिः । तया सम्बद्धं कार्यं च शक्यमित्यनागता-वस्थावत्त्वेन कारणे कार्यस्य सत्त्वान्न कार्यस्याऽसत्त्वमिति तत्त्वम् ।

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9. सा.त.कौ. सारबोधिनी., पृ.२२७-२३८

५. **कारणभावात्** – कार्यस्य कारणात्मकत्वात् 'कारणभावात्' इति सत्कार्यवादे पञ्चमो हेतुः। अस्यायमर्थः – नहि कारणाद् भिन्नं कार्यम्, कारणं च सदित्यङ्गीकारात् तदभिन्नं कार्यं कथमसद् भवेत्? तस्मात् सत् कार्यमिति[10]। तदेवं नैयायिकानां बौद्धानां चासत्कार्यवादमसहमानैः सांख्याचार्यैः पञ्चभिर्हेतुभिः सत्कार्यवादो व्यवस्थापितः। एतन्मतानुसारेण सद्रूपा मूलप्रकृतिरेव महदादित्रयोविंशतितत्त्वात्मना परिणमते।

'Satkāryavāda' of the Sāṅkhya-Yoga-darśanas :

The 'Satkāryavāda' which has been accepted by the 'Nyāya-Vaiśeṣikas', has not been accepted by the teachers of 'Sāṅkhya-Yoga' darśanas. This has been their purport : The existence of the effect of what would be not existent would not be brought about by even the thousand operations of cause. The non-existent hare's horn would not be obtained at all as an effect in the form of horn anytime in the hare. Even a thousand artisans would not convert what has been blue into yellow. Hence, according to this view, it has been accepted that the effect which was in an unmanifest state in the cause would become manifest by the operation of the causal apparatus. This has been proper, indeed, because it has been observed as to how the oil would be obtained through squeezing of 'Tila' (sesamum)-seeds, how the rice would be obtained in the paddy only though pounding, and how milk

10. सा.त.कौ., सारबोधिनी, पृ.१३८-१५६

would be manifested in the cow through milching. So it has been told by the elders among the 'Sāṅkhyas' :

"Sadeva Kāryamutpatteḥ, etc."

["'sat' alone would be the effect produced, prior to that it was in the form of 'Kāraka' (syntactical relation between cause and effect). Manifestation and disappearance have been spoken of as birth and eradication"].

Hence, the limbs of the tortoise would disappear through the entering into its body (shell) and would get manifested through emerging from it (body or shell). In the same way, it has been said that in the cloth ('paṭa'), etc., the threads, etc., which get emerged would get manifested and those, which get merged, would disappear. "Nāsato vidyate bhāvo nabhavo vidyate sataḥ" ("There would be neither positivity nor negativity in the case of 'Asat'") – So it has been told by the Bhagavan Śrīkṛṣṇa in the Bhagavadgītā. Śrī Īśvarakṛṣṇa has also said :

"Asadakaraṇād, etc."

Here, in this Kārika, 'Satkāryavāda' has been proved by the five causes (arguments) as – 1. Asadakaraṇāt (Asat-unfit to be cause), 2. Upādānagrahaṇāt (relation with material cause taken), 3. Sarvasambhavābhāvāt (all effects could not come from all causes – a particular effect would come from a particular cause), 4. Śaktasya Śakyakaraṇāt (effect would come from the efficient cause only) and 5. Kāraṇabhāvāt (effect would not be uncongenial with cause).

The arguments have been discussed in the same order :

1. Asadakaraṇāt : Even before the operation of the cause, the effect would be 'Sat' only. Why? 'Asada-karaṇat'; Since 'Asat' has been unfit to be a cause, 'Sat' would be the effect. This has been the first argument. In that way, the effect has been 'sat', 'karaṇāt', because it has been that which has been done. What has not been 'sat', that has not been done, for instance, yellow or man's horn in a blue object. This use of 'Anumāna' would be possible here.

Here this has been import : Just as the 'asattva' (non-existence) of the human horns, etc., could be proved, because it would be impossible to produce them, as they have been absent at all times, the case has not been so in the case of 'ghaṭa', etc. Since there has been the possibility of producing 'ghaṭa', etc., from mud, etc., the 'Sāṅkhyas' would accept the existence of 'ghaṭa', etc., in the mud, etc. The 'Naiyāyikas' would accept the existence of the effect after the operation of the cause, while the 'Sāṅkhyas' would accept the effect as 'Sat' itself before the operation of the cause because 'Asat' could not be produced at all.

2. Upādānagrahaṇāt : In order to show that the effect would be 'Sat' through the relation of cause and effect, the second argument, viz., 'Upādānagrahaṇāt' has been given. 'Upādāna-s' = 'Kāraṇa-s'; taking them would mean the relation with the effect; due to the

'Upādāna-s' ('Kāraṇa-s') being related to the effect, the effect has been 'Sat'. The cause which would give rise to the effect, would be related to the effect, but not that which would be not related. The relation would be impossible in case of the effect which has not been existent. Hence, the import would be that the effect has been 'Sat' only. The form of the inferential argument would be thus : 'Utpatteḥ prāk Kāryam upādānasambaddham, tajjanyatvāt, Yacca nopādāna-sambaddham no tajjanyam, Yatha Mṛdaḥ Paṭādikam' ['Prior to production, the effect has been related to the Upādāna, because it has been produced from it; that which has not been produced from its 'Upādāna', would not have been produced from it, like cloth, etc., from mud.

3. Sarvasaṁbhavābhāvāt : Since there would be the contingency of confusion about the relation between all effects and causes in the absence of any certain relation between them, the third argument 'Sarvasaṁbhavābhāvāt' (there would be no rising of all) has been put forward. This has been the import – For the birth of something, something has been given as the 'Upādāna' (material cause), all cannot be given as the Upādāna for the rising of all indiscrimininately. For the purpose of producing 'Ghaṭa', 'Mṛttikā' has been taken, but not threads, etc. If the effect would be 'asat' before it would be produced, then the absence of effect has been without any speciality, 'Ghaṭa' could be produced through threads, etc. Since it does get produced like that, it has been 'asat'. But since it has

been existing in the 'Mṛttikā', the production of 'Ghaṭa' has been possible from the 'Mṛttikā'. If what has been not related were to be born, all the effects could be produced from all. But that has not been the case. Hence the effect has been 'sat'. So it has been said by Sāṅkhya elders :

"As far as the causes that have been related with the state of being 'Sat' could not have relation with 'Asat'. Even if there were to be a desire to create what has been not related, that could not be settled at all."

4. Śakyasya Śakyakaraṇāt : Since the 'Śakti' of the cause has been in favour of the effect, the effect has been 'Sat', 'Śakyasya Śakyakaraṇāt' has been the fourth argument. This has been its import – The effect has been brought out by the cause which has the power to do that, but not by that cause which has no power to do so, because the cause which has the power to convey what has been within its power to convey, but not what has been not related to it. The 'Śakti' which has been the ordainer of the relevant effect in its unmodified state of being the cause, has been the standing cause of that effect. That effect which has been related to such a 'Śakti', has been called 'Śakya' (that has been conveyed as that which has that power). Thus since the existence of effect has been found in the cause in the form of the state which has been not found in its modified form, the reality has been that which cannot be regarded as 'Asat'. Hence the effect has not been 'Asat'.

5. Kāraṇabhāvāt : Since the effect has been of the nature of the cause, 'Kāraṇabhāvāt' has been the fifth argument in the 'Satkāryavāda'. This has been its meaning : 'Kārya' has not been different from its 'Kāraṇa'. Since 'Kāraṇa' has been admitted as 'Sat', how could be the effect which has been not different from the cause regarded as 'Asat' ? Hence, the effect has been 'Sat' only. Thus in this manner, 'Sāṅkhya-Ācāryas' have supported the Satkāryavāda by five arguments as they have been intolerant of the 'Asatkāryavāda' of the 'Naiyāyikas' and the Bauddhas. According to this opinion, that the 'Mūla-Prakṛti' would undergo modification into the form of tl twenty three principles.

The Process of deluge :

The destruction of what has been produced would necessarily happen. Hence, just as the 'ghaṭa' made up of mud would be destroyed at a later time, so would the destruction happen in the case of mountains, etc., which have been the heaps of mud. Just as the reservoirs of water, well, pond, etc., would dry up, so would be the drying up of the ocean also at some time. Just as the lamp would become extinct, so would be the extinction of the solar brightness also at some time. Thus in the 'Nyāya-Vaiśeṣika-darśana', the destruction upto the atoms of the four kinds of elements, Pṛthivī, etc., has been called as 'pralaya' (deluge). "Caturyugasahasrāṇi Brahmaṇo dinamucyate" ["Thousands of four 'Yugas' together

would constitute a day of Brahman"] – through this measurement of time, at the end of the hundred years of Brahman, the desire to put an end to the universe, would arise in Maheśvara. By virtue of this desire to end the universe, the operation of the destinies of beings would be arrested. In that manner, the bodies and senses of the mundage existence would be eradicated upto the atoms, due to the disintegration of atoms which have been the causes of them (body and senses). Similarly due to the rising of 'Kṣobha' (extensive disturbance) in the atoms of four elements, earth, etc., they (elements), too, would be subjected to deluge. In that manner all the 'Kārya-dravyas' (created things) of mundage existence such as the objects such as bodies, senses, etc., would be concealed. In the duration of deluge, only the atoms of the four kinds of great elements, earth, etc., the five categories, the sky, the time, the direction, the Ātman and the mind, the impression ('Saṁskāra') called 'Bhāvanā' born of 'Dharma' and 'Adharma' (merit and demerit) of the beings would remain. With them the next creation would take place. So it has been told by Ācārya Praśastapāda : "Brahmena mānena varṣaśatante, etc." ["At the end of hundred years in the time measurement of Brahman, at the time of the 'apavarga' of present Brahman, there would be the arresting of the operation of the destinies residing in all the Ātmans, which would keep under control their bodies, senses and great elements. This would be simultaneous with the time of desire to arrest all operation on the part of

Lord of all worlds, the Parameśvara. This would be for the purpose of putting to rest in the night (deluge) all the beings who have been exhausted by the 'Saṁsāra' (cycle of birth and death). Then according to the will of Maheśvara, there would be the destruction of association of the products constituted by the association of the products constituted by the association of atoms, which have been the categories of atoms which would be causes of bodies and senses, upto the end of those atoms. In the same way, the great elements, earth, water, fire (brilliance) and wind, too, would get destroyed duly in the sequence of the latter at a later time and earlier at the earlier time. Then the atoms that get disintegrated would remain intertwained with the Ātmans which have the impressions of 'Dharma' and 'Adharma' (merit and demerit) until that time (of subsequent creation)"].

Thus in the 'Nyāya' and 'Vaiśeṣika'-darśanas, the starting of creation has been from the atoms and again at the termination of the accumulated past karman of the beings, the four elements would remain in the form of atoms. In this way, according to those two 'darśanas' the universe which was in the form of 'Asat', would attain the form of 'sat' by virtue of the causal material. Thus the 'Asatkāryavāda' has been proved by the 'Ārambhavāda'.

सांख्यदर्शनस्य पञ्चविंशतितत्त्वानि

तत्र तावत् सांख्यनये – मूलप्रकृतिः, महत्तत्त्वम्, अहङ्कारः, पञ्चतन्मात्राणि (पृथिव्यप्तेजोवाय्वाकाशाः), पञ्चज्ञानेन्द्रियाणि (चक्षुस्त्वग्-

रसनघ्राणश्रोत्राणि), पञ्चकर्मेन्द्रियाणि (पायूपस्थपाणिपादवाचः), मन; पुरुषश्चेति पञ्चविंशतितत्त्वानि स्वीक्रियन्ते । अत्र तत्त्वशब्दः पदार्थवचनः । एतानि पञ्चविंशतितत्त्वानि १. केवलप्रकृतिः, २. केवलविकृतिः, ३. प्रकृतिविकृतिः, ४. अप्रकृत्यविकृतिरिति प्रधानतया चतुर्धा विभज्यन्ते ।

१. केवलप्रकृतिः – तद्वा मूलप्रकृतिरेव केवलप्रकृतिरित्युच्यते । यतो हि प्रकृतिर्न कस्माच्चिदुत्पद्यते । तत एव साक्षात् परम्परया वा सर्वमुत्पद्यत इति सा केवलप्रकृतिः । तस्यास्तु कारणान्तरं नाभ्युपगम्यते, अनवस्थापातात् । तदुक्तं महर्षिणा कपिलेन – "मूले मूलाभावादमूलं मूलम्"[11] इति । अस्यायमर्थः – त्रयोविंशतितत्त्वानां मूले = मूलकारणे प्रधाने, मूलाभावात् = अनवस्थापत्या कारणाभावात्, मूलम् = प्रधानम्, अमूलम् = मूलशून्यम्, अकारणमिति यावत् ।

२. केवलविकृतिः – पञ्चज्ञानेन्द्रियाणि, पञ्चकर्मेन्द्रियाणि, पञ्चमहाभूतानि, मनश्चेति षोडश पदार्थाः केवलविकृतय इत्युच्यन्ते । तत्र तत्त्वान्तरोपादेयत्वं केवलविकृतित्वम् । विकृतिशब्दः कार्यवाची । तथा च षोडशपदार्थाः कार्याण्येव, न कस्यचित्कारणानीति सिद्ध्यति । ननु षोडशविकारेष्वेकादशेन्द्रियाणां कञ्चन प्रति प्रकृतित्वाभावेऽपि षोडशान्तःपातिनां पञ्चस्थूलभूतानां गोघटवृक्षादीन् प्रति प्रकृतित्वम्, गोवृक्षादीनां च पयोबीजादीन् प्रति प्रकृतित्वम्, पुनः पयोबीजादीनां च दध्यङ्कुरादीन् प्रति प्रकृतित्वसम्भवात् कथं पञ्चभूतानां केवलविकृतित्वमित्युच्यते, तेषामपि गोघटादीन् प्रति प्रकृतित्वस्योपपन्नत्वात् । तथा हि – स्थूलभूतानि पञ्चतन्मात्राणां विकृतयः प्रकृतयश्च गोवृक्षादेः, एवं गोवृक्षादयः स्थूलभूतानां विकृतयः प्रकृतयश्च पयोबीजादीनाम्, एवं पयोबीजादयो गोवृक्षादीनां विकृतयः प्रकृतयश्च दध्यङ्कुरादीनामिति । तदेवं षोडशविकारान्तःपातिनां पञ्चभूतानां प्रकृतित्वं विकृतित्वं च सम्भवतीति कथमुच्यते

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11. यो.सू.भा. २.१९

तेषां केवलविकृतित्वम्? इति चेन्न, अत्र कार्योपादानत्वं प्रकृतित्वमिति न प्रकृतेर्लक्षणमभिप्रेतम्, किन्तु तत्त्वान्तरोपादानत्वमिति। तदुक्तं श्रीमद्भिर्वाचस्पतिमिश्रैः – "तत्त्वान्तरोपादानत्वं च प्रकृतित्वमिहाभिप्रेतमिति न दोषः। सर्वेषां गोघटादीनां स्थूलतेन्द्रियग्राह्यता च समेति न तत्त्वान्तरत्वम्"[12] इति। तदेवं पृथिव्यादेस्तत्त्वान्तर-परिणामवत्त्वान्न प्रकृतित्वम्, अपि तु विकृतित्वमेवेति निष्पन्नम्। उक्तं च योगभाष्ये व्यासदेवेनापि – "न विशेषेभ्यः परं तत्त्वान्तरमस्तीति विशेषाणां नास्ति तत्त्वान्तरपरिणामः, तेषां तु धर्मलक्षणावस्थापरिणामा व्याख्यायिष्यन्ते"[13] इति। अत्र विशेषपदेन भूतेन्द्रियाण्यभिप्रेतानि। ततश्चायं प्रयोगः– गोघटादयो न पृथिव्यादिभ्यस्तत्त्वान्तरम्, स्थूलत्वेन्द्रियग्राह्यत्वाभ्यां पृथिव्यादिसमत्वात्, यन्नैवं तन्नैवमिति। तस्मात् षोडशविकाराणां केवलविकृतित्वमिति सिद्धम्।

३. **प्रकृतिविकृतिः** – महत्तत्त्वाहङ्कारशब्दस्पर्शरूपरसगन्धतन्मात्रात्मकाः सप्त पदार्थाः प्रकृतिविकृतय इत्युच्यन्ते। तत्त्वान्तरोपादानत्वे सति तत्त्वान्तरोपादेयत्वं प्रकृतिविकृतित्वम्। तत्र महत्तत्त्वमहङ्कारस्य प्रकृतिः, विकृतिश्च मूलप्रकृतेः। अहङ्कारः पञ्चतन्मात्राणामेकादशेन्द्रियाणां च प्रकृतिः, विकृतिश्च महतः। पञ्चतन्मात्राणि पञ्चमहाभूतानां प्रकृतयः, विकृतयश्चाहङ्कारस्येति महदादिसप्तपदार्थानां प्रकृतिविकृतित्वम्।

४. **अप्रकृत्यविकृतिः** – पुरुषो ह्यप्रकृत्यविकृतिः। तत्र तत्त्वान्तरानुपादानत्वे सति तत्त्वान्तरानुपादेयत्वमप्रकृत्यविकृतित्वम्। नहि पुरुषः कस्माच्चिदुत्पद्यते, नापि पुरुषात् किञ्चिदुत्पद्यत इति स अप्रकृत्यविकृतिः। तस्य "असङ्गो ह्ययं पुरुषः"[14], "साक्षी चेता केवलो निर्गुणश्च"[15], "न जायते

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12. सां.त.कौ., पृ. ८९-९२
13. यो.सू.भा. २.१९
14. बृ.उ. ४.३.१५
15. श्वे.उ. ६.११

म्रियते वा कदाचित्"[16] इत्यादिश्रुतिस्मृतिभ्योऽसङ्गत्वं प्रतिपादितम् । तदुक्तमीश्वरकृष्णेनापि –

मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त ।
षोडशकस्तु विकारो न प्रकृतिर्न विकृतिः पुरुषः ॥[17] इति ।

Twenty-five principles of Sāṅkhya-darśana :

There in that Sāṅkhya-discipline, twenty-five principles have been accepted. They have been: 'Mūla-prakṛti', 'Mahat', 'Ahaṅkāra', the five 'Tanmātra-s' (of 'Śabda', 'Sparśa', 'Rūpa', 'Rasa', and 'Gandha'), the five great elements ('Pṛthivī', 'Ap', 'Tejas', 'Vāyu' and 'Ākāśa'), the five organs of perception ('Cakṣus', 'Tvak', 'Rasana', 'Ghrāṇa' and 'Śrotra'), the five organs of action ('Pāyu', 'Upastha', 'Pāṇi', 'Pāda' and 'Vāk'), 'Manas and 'Puruṣa'. Here the term 'Tattva' has been the synonym of category. These twenty-five principles have been divided into four groups as 1. 'Kevalaprakṛti', 2. 'Kevalavikṛti', 3. 'Prakṛtivikṛti', and 4. 'Aprakṛtya-vikṛti'.

1. Kevalaprakṛti : Here 'Mūla-Prakṛti' has been called Kevala-Prakṛti'. This has been called so because it would not be produced from anything (exclusively original). It has been from that only everything would be originated either directly or by sequence. Hence, it has been called 'Kevala-Prakṛti'. There would be no other cause for it, because (searching for it) it

16. भ.गी. २.२०
17. सां.का. ३

would lead to regres ad infinitum ('Anavasthā'). So it has been told by Maharṣi Kapila : "Mūle mūlābhāvādamūlaṁ mūlaṁ" ["The original one could have no origin, hence it would be original with any origin"]. This has been its meaning : In the beginning of the origin of thirty-six principles = In the 'Pradhāna' (Prakṛti), the original origin, since there has been no origin = there would be no origin because it would be open to the 'doṣa' of regres ad infinitum, original = 'Pradhāna'; has been without origin = bereft of origin, i.e., one without a cause.

2. Kevala-Vikṛti : The five organs of perception, the five organs of action, the five great elements and mind – these sixteen substnces have been called as 'Kevala-Vikṛtis'. Therein, the bringing out of another principle would be 'Kevala-Vikṛti'. The term 'Vikṛti' has been expressive of effect. That being the case, the sixteen substances have been effects only but not the causes of anything. This has been proved. It may be objected here asking that among the sixteen 'vikāras', although the eleven senses have not been the 'Prakṛti' of anything, the five gross elements coming within the fold of the sixteen, have been the 'Prakṛti' of cow, pot, tree, etc. The cow, tree, etc., have been the 'Prakṛti' with reference to milk, seed, etc. Again there has been the possibility of the milk, seed, etc., becoming the 'Prakṛti' with reference to curds, sprouts, etc. That being the case, how could it be said that the five elements have been 'Vikṛtis' only, because of the tenability of those, too, to be the 'Prakṛti' with reference to cow, pot, etc. It would be thus : The gross elements have been 'Vikṛtis'

of the five 'Tanmātras' and 'Prakṛtis' of cow, trees, etc. Thus the cow, trees, etc., have been the 'Vikṛtis' of gross elements and the 'Prakṛtis' of milk, seed, etc. Thus the milk, seeds, etc., have been 'Vikṛtis' of cow, trees, etc., and the 'Prakṛtis' of curds, sprouts, etc. Thus, in this manner, the five elements which come within the fold of sixteen 'vikāras', have been both 'Prakṛtis' and 'Vikṛtis'. That being the case, how could it be said that they have been only 'Vikṛtis' ? If it would be objected like this, the answer would be that it would be not tenable, because the definition of 'Prakṛti' has not been intended to be the bringing about of the effect, but has been intended to be the bringing about of another principle. So it has been told by Śrī Vācaspati Miśra – "Tattvāntaropādānatvaṁ ca Prakṛtitvam ihābhi-pretam iti na doṣaḥ. Sarveṣāṁ go-ghaṭādīnāṁ sthūlatā indriyagrāhyatā ca sameti na tattvantaratvaṁ" ["It would not be a 'doṣa' to opine that what would bring out another principle would be 'Prakṛti'. That, in the case of all, the grasping of cow, pot, etc., through gross senses would be common, would not be another principle"]. Thus, in this manner, the earth, etc., have not been 'Prakṛti', because of their being modifications of other principles, but have been 'vikṛti' only. This has been decided. So it has been told in 'Yoga-bhāṣya' by 'Vyāsadeva' : "Na viśeṣebhyaḥ paraṁ tattvāntaram astīti viśeṣāṇāṁ nāsti tattvāntarapariṇāmaḥ, teṣāṁ tu dharmalakṣaṇāvasthāpariṇāmā vyākhyāyiṣyante" ["There would not be the 'pariṇāma' (transformation) of the special substances ('viśeṣas') on the ground that there would be no other

substance from the special substances. They have been, however, the transformations of 'avasthā' of the nature of Dharma (merit). Thus they have been to be interpreted. Here the elements and senses have been intended. Then this would be the form of inferential argument : The cow, pot, etc., have not been the substances other than Pṛthivī, etc. Those which have been not so, have not been so at all. Hence, it has been proved that the sixteen 'vikāras' (modifications) have been 'vikāras' (transformations) only.

3. Prakṛtivikṛti : The 'Mahat'-principle, 'Ahaṅkāra', 'Śabda', 'Sparśa', 'Rūpa', 'Rasa', 'Gandha', 'Tanmātra', these seven substances have been called 'Prakṛti-Vikṛti-s'. 'Prakṛti-Vikṛti' would mean the cause for the other substances as well as the effect of the nature of bringing about the other principles. Therein 'Mahat'-principle would be the 'Prakṛti' of 'Ahaṅkāra' and the 'Vikṛti' of the original 'Prakṛti'. 'Ahaṅkāra' would be the 'Prakṛti' of the five 'Tanmātras' and the eleven senses and the 'Vikṛti' of 'Mahat'. The five 'Tanmātras' would be the 'Prakṛtis' of the five great elements and the 'Vikṛtis' of 'Ahaṅkāra'. Thus the seven substances have been 'Prakṛti-Vikṛti-s'.

4. Aprakṛtyavikṛti : Puruṣa has been 'Aprakṛti' as well as 'Avikṛti' (neither 'Prakṛti' nor 'Vikṛti'). 'Aprakṛtyavikṛti' would mean that which has not been the cause of another principle as well as that which has not been effect of another principle. Puruṣa would not be produced from anything and would not be cause of anything else. Hence, Puruṣa would be neither Prakṛti nor Vikṛti. Puruṣa's being 'unassociated' (asaṅga) has

been propounded by the 'Śrutis' and 'Smṛtis' such as "Asaṅgo hyayaṁ puruṣaḥ" ("This Puruṣa would not have association"), "Sākṣī cetā kevalo nirguṇaśca" ("He – i.e., Puruṣa has been the witness, endowed with consciousness, all alone and bereft of 'guṇas', Sattva, etc."), and "Na jāyate mrīyate vā kadācit" ("He would be neither borne nor dead anytime"). So it has been said by Īśvarakṛṣṇa also : "Mūlaprakṛtir, etc." :

["'The original 'Prakṛti' would not 'Vikṛti', the seven substances such as 'Mahat' would be 'Prakṛti-Vikṛti-s', the sixteen such as organs of perception would be 'Vikāra-s' and 'Puruṣa' would be neither 'Prakṛti' nor 'Vikṛti'"].

योगदर्शनस्य षड्विंशतितत्त्वानि

तत्र तावद् योगदर्शने उपर्युक्तपञ्चविंशतितत्त्वातिरिक्तं पुरुषविशेष ईश्वरोऽप्यङ्गीकृत इति तत्र षड्विंशतितत्त्वानि भवन्ति । सामान्यविशेष-पुरुषातिरिक्तानां प्रधानादिपञ्चमहाभूतान्तानां चतुर्विंशतितत्त्वानां विशेष-अविशेष-लिङ्गमात्र-अलिङ्गानि चेति चतुर्धा विभागः कृतः । तदुक्तं महर्षिणा पतञ्जलिना – "विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि"[18] इति । अस्यायमर्थः – गुणानां सत्त्वरजस्तमसां दृश्यत्वेन वर्णितानां चत्वारि पर्वाणि = चतुर्विधाः परिणामा भवन्ति । वंशस्य पर्वाणीवैतानि पर्वाणि कथ्यन्ते । तानि च पर्वाणि-विशेषाः, अविशेषाः, लिङ्गमात्रम्, अलिङ्गं चेति सन्ति । तत्राकाशादिपञ्चस्थूलभूतानि, एकादशेन्द्रियाणि चेति षोडशविशेषाः = विशेषपरिणामाः सन्ति गुणानामित्येकं पर्व । पञ्चतन्मात्राणि, अस्मिता चेति षडविशेषाः = अविशेषपरिणामाः गुणा-

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18. यो.सू., २.१९

नामिदं द्वितीयं पर्व । एते महतः षडविशेषपरिणामाः । सांख्ये त्वहङ्कार एव महतः परिणामः, तन्मात्राणि त्वहङ्कारस्यैव परिणामा इति भेदः । लिङ्गमात्रम् = महत्तत्त्वम्, इदं गुणानां तृतीयं पर्व लिङ्गमात्रपरिणामश्चेत्युच्यते । अलिङ्गम् = प्रधानमिति गुणानां चतुर्थं पर्व विद्यते । अयमेवालिङ्गपरिणामो गुणानां सदृशपरिणामः साम्यावस्था चोच्यते ।

Twenty-six principles of Yogadarśana :

In the Yoga-darśana, since 'Īśvara', a 'Puruṣa-Viśeṣa' has been accepted apart from the aforesaid twenty-five principles (of Sāṅkhyas), there have been twenty-six principles. The twenty-four principles, other than 'Sāmānya Puruṣa' and 'Viśeṣa Puruṣa' (Īśvara), have been gouped under four categories as 'Viśeṣa', 'Aviśeṣa', 'Liṅgamātra' and 'Aliṅga'. So it has been told by Maharṣi Patañjali : "Viśeṣāviśeṣa-Liṅgamātraliṅgāni guṇaparvāṇi". This has been its import : There have been four 'Parvans' of the 'guṇas' – 'Sattva', 'Rajas' and 'Tamas' which have been told as 'Dṛśya' (other than 'Dṛk' – 'Puruṣa' – 'Sāmānya' and 'Viśeṣa'). In other words, they have been the four kinds of 'Pariṇāmas' (transformations). These 'Parvans' have been told as the 'parvans' (joints) of the bamboo. Those parvans have been–'Viśeṣa-s', 'Aviśeṣa-s', 'Liṅga-mātṛas' and 'Aliṅgas'. Therein the five gross elements such as 'Ākāśa', the eleven senses, these sixteen have been 'Viśeṣas', i.e., 'Viśeṣa'-transformations of 'guṇas'. This has been one 'parvan'. The five 'Tanmātras' and 'Asmita' (I-notion', these six have been the 'Aviśeṣas', i.e., 'Aviśeṣa'-transformations of 'guṇas'. This has been the second 'Parvan'. These six 'Aviśeṣas' have been the transformations of 'Mahat'. In the 'Sāṅkhya-darśana',

'Ahaṅkāra' alone has been the transformation of 'Mahat' and the 'Tanmātras' have been transformations of 'Ahaṅkāra' alone. 'Liṅgamātram' : This has been the 'Mahat' - principle. This has been the third 'parvan'. 'Aliṅgam' : This has been the 'Pradhāna'. This has been the fourth 'parvan' of 'guṇas'. This very 'Aliṅga-parimāṇa' has been called as the 'Sadṛśa' transformation of guṇas and as the 'Samāvasthā' (equilibrium state of 'Guṇas').

सृष्टिक्रमः

सांख्यदर्शने प्रकृतिस्तु जडा, पुरुषश्चासङ्ग इत्यङ्गीकारान्न केवलं प्रकृत्या न वा पुरुषेण सृष्टिः सम्भवतीत्यन्धपङ्गुन्यायेनोभाभ्यां संयुक्ताभ्यां सृष्टिः प्रतिपाद्यते । तदुक्तमीश्वरकृष्णेन –

पुरुषस्य दर्शनार्थं कैवल्यार्थं तथा प्रधानस्य ।
पङ्ग्वन्धवदुभयोरपि संयोगस्तत्कृतः सर्गः ॥[19] इति ।

प्रकृतिपुरुषसंयोगस्य महदादीनां निमित्तत्वेऽप्युपादानमन्तरेण कार्योत्पत्तेरसम्भवात् पुरुषस्यापरिणामित्वात् तात्त्विकसङ्गरहितत्वाच्च न कार्योपादानत्वम्, अतोऽव्यक्तमेव महदादेरुपादानमिति मनसि निधाय पुनः प्राहेश्वरकृष्णः –

प्रकृतेर्महांस्ततोऽहङ्कारस्तस्माद् गणश्च षोडशकः ।
तस्मादपि षोडशकात् पञ्चभ्यः पञ्च भूतानि ॥[20] इति ।

अस्यायमर्थः – प्रकृतेः = प्रधानात्, महान् = महत्तत्त्वम्, बुद्धितत्त्वमिति यावत्, जायत इत्यन्वयः । ततः = महत्तत्त्वात्, अहङ्कारः =

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19. सां.का २१
20. सां.का २२

'अहम्' इत्यभिमानव्यापारलक्षण उत्पद्यते । तस्मात् = अहङ्कारात्, षोडशको गणः = एकादशेन्द्रियाणि पञ्चतन्मात्राणीति षोडशको गणो जायते । तस्मादपि षोडशकाद् गणान्निष्कृष्टेभ्यः = षोडशकमध्यात् पृथक्कृतेभ्य इति यावत्, पञ्चभ्यः = पञ्चतन्मात्रेभ्यः, पञ्चभूतानि = आकाशादि-पञ्चमहाभूतानि जायन्त इति योजना । उपर्युक्तानां महत्तत्त्वादीनां स्वरूपं तावद्विचार्यते ।

महत्तत्त्वम् (बुद्धिः) – सृष्टिकाले पुरुषेणाधिष्ठिता प्रकृतिः सृज्यमानप्राणिनामदृष्टपरिपाकवशात् क्षुब्धा सती साम्यावस्थां परित्यज्य प्रथमतो महत्तत्त्वरूपेण परिणमते । इदमेव तत्त्वं बुद्धिरित्युच्यते । अध्यवसायोऽस्यासाधारणं लक्षणम् । अत्र सत्त्वगुणाधिक्येन धर्म-ज्ञान-वैराग्य-ऐश्वर्याण्युत्पद्यन्ते, तमोगुणाधिक्येन च तद्विपरीतानामधर्माज्ञानादीनामुदयो जायते । तदुक्तमीश्वरकृष्णेन –

अध्यवसायो बुद्धिधर्मो ज्ञानं विराग ऐश्वर्यम् ।
सात्त्विकमेतद् रूपं तामसमस्माद् विपर्यस्तम् ॥[21] इति ।

बुद्धेः प्रकृतिकार्यत्वात् सा जडैव, अथापि पुरुषसान्निध्येन चेतनवदवभासते । सुखदुःखानामनुभवः प्रथमतो बुद्धावेव जायते । सन्निधानवशेन तद् गतसुखादीन् पुरुषः स्वात्मत्वेनाभिमन्यमानो बद्ध इत्युच्यते । पुनस्तयैव बुद्ध्या विवेकख्यात्युदये सति पुरुषः प्रकृतितः स्वात्मानं पृथक् स्वतन्त्रं च मत्वा मुक्तो भवति । एवमियं बुद्धिः पुरुषस्य भोगापवर्गार्था प्रवर्तते ।

अहङ्कारः – उपर्युक्ताद् महत्तत्त्वात् (बुद्धेः) अहङ्कारस्योत्पत्तिर्जायते । 'अभिमानोऽहङ्कारः' इत्यस्यासाधारणं लक्षणम् । अनेनाहङ्कारेणैव पुरुषोऽहं कर्ता, अहं भोक्तेत्यभिमन्यते । अहङ्कारमुपजीव्यैव बुद्धिः 'कर्तव्यमेतन्मया' इत्यध्यवस्यति । अहङ्कारस्य गुणभेदेनैकादशेन्द्रियाणां पञ्चतन्मात्राणां चोत्पत्तिर्भवति । तत्र वैकृतादहङ्कारात् (सात्त्विकाहङ्कारात्) एकादशेन्द्रि-

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21. सां.का २३

याणि, तामसादहङ्कारात् पञ्चतन्मात्राणि चोत्पद्यन्ते । तदुक्तमीश्वरकृष्णेनैव –

सात्त्विक एकादशकः प्रवर्तते वैकृतादहङ्कारात् ।
भूतादेस्तन्मात्रः स तामसस्तैजसादुभयम् ॥[22] इति ।

ननु सत्त्वतमोभ्यामेव सर्वं कार्यं जन्यते चेत् कृतमकिञ्चित्करेण रजसेति जिज्ञासायां श्रीवाचस्पतिमिश्राः – "यद्यपि रजसो न कार्यान्तरमस्ति, तथापि सत्त्वतमसी स्वयमक्रिये, समर्थे अपि न स्वस्वकार्यं कुरुतः । रजस्तु चलतया ते यदा चालयति तदा स्वस्वकार्यं कुरुत इति तदुभयस्मिन्नपि कार्ये सत्त्वतमसोः क्रियोत्पादनद्वारेणास्ति रजसः कारणत्वमिति न व्यर्थं रजः"[23] इति रजसः क्रियोत्पादनद्वारा सार्थक्यं प्रतिपादितवन्तः । अत्रेदमैदम्पर्यम् – अहङ्कारे सत्त्वं रजस्तम इति त्रयो गुणास्तिष्ठन्ति । तत्र यदा सत्त्वगुणेन रजस्तमसोरभिभवो जायते, तदा अहङ्कारस्य वैकृतसंज्ञा भवति । यदा च तमोगुणेन सत्त्वरजसोस्तिरस्कारो भवति, तदा अहङ्कारस्य तामससंज्ञा भवति । एवं यदा रजोगुणेन सत्त्वतमसोरभिभवो जायते, तदा अहङ्कारस्य तैजससंज्ञा भवति । एवं यदा रजोगुणेन सत्त्वतमसोरभिभवो जायते, तदा अहङ्कारस्य तैजससंज्ञा भवति । यदा वैकृताहङ्कारो विकृतो भूत्वा एकादशेन्द्रियाण्युत्पादयितुं वाञ्छति, तदा स निष्क्रियत्वात् स्वकार्यं गृह्णाति । तामसाहङ्कारोऽपि निष्क्रियत्वात् तन्मात्ररूपं स्वकार्यं नोत्पादयितुं प्रभवतीति सोऽपि तैजसाहङ्कारस्य साहाय्यं गृह्णाति । इत्थं वैकृतभूतादीत्यहङ्कारद्वयेन सह तयोः कार्ये सहायकत्वात् तैजसोऽहङ्कारो द्विविधकार्यस्य कारणं भवतीति ।

श्रीविज्ञानभिक्षुस्तु सात्त्विकाहङ्कारान्मनः, राजसाहङ्काराद्दशेन्द्रियाणि, तामसाहङ्काराच्च पञ्चतन्मात्राण्युत्पद्यन्त इति प्रतिपादयति[24] ।

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22. सां.का २५
23. सां.त.कौ., पृ. ३४८–३४९
24. सां.सू.प्रवचन भाष्यम्, २.१८

दशेन्द्रियाणि – उपर्युक्ताद् वैकृताहङ्काराद् दश बहिरिन्द्रियाण्येकमन्तरिन्द्रियं चोत्पन्नानीत्युक्तम् । तेषु दशबहिरिन्द्रियेषु पञ्च ज्ञानेन्द्रियाणि, पञ्च कर्मेन्द्रियाणि भवन्ति । तदुक्तमीश्वरकृष्णेन –

बुद्धीन्द्रियाणि चक्षुःश्रोत्रघ्राणरसनत्वगाख्यानि ।
वाक्पाणिपादपायूपस्थाः कर्मेन्द्रियाण्याहुः ॥[25] इति ।

अत्र ज्ञानसाधनानीन्द्रियाणि = ज्ञानेन्द्रियाणि, कर्मसाधनानीन्द्रियाणि = कर्मेन्द्रियाणीत्युभयत्र शाकपार्थिववन्मध्यमपदलोपी समासः । सात्त्विकाहङ्कारेऽप्युत्कृष्टसात्त्विकाहङ्कारान्मनो जायते, मध्यमसत्त्वप्रधानाच्च ज्ञानेन्द्रियाणि, निकृष्टसत्त्वयुक्ताच्चाहङ्कारात् कर्मेन्द्रियाणि जायन्त इति बोध्यम् । तत्र चक्षुःश्रोत्रघ्राणरसनत्वगाख्यैः पञ्चज्ञानेन्द्रियैः क्रमशो रूप-शब्द-गन्ध-रस-स्पर्शानां पञ्च विषयाणां ज्ञानानि भवन्ति । एवमेव वाक्पाणिपादपायूपस्थाख्यैः पञ्च कर्मेन्द्रियैर्वचनादानगमनमलोत्सर्जन-प्रजोत्पादनानि कर्माणि सम्भवन्ति । एतानि दशेन्द्रियाणि न प्रत्यक्षाणि, किन्तु रूपग्रहणादिलिङ्गैरनुमेयान्येव ।

मनः – तत्रैकादशमिन्द्रियं मनः । 'सङ्कल्पकं मनः' इति मनसोऽसाधारणं लक्षणम् । इदं चान्तरिन्द्रियमित्युच्यते । मनःसत्त्व एव ज्ञानेन्द्रियाणि कर्मेन्द्रियाणि च स्वस्वकार्यसमर्थानि भवन्तीतीदमिन्द्रियमुभयात्मकमित्युच्यते । तदुक्तं वाचस्पतिमिश्रमहाभागैः – "एकादशस्विन्द्रियेषु मध्ये मन उभयात्मकं बुद्धीन्द्रियं कर्मेन्द्रियं च, चक्षुरादीनां वागादीनां च मनोऽधिष्ठितानमेव स्वस्वविषयेषु प्रवृत्तेः"[26] इति ।

अन्तःकरणम् – उपर्युक्तानां मनोबुद्ध्यहङ्काराणां त्रिविधकरणानामन्तःकरणमिति व्यवहारः, तेषां त्रयाणामपि शरीराभ्यन्तरवृत्तित्वात् । तत्र क्रियन्ते कर्माण्यनेनेति करणम् । अन्तः = शरीरमध्यस्थम्, करणम् =

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25. सां.का., २६
26. सां.त.कौ., पृ.३५१-३५२

इन्द्रियम् अन्तःकरणमिति कर्मधारयः । शरीरस्थपदार्थानां सुखादीनां करणम् = साधकतममिति षष्ठीतत्पुरुषो वा ।

त्रयोदशविधं करणम् – महत्तत्त्वम् (बुद्धिः), अहङ्कारः, प्रञ्चज्ञानेन्द्रियाणि, पञ्चकर्मेन्द्रियाणि, उभयात्मकं मनश्चेति त्रयोदशविधं करणं भवति । आहरण-धारण-प्रकाशकरणानि च तेषां व्यापाराः । तत्राहरणं वागादिकर्मेन्द्रियाणां कर्म । धारणं बुद्ध्यहङ्कारमनसां व्यापारः, स्ववृत्तिप्राणादिपञ्चकद्वारा देहधारणात् । प्रकाशो ज्ञानेन्द्रियाणां व्यापारः । त्रयोदशविधस्य करणस्य विषयभूतमाहार्यं धार्यं प्रकाश्यं च दिव्यादिव्यभेदेन प्रत्येकं दशविधं भवति । तदुक्तमीश्वरकृष्णेन –

करणं त्रयोदशविधं तदाहरणधारणप्रकाशकरम् ।
कार्यं च तस्य दशधाऽऽहार्यं धार्यं प्रकाश्यं च ॥[27] इति ।

एवं त्रयोदशविधकरणेष्विन्द्रियाणि विषयान् गृह्णन्ति, गृहीतेषु विषयेषु मनः सङ्कल्पयति, अहङ्कारस्तं ममत्वेनाभिमन्यते, बुद्धिश्च निश्चिनोति, निश्चितं च पुरुषाय समर्पयति, तदा पुरुषस्तस्य विषयस्य ज्ञानं सम्पादयति । एतेषु करणेषु बहिरिन्द्रियाणां सम्बन्धो वर्तमानकालिकेष्वेव विषयेषु भवति । अन्तःकरणानां तु भूतभविष्यद्वर्तमानकालिकेष्वपि विषयेषु भवति । तदुक्तमीश्वरकृष्णेन –

"साम्प्रतकालं बाह्यं त्रिकालमाभ्यन्तरं करणम्"[28] इति ।

पञ्चतन्मात्राणि – शब्द-स्पर्श-रूप-रस-गन्धाख्यानि सूक्ष्मभूतानि पञ्चतन्मात्राणीत्युच्यन्ते । तान्येव वेदान्तिभिरपञ्चीकृतभूतानि सूक्ष्मभूतानीति चाभिधीयन्ते न्याय-वेशेषिकाभ्यां च परमाणुनाम्ना व्यवह्रियन्ते । तानि च पञ्चतन्मात्राणि शान्त-घोर-मूढरूपाणि न भवन्तीति योगदर्शने

27. सां.का., ३२
28. सां.का., ३३

'अविशेषाः' (अविशेषपरिणामाः) इत्युच्यन्ते । एतानि च शब्दतन्मात्रम्, स्पर्शतन्मात्रम्, रूपतन्मात्रम्, रसतन्मात्रम्, गन्धतन्मात्रं चेति व्यवह्रियन्ते ।

पञ्चमहाभूतानि – उपर्युक्तेभ्यः पञ्चतन्मात्रेभ्यः पृथिव्यप्तेजोवाय्वाकाशाख्यानि पञ्चमहाभूतान्युत्पद्यन्ते । पृथिव्यादयो हि संघीभूय प्राणिनो जनयन्तीति तेषां भूतपदेन व्यवहारः, स्थूलत्वाच्च महाभूतत्वव्यपदेशः । इमानि स्थूलभूतानि । स्थूलशब्दात् तन्मात्राणां सूक्ष्मभूतत्वमवगम्यते । "पञ्चभ्यः पञ्चभूतानि" इति कारिकायां पञ्चतन्मात्रेभ्यः पञ्चभूतानि जायन्त इति सामान्यत उक्तम्, तत्र कस्मात् तन्मात्रात् किंगुणकस्य कस्य भूतस्योत्पत्तिरिति विशेषजिज्ञासायामुक्तं श्रीमद्भिर्वाचस्पतिमिश्रैः – "तत्र शब्दतन्मात्रादाकाशं शब्दगुणम्, शब्दतन्मात्रसहितात् स्पर्शतन्मात्राद्वायुः ... शब्दस्पर्शगुणः, शब्दस्पर्शतन्मात्रसहिताद् रूपतन्मात्रात् तेजः शब्द-स्पर्श-रूप-रसगुणाः, शब्द-स्पर्श-रूप-रसतन्मात्रसहिताद् गन्धतन्मात्राच्छब्द-स्पर्श-रूप-रस-गन्धगुणा पृथिवी जायते"[29] इति । एतेभ्यः पञ्च महाभूतेभ्यो भौतिकपदार्थानां सृष्टिर्जायते ।

The procedure of creation :

In the 'Sāṅkhya-darśana', 'Prakṛti' has been 'Jaḍa' (without consciousness); Puruṣa has been 'Asaṅga' (without attachment); creation would be possible by neither 'Prakṛti' alone nor 'Puruṣa'; in such a position, creation has been propounded as possible by both of them together as per the maxim of the blind and the lame (mutual assistance in the form of the lame man sitting on the shoulders of the blind man and showing the way). So it has been told by Īśvarakṛṣṇa :

"Puruṣasya darśanārtham, etc."

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29. सां.का., २२

["For the purpose of 'darśana' (dispaying creation) and 'Kaivalya' (emancipation) in the case of 'Puruṣa' and 'Pradhāna' ('Prakṛti'), there would be 'Saṁyoga' (mutual co-ordination) like that of a blind man and a lame man. That would bring out creation"].

Although the co-ordination between the 'Prakṛti' and the 'Puruṣa' would be the cause for the Principles, Mahat, etc., since there would be no possibility of the 'Upādāna' (material cause), since the 'Puruṣa' would not undergo any transformation and since he has been without attachment in principle, there would be no 'upādāna' of an effect. Hence, keeping in mind that 'Avyakta' ('Prakṛti') itself would be the 'upādāna', Īśvarakṛṣṇa has said again as :

"Prakṛtermahānsthato, etc."

This has been the meaning of the 'Kārika' : 'Prakṛteḥ' = from the 'Pradhāna', 'Mahān' = 'Mahat'-principle, i.e., the 'Buddhi'-principle, 'jāyate' (is born); this has been the syntactical relation. 'Tataḥ' = from the 'Mahat'-principle, 'Ahaṅkāraḥ' = that which has been of the nature of conception of 'I'-notion would be born. 'Tasmāt' = from that 'Ahaṅkāra', 'Ṣoḍaśako gaṇaḥ' = the set of sixteen principles, i.e., eleven senses (senses of five perception + senses of five actions + mind = eleven) and five 'Tanmātras' (subtle elements) – would be born. 'Tasmadapi Ṣoḍaśakād gaṇāt' = from that set of sixteen also, 'nikṛṣṭebhyaḥ' = from among the set of sixteen, those that have been separated, 'Pañcabhyaḥ' = from the five 'Tanmātras', 'Pañcabhūtāṇi' = the five gross elements, i.e., the five

elements, 'Ākāśa' (ether), etc., 'jāyante' = are born; this has been the relation. The nature of those named above and 'Mahat'- principle are explained.

Mahattattva (Buddhi) : 'Prakṛti' who would be possessed by Puruṣa, being agitated by the maturing of the destinies of the beings to be created, would give up the equilibrium (of her 'guṇas') and would transform first into the form of 'Mahattattva'. This very principle would be called as 'Buddhi' (intellect). Exertion has been its (Buddhi's) special feature. Here by the predominance of the 'Sattva' quality (guna), 'Dharma' (merit), 'Jñāna' (knowledge), 'Vairāgya' (asceticism) and 'Aiśvarya' (lordship) would be born. By the predominance of 'Tamas', those that have been opposed to those, such as 'Adharma' (demerit), 'Ajñāna' (ignorance), etc., would be born. So it has been told by Īśvarakṛṣṇa :

"Adhyavasāyo buddhidharmo, etc."

["Resoluteness has been the property of 'Buddhi'; knowledge, absence of worldly attachments and lordship, these have been 'Sāttvika' (those that would arise from 'Sattvaguna'; the 'Tāmasam' (that which would arise from 'Tāmasaguṇa') has been contrary to 'Sāttvika'"].

'Buddhi' being the effect of 'Prakṛti' would be 'jaḍa' (not endowed with consciousness) only; even then it would appear as 'cetana' (endowed with consciousness) due to the close adherence with 'Puruṣa'. The experience of happiness (joy) and grief (sorrow) would arise first in the 'Buddhi' only. But since, due to

'sannidhāna' (close adherence), the happiness, etc., would be regarded as his own, puruṣa would become bound. Again, on the awakening of 'Vivekakhyāti' (awareness of discrimination), Puruṣa would get the ascertainment that he has been different as well as free from 'Prakṛti', he would get 'Mukti' (emancipation). In this manner, the very purpose of the advance of 'Buddhi' has been the enjoyment (experience) or the emancipation of Puruṣa.

Ahaṅkāra : From the aforesaid 'Mahat'-principle, there would be the birth of 'Ahaṅkāra'-principle. "Abhimāno'haṅkāraḥ" [" 'I'-notion would be the 'Ahaṅkāra'"] has been its uncommon definition. By virtue of this 'Ahaṅkāra' only, the 'Puruṣa' would have the self-conception that he has been the 'Kartā' (doer) and he has been the 'bhoktā' (enjoyer), one would get the experience). Depending upon 'Ahaṅkāra' only, the 'Buddhi' would get the ascertainment that 'this has been my duty (to perform)'. By virtue of the distinction among the (three) 'guṇas', there would production of the sixteen principles as eleven senses (5 senses of perception + 5 senses of action + mind) and the five 'Tanmātras' (subtle elements). Therein the eleven senses would be born from the 'Vaikṛtāhaṅkāra' ('Sāttvikahaṅkāra') and the five 'Tanmātras' would be born from the 'Tāmasāhaṅkāra'. So it has been told by 'Īśvarakṛṣṇa' :

"Sāttvika ekādaśakaḥ, etc."

["The 'Sāttvika' set of eleven (senses) would arise from the 'Vaikṛtāhaṅkāra', the 'Tanmātras' would arise from the (gross) elements (earth, etc.,); those

have been 'Tāmasa' and both (set of eleven and five subtle elements) would emerge from 'Taijasāhaṅkāra'"].

An objection has been anticipated here : If all 'Kārya' (effect) would be born from the 'guṇas' 'Sattva' and 'Tāmas' only, it has been done away with 'Rajas' which has no effect to bring out. When this inquisition has been made, Śrī Vācaspati Miśra has brought out the usefulness of Rajas through bringing out the effects, by saying : "Yadyapi Rajaso Kāryāntaramasti, etc.," ["Although Rajas has no other special effect to bring out by itself, yet the 'Sattva' and the 'Tamas' would not do anything on their own; although efficient, they would not do their respective action on their own. The 'Rajas' being always active, would make them do their action. It would be then only, they would do their respective actions. In this manner, Rajas has been a necessary cause through the prompting of those two, 'Sattva' and 'Tamas' to bring out their respective effects; hence 'Rajas' would not be without any purpose to serve"]. Here this has been the import : In the 'Ahaṅkāra', the three 'guṇas', 'Sattva', 'Rajas' and 'Tamas' would be three constituents. Therein, when there would be the predominance of 'Sattva' over 'Rajas' and 'Tamas', then the 'Ahaṅkāra' would get the designation as 'Vaikṛta'; when 'Sattva' and 'Rajas' have been put down by 'Tamas', then the 'Ahaṅkāra' would get the designation of 'Tāmasa'. In the same way, when there would be the predominance of 'Rajas' over 'Sattva' and 'Tamas', then the Ahaṅkāra would get the designation of 'Taijasa'. When the 'Vaikṛtāhaṅkāra' would become 'Vikṛta' (incomplete) and would aspire to give

rise to the eleven senses, then it would not be able to perform its action. Hence, it would receive the help of 'Taijasāhaṅkāra'. Tāmasāhaṅkāra being also not prone to action, it would be unable to give rise to its effect in the form of 'Tanmātra'. Then it would also receive the help of 'Taijasāhaṅkāra'. Thus, in this manner, since it has been of assistance with both the 'Vaikṛta' and 'Tāmasa' 'Ahaṅkāra', the 'Taijasāhaṅkāra' would become the cause of both types of effects.

Sri Vijñānabhikṣu, however, has propounded that the mind was born from 'Sāttvikāhaṅkāra', the ten elements were born from 'Rājasāhaṅkāra' and the ten 'Tanmātras' were born from 'Tāmasāhaṅkāra'.

Daśendriyāṇi (Ten senses) : It has been told above that from the aforesaid 'Vaikṛtāhaṅkāra' the ten external senses and one inner sense were born. Among those ten external senses, the five have been senses of perception and the other five have been senses of action. So it has been told by 'Īśvara-kṛṣṇa' :

"Buddhīndriyāṇi, etc."

["The senses of perception (knowledge) have been called as 'Cakṣus' (eyes), 'Śrotra' (ears), 'Ghrāṇa' (nose), 'Rasanā' (tongue) and 'Tvak' (skin). 'Vāk' (speech), 'Pāṇi' (hands), 'Pāda' (feet), 'Pāyu' (anus) and 'Upastha' (generative organ) have been called as the senses of action"].

Here, 'Jñānasādhanāni indriyāṇi jñānendriyāṇi' [the senses that happen to be those that bring knowledge have been 'Jñānendriyas' (senses of perception)

and 'Karmasādhanāni indriyāṇi Karmendriyāṇi' (the senses that happen to be those that bring about action] have been 'Karmendriyas' (senses of action) – both these have been the cases of 'Madhyapadalopī samāsa' (compound in which the intermediary word has been elided) like 'Śākapārthiva' (Śākapriyaḥ pārthivaḥ Śākapārthivaḥ = here the intermediary term 'priya' has been elided). Even in the 'Sāttvikāhaṅkāra', 'Manas' (mind) would be born from the excellent 'Sāttvikāhaṅkāra', the senses of perception have been born from the middling 'Sāttvikāhaṅkāra'. This should be known. Therein, from the five senses of perception, viz., 'Cakṣus', 'Śrotra', 'Ghrāṇa', 'Rasanā' and 'Tvak', the five kinds knowledge of the objects, viz., 'Rūpa' (form), 'Śabda' (sound), 'Gandha' (fragrance), 'Rasa' (taste) and 'Sparśa' have been born. In the same way, from the five senses of action, viz., speech, hands, feet, anus and generative organ, the five kinds of action, viz., 'Vacana' (speech), 'Ādāna' (taking), 'Gamana' (walking), 'Malotsarjana' (excretion of feces) and 'Prajotpādana' (discharging of semen for generation of 'prajā') have been done. These ten senses have not been perceived, but have been only inferred by the probans in the form of the perception of form, etc.

Manas : Therein (among the eleven senses), mind has been the eleventh sense. 'Saṅkalpakaṁ Manaḥ' ('Maintaining resoluteness' has been the mind) – this has been the uncommon definition of 'Manas'. This has been called an internal sense. In the presence of

the mind only, the senses of perception and the senses of action would become capable of doing their respective functions. Hence this sense (mind) has been called as 'Ubhayātmaka' (has been of two functions). So it has been told by 'Vācaspati Miśra' : "Ekādaśasvindriyeṣu, etc." ["Among the eleven senses, Mind has been of two functions as a sense of perception and as a sense of action. The mind has been the substrata of eyes, etc., and speech, etc., and as such it would be the cause for the operation of all those senses"].

Antaḥkaraṇa : 'Manas', 'Buddhi' and 'Ahaṅkāra' these three senses (karaṇas) mentioned above have been 'Antaḥkaraṇas' in usage, as those three operate inside the body. Therein, they would be 'Karaṇas', because through them actions would be rendered. 'Antaḥ' = residing inside the body, 'Karaṇam' = the sense; 'Śarīramadhyastham Karaṇam' – Antaḥkaraṇam = this has been the 'Karamadhāraya' – compound. Or it may be 'Śarīrasthapadārthānāṁ Karaṇam' = 'Ṣaṣṭhī-Tatpuruṣa'-compound.

Trayodaśavidhaṁ Karaṇam (Thirteen kinds of senses) : 'Mahattattva' ('Buddhi'), 'Ahaṅkāra', five senses of perception, five senses of action and 'Manas' of two natures – these have been thirteen kinds of 'Karaṇa'. Their operations have been 'Āharaṇa' (fetching or taking), 'Dhāraṇa' (preservation or retention) and 'Prakāśa-Karaṇa' (revelation or manifestation). Among them, 'Āharaṇa' has been the function of the senses of action such as 'vāk' (speech), etc. 'Dhāraṇa' has been the function of 'Buddhi', 'Ahaṅkāra' and

'Manas, as they retain the body with the help of the pentad of 'Prāṇa' operating in them. 'Prakāśa' has been the function of the senses of perception. The 'Āhārya', 'Dhārya' and 'Prakāśya' which happen to be objects of the thirteen-fold 'Karaṇa', have been tenfold each by virtue of the difference as 'Divya' and 'Adivya' (divine and not divine). So it has been told by 'Īśvara-Kṛṣṇa' :

"Karaṇam trayodaśa-vidham, etc."

[" 'Karaṇa' has been of thirteen kinds. That would be of three categories as 'Āharaṇa', 'Dhāraṇa' and 'Prakāśaka'. Its objects, viz., 'Āhārya', 'Dhārya' and 'Prakāśya' have been tenfold each"].

Thus the senses in the fold of thirteen 'Karaṇas', grasp the objects, the mind wills with regard to the objects so grasped, 'Ahaṅkāra' would entertain the self-conceit as belonging to it ('mama'), 'Buddhi' determines (ascertains) it; what has been so ascertained would be presented to 'Puruṣa'. Then the Puruṣa would attain the knowledge of those objects. Among these Karaṇas, the relation of the external senses has been limited to the objects of the present time. The relation of the 'Antaḥkaraṇas' (inner senses) would exist with regard to the objects of the past, present and future times. So it has been told by 'Īśvara-Kṛṣṇa' : "Sāmpratakālam bāhyam trikalam ābhyantaram karaṇam" ["The external 'Karaṇas' have been related to the present time only and the internal 'Karaṇas' have been related to three times, present, past and future times"].

Pañcatanmātrāṇi : (Five subtle elements) : The subtle elements called 'Śabda', 'Sparśa', 'Rūpa', 'Rasa' and 'Gandha' (sound, touch, form, taste and smell) have been designated as 'Pañcatanmātras'. Those very 'Tanmātras' have been called by the Vedāntins as the subtle elements which have not been subjected to 'Pañcīkaraṇa' [Each of the five bhūtas' (elements, 'Pṛthivī', etc.,) is divided equally into two parts; among those ten parts, the first five parts are mixed; those first five parts are again divided into four parts each and mixing in them all the second half parts except second half part]. They have been called as atoms by the Nyāya-Vaiśeṣikas. In the Yoga-darśana, they have been called 'Aviśeṣas' ('aviśeṣa'-thransformations) on the ground that those five 'Tanmātras' would not assume the forms of 'Śānta', 'Ghora' and 'Mūḍha'. They have been called as 'Śabda-tanmātra', 'Sparśa-tanmātra', 'Rūpa-tanmātra', 'Rasa-tanmātra' and 'Gandha-tanmātra'.

Pañcamahābhūtāni : From the afore-mentioned five 'Tanmātras', the five great 'Bhūtas' called 'Pṛthivī' (Earth), 'Ap' (water), 'Tejas' (heat or brightness), 'Vāyu' (wind) and 'Ākāśa' (sky) have been produced. 'Pṛthivī', etc., would combine themselves and create the beings. That has been the reason as to why they have been called by the name 'Bhūta'. Due to their being gross, they would have the designation of 'Mahābhūtas'. These have been the gross elements. By virtue of the word 'Sthūla' (gross), the 'Tanmātras' have been understood as subtle ('Sūkṣma'). "Pañcabhyaḥ pañcabhūtāni" – in this Kārikā, it has been

ordinarily said that the five elements have been born from the five 'Tanmātras'. Therein, in the context of the special inquisition as to which element would be born from which 'Tanmātra' of which 'guṇa', Śrīmad Vācaspati Miśra has said : "Tatra śabdatanmātrad, etc.," [Therein, 'Ākāśa' has come from the 'Śabda-tanmātra' and it has 'Śabda' as its 'guṇa' (property), 'Vāyu has come from the 'Sparśa-tanmātra' coupled with 'Śabda-tanmātra', and it has 'Śabda-sparśa' as its 'guṇa'-pair; 'Tejas' has come from the 'Rūpa-tanmātra' in association with 'Śabda-tanmātra' and 'Sparśa-tanmātra'; it has 'Śabda', 'Sparśa' and 'Rūpa' as its 'guṇa'. 'Āpaḥ' has come from the 'Rasa-tanmātra' associated with 'Śabda-Sparśa-Rūpa-tanmātras and it has 'Śabda', 'Sparśa', 'Rūpa' and 'Rasa' as its 'guṇas'; 'Pṛthivī' has been born from the 'Gandha-tanmātra' with the association of 'Śabda-Sparśa-Rūpa-Rasa-Tanmātras' and it has 'Śabda', 'Sparśa', 'Rūpa', 'Rasa' and 'Gandha' as its 'guṇas'. From out of these great elements, there would be the creation of the 'Bhautika' objects.

सृष्टेर्विभागः

तत्र तावद् बुद्धितत्त्वाद् द्विविधा सृष्टिर्भवति – भावसृष्टिः, लिङ्ग-सृष्टिश्चेति । तत्र भावसृष्टेर्विपर्ययाशक्तितुष्टिसिद्ध्याख्यश्चतुर्विधः संक्षिप्तः सर्गः । तत्र एव पुनः पञ्च विपर्ययाः, अष्टाविंशतिधा अशक्तयः, नवधा तुष्टयः, अष्टौ सिद्धय इति पञ्चाशद्धा विस्तृतः सर्गः । तदुक्तमीश्वरकृष्णेन –

एष प्रत्ययसर्गो विपर्ययाशक्तितुष्टिसिद्ध्याख्यः ।
गुणवैषम्यविमर्दात् तस्य च भेदास्तु पञ्चाशत् ॥

पञ्च विपर्ययभेदा भवन्त्यशक्तिश्च करणवैकल्यात् ।
अष्टाविंशतिभेदा तुष्टिर्नवधाऽष्टधा सिद्धिः ॥[30] इति ।

द्वितीया लिङ्गसृष्टिश्चाहङ्कारद्वारैकादशेन्द्रियाणां पञ्चतन्मात्राणां च रूपेण परिस्फुरति, यस्या विस्तारः स्थूलदेहप्रभृतयः सर्व एव स्थावर-जङ्गमाः सन्ति ।

ननु बुद्ध्या सृष्टिद्वयं किमर्थमकारि, एकयैव सृष्ट्या तस्याश्चारितार्थ्य-सम्भवादिति जिज्ञासायामुक्तमीश्वरकृष्णेन –

न विना भावैर्लिङ्गं न विना लिङ्गेन भावनिर्वृत्तिः ।
लिङ्गाख्यो भावाख्यस्तस्माद् द्विविधः प्रवर्तते सर्गः ॥[31] इति ।

अस्यायं भावः – भावसर्गलिङ्गसर्गयोरन्योन्यसापेक्षता वर्तते । तत्र प्रत्ययसर्गैर्विना तन्मात्रसर्गो न भवति, उत्तरोत्तरदेहलाभस्य पूर्वपूर्वसंस्कारा-दृष्टकारितत्वात् । एवमेव तन्मात्रसर्गं विना प्रत्ययसर्गनिष्पत्तिर्न भवति, धर्मादिः स्थूलसूक्ष्मदेहसाध्यत्वात् । तस्माल्लिङ्गाख्यस्तन्मात्रसर्गः, भावाख्यः प्रत्ययसर्गश्चेत्युभयविधः सर्गो बुद्धितत्त्वात् प्रवर्तत इति ।

तदेवं सांख्यनये प्रकृतिपुरुषयोः संयोगेन विकासो निरूप्यते । अत्र प्रकृतिपुरुषयोः संयोगवियोगनियामकं तु सृज्यमानप्राणिनामदृष्टमेव । योगदर्शनेऽपि सांख्याभिमत एव सृष्टिक्रमोऽङ्गीकृतः । अथाप्ययं विशेषो यद् योगदर्शने जडस्य प्राणिनामदृष्टस्य प्रकृतिपुरुषयोः संयोगवियोगयो-र्नियामकत्वाऽसम्भवात् तदर्थं पुरुषविशेष ईश्वरोऽङ्गीकृतः । स चेश्वरः स्वकीयप्रयोजनाभावेऽपि भूतानुग्रहाय सृष्टौ प्रवर्तत इति ।

Division of Creation :

Two types of creation arise from 'Buddhitattva' as 'Bhāvasṛṣṭi' and 'Liṅgasṛṣṭi'. Bhāvasṛṣṭi has been of

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30. सां.का., ४६-४७
31. सां.का., ५२

four kinds as 'Viparyaya', 'Aśakti', 'Tuṣṭi' and 'Siddhi'. This has been called brief creation (Saṅksipta – sṛṣṭi). In that itself there have been five 'Viparyayas', of twenty-eight kinds have been 'Aśaktis', of nine kinds have been 'Tuṣṭis' and eight 'Siddhis'. These five 'Aśuddhas' constitute the detailed creation (Vistṛtaḥ Sargaḥ). So it has been told by Īśvarakṛṣṇa :

"Eṣa pratyayasargo, etc."

["This intellectual creation (pratyaya-sarga) has been of four kinds called 'Viparyaya', 'Aśakti', 'Tuṣṭi' and 'Siddhi'. Through the friction (vimarda) caused by the disparity of 'guṇas' (properties), its kinds have been fifty. Five have been the kinds of 'Viparyayas'; due to the optionality of 'Kāraṇas' (senses), 'Aśakti' has been of twenty-eight kinds; 'Tuṣṭi' has been of nine kinds and 'Siddhi' has been of eight kinds"].

The second one, viz., 'Liṅga-Sṛṣṭi' would flash in the form of eleven senses and five 'Tanmātras' [subtle elements through the operation of 'Ahaṅkāra' ('I'-notion)]. Their expansion, viz., the gross body, etc., would be immovables and movables.

It may be here objected thus : For what purpose did 'Buddhi' bring about two types of creation? Through one type creation only, it would have been possible to achieve the expansion of creation as told above. Reply to this has been shown by 'Ācārya Īśvarakṛṣṇa' in the following 'Kārika' :

"Na vinā bhavaiḥ, etc."

["Without 'Bhāvas' (inclinations), there would be no visible body and without a visible body, there would

be no accomplishment of inclinations. Hence two kinds of creation called 'Liṅga' and 'Bhāva' would emerge"].

This has been its import : There has been mutual dependence between 'Bhāvasarga' and 'Liṅgasarga'. Therein without the creation of 'Pratyayas' (intellectual creation) the creation of 'Tanmātras' would not happen, because the attainment of each subsequent bodies would be caused by each previous destinies, which would be caused by each of previous impressions. In the same way without the creation of 'Tanmātras', there would not be the emergence of the creation of intellectual entities and because the 'Dharma', etc., (merit, etc.,) would be achieved by the gross and subtle bodies. Hence, the two kinds of creation as the 'Tanmātra'-creation called 'Liṅga-sarga' and the 'Pratyaya'-creation called 'Bhāva-sarga', would proceed from the 'Buddhi-tattva'.

Thus, in this manner, it is said that in the 'Sāṅkhya'-discipline, there would be expansion of creation by virtue of the association between the 'Prakṛti' and the 'Puruṣa'. Here, what would ascertain the 'association' and 'disolution' between the 'Prakṛti' and the 'Puruṣa', has been the destiny of the beings who would get created. In the 'Yogadarśana' also the process of creation admitted by 'Sāṅkhyas' has been accepted. Still there has been this distinction between them : In the 'Yogadarśana', 'Īśvara' has been accepted as a special Puruṣa in order to bring about an ascertaining factor, since there has been no such ascertainment as regards the 'association' and 'desolation' between the 'Prakṛti' and the 'Puruṣa' because of lack

of consciousness on the part of the destinies of the beings to be created. He, i.e., 'Īśvara' would proceed with creation for the favour of the beings, although he has no personal purpose to be served by it.

सृष्टेः प्रयोजनम्

तत्र तावत् सांख्य-योगदर्शनयोः पुरुषस्य भोगापवर्गयोः साधनार्थं सृष्टिर्निरूप्यते । तदुक्तमीश्वरकृष्णेन –

पुरुषस्य दर्शनार्थं कैवल्यार्थं तथा प्रधानस्य ।
पङ्ग्वन्धवदुभयोरपि संयोगस्तत्कृतः सर्गः ॥[32] इति ।

अस्यायं भावः – प्रकृतिर्हि भोग्यतया भोक्तारं पुरुषमपेक्षते । पुरुषोऽपि भेदाग्रहाद् बुद्धिच्छायापत्त्या तद्गतं दुःखत्रयं वारयमाणः कैवल्यमपेक्षते । कैवल्यं च प्रकृतिपुरुषयोर्विवेकनिबन्धनम् । तच्च प्रकृतेर्विना न सम्भवतीति पुरुषः कैवल्यार्थं प्रधानमपेक्षते । यथा खलु कौचित् पङ्ग्वन्धौ पथि सार्थेन गच्छन्तौ दैवकृतादुपप्लवात् परित्यक्तसार्थौ मन्दमन्दमितस्ततः परिभ्रमन्तौ भयाकुलौ दैववशात् संयोगमुपगच्छेताम् । तत्र चान्धेन पङ्गुः स्कन्धमारोपितः । ततः पङ्गुदर्शितेन मार्गेणान्धः स्कन्धाधिरूढश्च पङ्गुरुभावपि समीहितं स्थानं प्राप्नुतः, तथा परस्परापेक्षः प्रधानपुरुषनिबन्धनः सर्गः ।

ननु पुरुषार्थनिबन्धना भवतु प्रकृतेः प्रवृत्तिः, निवृत्तिस्तु कथमुपपद्यत इति चेत्? उच्यते – यथा भर्त्रा दृष्टदोषा स्त्री भर्तारं पुनर्नोपैति, यथा वा कृतप्रयोजना नर्तकी निवर्तते, तथा प्रकृतिरपि तस्मात् पुरुषान्निवर्तते । तथा चोक्तम् –

रङ्गस्य दर्शयित्वा निवर्तते नर्तकी यथा नृत्यात् ।
पुरुषस्य तथात्मानं प्रकाश्य विनिवर्तते प्रकृतिः ॥ इति ।

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32. सां.का.,२१

एवं प्रकृतिः पुरुषाय भोगं कैवल्यं च प्रदाय कृतप्रयोजना सती मुक्तपुरुषान्निवर्तते, अर्थात् तदर्थं पुनः सृष्टिं न करोति । अकृतार्थपुरुषं प्रति पुनः सृष्टिं विधास्यति, प्रकृतेरुभयसाधारणत्वात् । तदुक्तं महर्षिणा पतञ्जलिना – "कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारण्यात्" इति । तदेवं सांख्य-योगदर्शनयोः सृष्टेः प्रयोजनं पुरुषस्य भोगमोक्षावित्यलम् ।

Purpose served by creation :

There in the Sāṅkhya-Yoga-darśanas, creation has been told for the accomplishment of 'Bhoga' (experience of life) and 'Apavarga' (emancipation) in the case of 'Puruṣa'. So it has been told by Īśvara-Kṛṣṇa' : "Puruṣasya, etc." :

["For the revelation (of the experience of life) in the case of Puruṣa and of the 'Pradhāna' (Prakṛti) in the same way, there has been co-ordination of both in the manner of a lame person and a blind person. Through that there would be creation"].

This has been its import : Prakṛti as one who has to be enjoyed would require Puruṣa, an enjoyer. Puruṣa, too, would aspire for emancipation (Kaivalya) while avoiding three-fold sorrow (distress – 'Tāpa') residing in life due to the befalling of the refection of 'Buddhi' (intellect) on the non-assumption of distinction (from Prakṛti). 'Kaivalya' (emancipation) would depend upon the assumption of distinction between the 'Prakṛti' and the 'Puruṣa'. Since that would not be possible without 'Prakṛti', Puruṣa would require 'Pradhāna' (Prakṛti) for achieving 'Kaivalya'.

Some lame and blind persons would lose their mutual to-getherness on the way – while going in a

caravan, due to some impediment arising out of some misfortune and would get caught with fear and then would meet each other due to some good fortune. In the same way 'Prakṛti' and 'Puruṣa' would have the same predicament and meet again. Then the lame person would be made to climb on his shoulders by the blind person. There after the blind person would march along the path as directed by the lame person sitting on his shoulders and both of them would reach the place desired by them. In the same manner, the creation has been dependent upon the 'Pradhāna' ('Prakṛti') and the 'Puruṣa' who have been in such mutual co-operation.

It may be here objected thus : Let 'Prakṛti's' operation be subjected to the purpose of 'Puruṣa'. How could abstaining from that state be tenable? If it were objected as above, the answer would be – Just as a woman whose guilt would be discovered by her husband would not go again to her husband, or just as a dancer, whose purpose has been fulfilled, would retire, in the same way 'Prakṛti', too, would retire from Puruṣa. So it has been told – "Raṅgasya, etc." :

["Just as a dancer would display her performance on the stage and would retire from dancing, so would 'Prakṛti' retire after dislaying herself to Puruṣa"].

Thus Prakṛti would fulfil her purpose after providing enjoyment (experience of life) and emancipation to the Puruṣa, and then would retire from her relation with Puruṣa who has attained liberation. Again with regard to the Puruṣa who has not fulfilled his aim of

life Prakṛti would again bring about creation, because she has been the same in both the states. So it has been told by Maharṣi Patañjali : "Kṛtārtham prati naṣṭamapi anaṣṭam tadanyasādhāraṇyāt" ["She ('Prakṛti') would be absent with regard to him (Puruṣa) who has fulfilled his end and she would be again present with regard to him who has not fulfilled his end, as she has been common in both the states"]. Thus, in this manner, the 'Sāṅkhya-Yoga-darśanas' have taught that the purpose of creation has been the 'Bhoga' and 'Mokṣa' of Puruṣa.

मीमांसादर्शनस्य नित्यत्ववादः

न्याय-वैशेषिक-सांख्य-योगादिदर्शनवद् मीमांसादर्शने जगदुत्पत्तिस्तदत्यन्तप्रलयश्च नाभ्युपगम्येते । तन्मतानुसारेण जगदिदं नित्यम् । तदुक्तम् –

लोकस्यात्यन्तिको नाशो वैदिकानां न सम्मतः ।
महतां वेदमार्गाणां स्त्रोतोभङ्गप्रसङ्गतः ॥[33] इति ।

तस्मात् कालमनुरुध्य प्रवाहरूपेण पदार्था उत्पद्यन्ते च्यवन्ते च । तदुक्तं श्रीमद्भिः कुमारिलभट्टैरपि –

तस्मादद्यवदेवात्र सर्गप्रलयकल्पना ।
समस्तक्षयजन्मभ्यां न सिद्ध्यत्यप्रमाणिका ॥[34] इति ।

मीमांसकानुसारेण जगदिदं भोगायतनम्, भोगसाधनानि, भोगविषयाश्चेति त्रिधा विभज्यते । तत्र भोगायतनं शरीरम्, यत्र निवसन्नात्मा सुखदुःखात्मकं भोगमनुभवति । भोगसाधनानीन्द्रियाणि, यैः साधनीभूतै-

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33. मानमेयो., ५.१६४
34. श्लो.वा., पृ.४७७

रात्मना भोगा भुज्यन्ते । भोगविषयाश्च यावद्भोग्यपदार्थाः । तदेतत् त्रिविधतत्त्वसंवलितं जगदिदं नित्यमनन्तं च ।

जगन्नित्यत्वविषये मीमांसकानां मिथो विवादाभावेऽपि पदार्थव्यवस्थायां प्रभाकर-कुमारिल-मुरारिमिश्रेषु न मतैक्यं दरीदृश्यते । तथाहि प्राभाकराः – द्रव्यम्, गुणः, कर्म, सामान्यम्, परतन्त्रता, शक्तिः, संख्या, सादृश्यं चेत्यष्टौ पदार्था इति स्वीकुर्वन्ति । तत्र द्रव्य-गुण-कर्मणां स्वरूपं न्याय-वैशेषिकयोः सदृशमेव । सामान्यस्यास्तित्वं व्यक्तितः पृथग् नाङ्गीक्रियते । व्यक्तिष्वेव तदस्तित्वमिति ते मन्यन्ते । वैशेषिकाणां यो हि समवायः स एव मीमांसकानां परतन्त्रता । इयं च जातिव्यक्त्योर्विद्यमाना सम्बन्धरूपा । जातिव्यक्त्योः सम्बन्धो वैशेषिकैर्नित्य इत्युच्यते । मीमांसकास्तु तस्य नित्यत्वं नाङ्गीकुर्वन्ति । द्रव्य-गुण-कर्मसु शक्तिसमुत्पादे सत्येव तेषां कार्यजनकत्वं सम्भवतीति मीमांसकाः शक्त्याख्यं नूतनं पदार्थं स्वीकृतवन्तः । न्यायनये शक्तिः खलु प्रतिबन्धकाभावरूपा । सादृश्यसंख्ये तु नैयायिकाभिमतगुणेष्वन्तर्भूते, किन्तु प्राभाकरास्तयोर्द्वयोरतिरिक्तपदार्थत्वमङ्गीकुर्वन्ति[35] ।

श्रीभाट्टमते – द्रव्यम्, जातिः, गुणाः, कर्म, अभावश्चेति पञ्च पदार्था अभ्युपगताः[36]। तत्र द्रव्याणि पृथिव्यप्तेजोवाय्वाकाशकालदिगात्ममनांसीति नैयायिकैर्नव अङ्गीकृतानि । परं भाट्टमते तमः, शब्दश्च द्वावधिकौ मतौ । तस्माद् भाट्टमते द्रव्याण्येकादशविधानि । तथा चोक्तम् –

पृथिवी सलिलं तेजः पवमानस्तमस्तथा ।
व्योमकालदिगात्मानो मनः शब्द इति क्रमात् ॥
एकादशविधं चैतत् कुमारिलमते मतम् ॥[37] इति ।

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35. प्रकरणपञ्चिकाया न्यायसिद्ध्याख्या व्याख्या, पृ. ७८-८२
36. वयं तावत् प्रमेयंतु द्रव्यजातिगुणक्रियाः ।
अभावश्चेति पञ्चैतान् पदार्थानाद्रियामहे ॥ (मानमेयो.पृ.१४२)
37. मानमेयो., पृ.१४४

नैयायिका मनोद्रव्यस्याणुपरिमाणत्वमभ्युपगच्छन्ति, किन्तु भाट्टास्तस्य विभुत्वं साधयन्ति । तथाहि – "अणुपरिमाणं चञ्चलं च मन इति केचिदूचिरे, तदसङ्गतम्-मनो विभु, स्पर्शानर्हद्रव्यत्वात्, अनारभ्यारम्भकद्रव्यत्वाद्वा, ज्ञानासमवायिकारणसंयोगाधारत्वाद्वा, आत्मवद्-इत्यादिभिरनुमानैर्महत्त्वसिद्धेः"[38] इति । नैयायिकाः शब्दस्यानित्यत्वं स्वीकुर्वन्ति, किन्तु कौमारिलास्तस्य नित्यत्वं निरूपयन्ति । तद्यथा –

श्रोत्रमात्रेन्द्रियग्राह्यः शब्दः शब्दत्वजातिमान् ।
द्रव्यं सर्वगतो नित्यः कुमारिलमते मतः ॥[39] इति ।

तार्किकमते तमः प्रकाशाभावरूपः, भाट्टमते तु तत्र गुणक्रिययोर्विद्यमानत्वात् स भावरूपः । तदुक्तम् –

गुणकर्मादिसद्भावादस्तीति प्रतिभासतः ।
प्रतियोग्यस्मृतेश्चैव भावरूपं ध्रुवं तमः ॥[40] इति ।

भाट्टमते मनोव्यतिरिक्तानि सर्वाण्यपि द्रव्याणि प्रत्यक्षाण्यङ्गीकृतानि । जाति-गुण-कर्म-अभावानां पदार्थानां स्वरूपं तु प्रायो नैयायिकवदेव भाट्टानामपीत्यवगन्तव्यम् ।

श्रीमुरारिमिश्रस्य पुनः पदार्थकल्पना उभाभ्यामपि भिन्ना । तन्मते ब्रह्मैव केवलं परमार्थभूत एकः पदार्थः । लोकव्यवहारोत्पत्त्यर्थमन्यत्पदार्थचतुष्टयम्। ते च धर्मिविशेषः, धर्मविशेषः, आधारविशेषः, प्रदेशविशेषश्चेति। तदुक्तं न्यायमालायाम् – "ब्रह्मैकं व्यवहारे तु धर्मिधर्माधारप्रदेशविशेषाः पञ्च पदार्था इति वेदान्ता मुरारिमिश्राश्च" इति । अत्र घटादयो धर्मिविशेषाः, घटादिनिष्टघटत्वादयो धर्मविशेषाः, इदानीं घटस्तदानीं घट इत्यादिरूपेण कालबोधका आधारविशेषाः, गृहे घटो भूतले घट इत्यादिरूपेण स्थानबोधकाः प्रदेशविशेषा इति बोध्यम् ।

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38. मानमेयो., पृ.२०३
39. मानमेयो., पृ.२०८
40. मानमेयो., पृ.१५२

The Theory of 'Nityatva' of Mīmāṁsā-darśana :

The Mīmāṁsā-darśana would not admit the origin of the world and the total annihilation of it like the 'Nyāya-Vaiśeṣika-Sāṅkhya-Yoga' – darśanas. According to that Darśana this world has been eternal. So it has been said : "Lokasyātyantiko, etc." :

["The total annihilation of the world has not been acceptable to the 'Vaidikas' (Mīmāṁsakas) due to the contingency of the break of the stream of great Vedic paths"].

Hence, in compliance with time, the substances would arise and would perish in the form of streams. So it has been said by Śrī Kumārila Bhaṭṭa : ["Tasmādadyavadevātra, etc.) :

["Here, as on to-day, the settlement of creation and annihilation would not be accomplished in the case of all the transitarily-born beings as it has been without any authority"].

According to the Mīmāṁsākas, this world has three-fold division as the abode of enjoyment, means of enjoyment and objects of enjoyment. Among them, the body has been the abode of enjoyment, residing in which the Ātman would get the experience of the nature of happiness and sorrow. The means of enjoyment have been the senses, with the help of which means, experiences have been obtained. The objects of enjoyment have been all those which would come to experience. This world which has been mingled with the three principles, has been eternal and infinite.

Although there has been no mutual controversy as regards the eternality of the world, but as regards the relative position ('vyavasthā') of the objects there has been no unity of opinion. Thus there has been no unity of opinion : The 'Prābhākaras' (followers of 'Prābhākara's' view) accept eight categories as 'Dravya', 'Guṇa', 'Karma', 'Sāmānya', 'Paratantratā' ('Pāratantrya'), 'Śakti', 'Saṅkhyā' and 'Sādṛśya' (Substance, quality, action, generality, dependence, power, number and similarity). Among them, as regards the 'svarūpa' (nature) of 'Dravya', 'Guṇa' and 'Karma', has been similar to that found in the 'Nyāya-Vaiśeṣikas'. The separate existence of 'Sāmānya' has not been accepted individually. They would believe that 'Sāmānya' would exist in the individuals themselves. What has been the 'Samavāya' among the 'Vaiśeṣikas' would be 'Paratantratā' of the 'Mīmāṁsakas'. This has been the relation discerned as found between the 'Jāti' and the 'Vyakti'. The relation between the 'Jāti' and the 'Vyakti' has been said to be eternal by the 'Vaiśeṣikas'. The Mīmāṁsākas would not admit of its eternality. When there has been the occurance of 'Śakti' alone there would be the possibility of the occurance of effects among the 'Dravya', 'Guṇa' and 'Karma'. On that ground the 'Mīmāṁsakas' would accept a new category called 'Śakti'. In the Nyāya school, Śakti has been, indeed, of the nature of the absence of obstruction. Similarity ('Sādṛśya') and number ('Saṅkhyā') have been included in 'guṇas' by the Naiyāyikas. But the Mīmāṁsākas of Prābhākara school have accepted them as separate categories.

In the 'Śrī Bhaṭṭa-mata' five categories, viz., 'Dravya', 'Jāti', 'Guṇas', 'Karma' and 'Abhāva' have been accepted. Among them, 'Dravyas' (substances) which have been accepted have been 'Pṛthivī', 'Ap', 'Tejas', 'Vāyu', 'Ākāśa', 'Kāla', 'Dik', 'Ātman' and 'Manas', the same as those which have been admitted by the 'Naiyāyikas'. Further in the 'Bhāṭṭa-mata', 'Tamas', 'Śabda' have been accepted in excess. Hence, in the 'Bhaṭṭa-mata', the substances have been of eleven kinds. So it has been told : "Pṛthivī salilaṁ, etc." :

[" 'Pṛthivī', 'Salilaṁ', 'Tejas', 'Vāyu' ('Pavamāna'), 'Tamas', 'Ākāśa' ('Vyoma'), 'Kāla', 'Dik', 'Ātman', 'Manaḥ' and 'Śabda', these have been in due order eleven kinds of substances, in the opinion of 'Kumārila-bhaṭṭa'"].

The 'Naiyāyikas' would admit atomic-measurement in the case of 'Manas', but the 'Bhattas' would argue in favour of its all-pervasiveness ('vibhutva'). It has been thus presented : "Aṇuparimāṇam, etc." :

["Some persons would say that the 'Manas' has been fickle and of atomic-measurement. That has been inconsistent. 'Manas' has been all-pervasive because it has been a substance which would be unfit to touch or because it has been a substance which has not having a beginning or because it has been the substratum of 'Saṁyoga' which has been the 'Asamavāyikāraṇa of knowledge, like the 'Ātman'. With the aid of this inferential argument, the greatness of 'Manas' has been proved. So it has been shown how that would be possible :

"Śrotramātrendriyagrāhyaḥ, etc."

["'Śabda' would be grasped by the sense of hearing only and it has 'Śabdatva' as its 'Jāti'; that substance has been found in all, eternal, in the opinion of 'Kumārilabhaṭṭa'. In the opinion of the 'Tārkikas' (logicians), 'Tamas' has been of the nature of the absence of light, while in the opinion of 'Bhāṭṭas' it has been of nature of 'Bhāva' (positivity). So it has been told :

"Guṇakarmādisadbhāvād, etc."

["'Tamas' has been certainly of the nature of positive object due to the fact that it has quality and action and due to the absence of the memory of a counterpart"].

In the opinion of the 'Bhāṭṭamata' all the substances other than the mind have been perceivable. It should be noted that the 'Svarūpa' of the substances, viz., 'Jāti', 'Guṇa', 'Karma' and 'Abhāva' according to the 'Bhāṭṭas' has been the same as that which can be witnessed in the opinion of 'Naiyāyikas'.

The conception of substances in the case of Śrī Murāri Miśra has been different from both of them ('Bhāṭṭas' and 'Naiyāyikas'). In his opinion, Brahman alone, which has been ultimate truth, would be one substance only. The other four substances have been meant for the worldly usage. They are : 'Dharmi-viśeṣa', 'Dharma-viśeṣa', 'Ādhāra-viśeṣa' and 'Pradeśa-viśeṣa'. So it has been told in the 'Nyāyamālā' (Jaiminīya-Nyāyamālā' : "Brahmaikam vyavahāre, etc."

[" 'Brahma' has been alone only. In worldly usage, there have been four substances as the 'Viśeṣas' of 'Dharmi', 'Dharma', 'Ādhāra' and 'Pradeśa'. This has been the opinion of the 'Vedāntas' and 'Murāri-Miśra'. Here the 'Ghaṭa', etc., have been the 'Dharmi-viśeṣas', 'Ghaṭatva', etc., residing in 'Ghaṭa', etc., have been the 'Dharma-Viśeṣas', the 'Ghaṭa' at present and 'Ghaṭa' at a later time, these forms have been 'Ādhāra-viśeṣas', denoting time. " 'Ghaṭa' has been in the house, 'ghaṭa' has been on the surface of the earth, these have to be known as those which have been 'Pradeśa-viśeṣas' denoting place ('Sthāna').

मीमांसकानां परमाणुवादः

केचन मीमांसकाः (प्राभाकराः) नैयायिकवत् परमाणुभ्यः सृष्टिं प्रतिपादयन्ति, किन्तु नैयायिकाभिमतपरमाण्वपेक्षया मीमांसकाभिमत-परमाणुस्वरूपे भेदो वर्तते । तत्र नैयायिकाः परमाणून् प्रत्यक्षागोचरान् मीमांसकाश्च प्रत्यक्षगोचरानभ्युपगच्छन्ति । तदेतेन नैयायिकानां ये त्रसरेणवस्त एव मीमांसकानां परमाणव इति ज्ञायते । तदुक्तम् –

जालरन्ध्रविसरद्रवितेजोजालभासुरपदार्थविशेषान् ।
अल्पकानिह पुनः परमाणून् कल्पयन्ति हि कुमारिलशिष्याः ॥[41] इति ।

नैयायिकाः परमाणुसंयोगे प्राणिनामदृष्टवशादीश्वरोत्पन्नेच्छायाः कारणत्वमभ्युपगच्छन्ति, किन्तु मीमांसादर्शने ईश्वरस्यानङ्गीकारात् प्राणिना-मदृष्टवशादेव परमाणूनां संयोगः, ततश्च सृष्टिरिति प्रतिपाद्यते । वस्तुतः परमाणुद्वारा सृष्टिप्रतिपादनं न सर्वमीमांसकाभिमतम् । अत एवोक्तं श्रीकुमारिलभट्टैः –

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41. मानमेयो., पृ.१५७

मीमांसकैश्च नावश्यमिष्यन्ते परमाणवः ।
यद्बलेनोपलब्धस्य मिथ्यात्वं कल्पयेद् भवान् ॥[42] इति ।

परमाणुभ्यश्च सृष्टिरित्यङ्गीकारे प्रपञ्चस्यात्यन्तप्रलयं नाभ्युपगच्छन्ति । तन्मतानुसारेण खण्डप्रलयः खण्डसृष्टिश्च भवतः । तदेवमनादिप्रवाहरूपेण जगन्नित्यमेव ।

Atomic Theory of the 'Mīmāṁsakas' :

Some 'Mīmāṁsakas' ('Prābhākaras') would propound creation through atoms like the 'Naiyāyikas'. Yet with reference to the nature of atoms admitted by the 'Naiyāyikas', that of the atoms admitted by the 'Mīmāṁsakas' has been different. In that case, the 'Naiyāyikas' understand that the atoms would not belong to the range of perception, while the 'Mīmāṁsakas' understand that the atoms would belong to the range of perception. From this, it has been understood that the 'Trasareṇus' (atoms of dust in the sunbeam) of the 'Naiyāyikas' have been the atoms of the Mīmāṁsākas. So it has been told :

"Jālarandhravisarad, etc." : ["The disciples of 'Kumārila' think that the special minute dust-like objects appearing in the net-like sun-beam passing through the hole of window as the atoms"]. The Naiyāyikas have admitted the desire born in the 'Īśvara' by virtue of the destinies of the beings as the cause for the combination of atoms. But in the 'Mīmāṁsā-darśana', since 'Īśvara' has not been

42. श्लो.वा., पृ.२८६

accepted, the 'Mīmāṁsakas' have admitted that the combination of atoms would occur by virtue of the destinies of beings themselves. This would be followed by creation. In fact the creation through atoms has not been admitted by all the 'Mīmāṁsakas'. Hence, it has been told by 'Kumārila Bhaṭṭa' : "Mīmāṁsākaiśca, etc."

["The atoms have not been necessarily required (for creation), by the strength of which you cannot allege falsily of what has been obtained (through creation)"].

If it were admitted that creation has been through atoms, there would be the admission of the absence of eternality in the case of the world. If the world would be non-eternal, there would be the absence of eternality in the case of Vedas that have been part that creation. On this ground the 'Mīmāṁsakas' would not admit of the total annihilation of the world. According to their opinion, there would be partial annihilation and partial creation. Thus in this way, the world has been eternal in the form of beginning-less stream.

अद्वैतवेदान्तस्य विवर्तवादः

अद्वैतवेदान्ते आरम्भवाद-परिणामवादयोर्निरसनद्वारा विवर्तवादः समाश्रीयते । विवर्तवादिनामयमाशयः-आरम्भवादे, परिणामवादे च कार्यकारणयोर्मध्ये भेदाभेदावङ्गीकृत्योभयोरपि सत्यत्वमुररीक्रियते । तन्नोचितम् । यतो हि कार्यस्य कारणाभिन्नत्वं यदि सत्यं स्यात्, पुनर्भेदस्यापि सत्यता कथं भवेत् । तस्मात् कारणमात्रस्य सत्यत्वं कार्यस्य च कल्पितत्वं स्वीकर्तव्यम् । एवं सत्यद्वैतस्य पारमार्थिकत्वं कार्यरूपस्य

द्वैतस्य च मिथ्यात्वमित्यायाति । अत एव यथा रज्जौ सर्पस्य, शुक्तिकायां रजतस्य, मरुमरीचिकायां जलस्य, स्थाणौ चौरस्य च कल्पितत्वमङ्गीक्रियते; तथाऽखण्डे सच्चिदानन्दे ब्रह्मणि निखिलोऽयं प्रपञ्चः कल्पित इति प्रपञ्चो ब्रह्मणो विवर्तरूपः ।

तदुक्तं श्रीमताऽप्पय्यदीक्षितेन – "ब्रह्मणश्चोपादानत्वमद्वितीयकूटस्थचैतन्यरूपस्य न परमाणूनामिवारम्भकत्वरूपम्, न वा प्रकृतेरिव परिणामित्वरूपम्; किन्त्वविद्यया वियदादिप्रपञ्चरूपेण विवर्तमानत्वलक्षणम्" इति ।

ननु विवर्त-परिणामयोः किं लक्षणमिति जिज्ञासायामुक्तं तैरेव – "वस्तुनस्तत्समसत्ताकोऽन्यथाभावः परिणामः, तदसमसत्ताको विवर्त इति वा; कारणसलक्षणोऽन्यथाभावः परिणामः, तद्विलक्षणो विवर्त इति वा, कारणाभिन्नं कार्यं परिणामः, तदभेदं विनैव तद्व्यतिरेकेण दुर्वचं कार्यं विवर्त इति वा विवर्तपरिणामयोर्विवेकः" इति । तदेवमुपर्युक्तपरिणामविवर्तयोर्लक्षणैर्मृत्तिकाया घटरूपेण योऽन्यथाभावो वर्तते स परिणाम इत्युच्यते, अत्र घटमृत्तिकयोरुभयोरपि व्यावहारिकसत्तात्वात् । रज्जोर्योऽन्यथाभावः सर्परूपेण भवति स विवर्त इत्युच्यते, अत्र रज्जोर्व्यावहारिकत्वेन सर्पस्य प्रातिभासिकत्वेन चोभयोर्विषमसत्ताकत्वात् । प्रकृते च ब्रह्म तावत् पारमार्थिकम्, तत्र कल्पितः प्रपञ्चश्च व्यावहारिकः प्रातिभासिको वा वर्तत इति प्रपञ्चो ब्रह्मणो विवर्तः । किञ्च, यथा सर्पादिरूपेण विवर्तमानस्य रज्जोः स्वरूपे न कश्चिदपि विकारो जायते, तथा स्थूलसूक्ष्मरूपप्रपञ्चाकारेण विवर्तमानस्यापि ब्रह्मणः स्वरूपे न विकारः प्रादुर्भवति ।

'Vivartavāda' of Advaita-Vedānta :

In the Advaita-Vedānta, 'Vivarta-vāda' has been resorted to after refuting 'Ārambhavāda' and 'Pariṇāmavāda'. This has been the import of the 'Vivarta-vādins' : In the 'Ārambhavāda' and the 'Pariṇāmavāda', reality of both the effect and the cause has been accepted by resorting to 'bhedābheda' (difference-com-identity)

between them. That would not be proper, because if the identity of the effect with cause were to be real, how could the difference between them would be real? Hence, the reality of cause only and the ficticiousness of effect should be accepted. That would result in the conclusion that the true duality has been the 'Supreme reality and that duality in the form of effect would be unreal. Hence, just as the serpent in the rope, the silver in the conch-shell, the water in the forest-mirage and the thief in the staff have been accepted as fictitious, so this entire world has been fictitiously imposed on Brahman. Hence, the world has been of the nature of 'Vivarta' in the Brahman – ('Vivarta' = unreal appearance). So it has been told by Śrī Appayya Dīkṣita : "Brahmaṇaścopādānatvam, etc." ["The 'Upādānatva' (the state of being material cause) in the case of Brahman, who has been of the nature of 'Caitanya', the unchangeable Supreme Soul ('Kūṭastha') would not amount to 'Ārambhakatva' like the atoms or to 'Pariṇamitva' as in the case of Prakṛti, but would amount to 'Vivartamānatva' in the form of the 'Prapañca' in the form of sky, etc., due to 'Avidyā'.

It may be objected thus : In the context of the enquiry as to what has been the 'Lakṣaṇa' (definition) of 'Vivarta' and 'Pariṇāma', it has been told thus by them (Advaitins) only: "Vastunaḥ tatsamasattāko, etc.":

["The appearance in another form of something in its own similar existence has been called 'Pariṇāma' and the appearance in another form of something in its dissimilar existence has been called 'Vivarta'. The appearance in another form of something of the

characteristics of cause has been 'Pariṇāma', while the appearance in another form of something without the characteristics of cause has been 'Vivarta'. The effect which has been different from the cause would be called 'Pariṇāma', while the effect which has been without being different from the cause would be called 'Vivarta'. This has been the distinction between 'Vivarta' and 'Pariṇāma'. Thus in this manner, on the strength of the aforesaid definitions of 'Pariṇāma' and 'Vivarta', the other appearance of 'Mṛttikā' (mud) in the form of 'Ghaṭa' (pot) has been called 'Pariṇāma'; here both the 'Ghaṭa' and the 'Mṛttikā' have 'Vyāvahārikasattā' (customary existence – relating to the world of illusion). That which has been the other appearance of the rope in the form of serpent, has been called 'Vivarta'. Here, both the rope and the serpent have adverse existence, due to the existence of rope in the 'Vyāvahārika'-manner and that of serpent in the 'Prātibhāsika'-manner. In the present case 'Brahman' has been the Supreme, and the existence of the world superimposed has been 'Vyāvahārika' or 'Prātibhāsika' and as such the world has been the 'Vivarta' of 'Brahman'. Further, there has been no transformation in the 'svarūpa' of the rope which would undergo deformation in the form serpent, etc. In the same way, there has been no deformation in the case of Brahman who has been undergoing 'vivarta' in the form of the gross and subtle world.

प्रपञ्चस्य मायापरिणामत्वम्

ननु प्रपञ्चस्य जडत्वात् तत्कारणमपि जडमेव स्यात्, ब्रह्मणश्चेतनत्वात् कथं तज्जगतः कारणं भवेत्? इति जिज्ञासायामद्वैतवेदान्ते प्रपञ्चोपादान-

व्यवस्थार्थमनादिकल्पितमायाया अङ्गीकारः कृतः । इयं च सांख्याभिमत-प्रकृतिवत् त्रिगुणात्मिका भवति । सांख्याभिमता प्रकृतिस्तु नित्या, वेदान्ताभिमता माया तु मिथ्येत्यनयोर्भेदः । अस्या मायाया अपि प्रपञ्चवद् व्यावहारिकत्वमद्वैतिभिः स्वीक्रियते । इयं माया तमोगुणप्रधाना प्रपञ्चाकारेण परिणमते । तमःप्रधानमायायास्तत्कार्यस्य प्रपञ्चस्य च व्यावहारिकत्वात् प्रपञ्चस्तमोगुणप्रधानमायायाः परिणाम इत्युच्यते । तदेवमद्वैतवेदान्ते प्रपञ्चो मायायाः परिणाम इत्युक्तौ ब्रह्मणश्च विवर्त इत्यर्थादायाति तदुक्तं श्रीमता सर्वज्ञात्ममुनिना –

विवर्तवादस्य हि पूर्वभूमिः वेदान्तवादे परिणामवादः ।
व्यवस्थितेऽस्मिन् परिणामवादे स्वयं समायाति विवर्तवादः॥[43] इति।

The world as the 'Māyā-pariṇāma' :

It may be objected here thus : Since the world has been 'jaḍa' (without consciousness) so should its cause, too, be 'jaḍa'. In the context of this enquiry, Māyā, which has been fashioned from beginningless times has been accepted in order to determine the 'Upādāna' (material cause) of the world. This has been of the nature of three guṇas like the 'Prakṛti' admitted by the Sāṅkhyas. The 'Prakṛti' admitted by the Sāṅkhyas has been, however, eternal and the 'Māyā' admitted by the Vedāntins has been false. This has been the difference between them ('Prakṛti' and 'Māyā'). As regards this 'Māyā', too, the 'Advaitins' have accepted as of illusory-nature as in the case of the world. This Māyā has the predominance of 'Tamo-guṇa' and would transform

43. सं.शा., २.६.१

into the form of the world. Since 'vyavahārikatva' (the state of being illusory) has been accepted in the case of Māyā, which has the predominance of 'Tamas', and in the case of the world which has been its effect, it would be said that the world has been transformation of the 'Māyā' which has the predominance of 'Tamo-guṇa'. Thus, in the 'Advaita-Vedānta', in saying that the world has been the transformation of 'Māyā', it has been implied that it (the world) has been the 'Vivarta' (unreal appearance) of 'Brahman'. So it has been told by Śrī 'Sarvajñātmā-muni' : "Vivartavādasya, etc." :

["The prior-ground of 'Vivarta-vāda' has been the 'Pariṇāma-vāda' in the 'Vedānta' - theory. When this 'pariṇāma-vāda' would get settled, 'Vivarta-vāda' would itself come into view"].

सृष्टिक्रमः

उपर्युक्ता माया शुद्धसत्त्वगुणप्राधान्येनेश्वरस्योपाधिर्भूत्वा प्रपञ्चस्य निमित्तकारणमिति, सैव तमोगुणप्राधान्येनेश्वरोपाधिर्भूत्वा प्रपञ्चस्योपादानकारणमिति चाख्यायते । मलिनसत्त्वगुणप्रधानभूता च मायाऽविद्याख्यया नानाभूत्वा जीवोपाधिर्भवति । प्रलयावस्थायां जीवोपाधिभूताऽविद्या धर्माधर्मसंस्कारसहिता स्वकारणे मायायां लीना भवति । यदा च जीवानामदृष्टानि परिपक्वानि सन्ति फलोन्मुखानि भवन्ति, तदा मायोपहिते चैतन्ये ईश्वरे – ''तदैक्षत बहु स्यां प्रजायेय''[44] इति संकल्पः प्रादुर्भवति । तदानीम् – ''तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः''[45]

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44. छां.उ., ६-२-३
45. तै.उ., २.१.१

इति श्रुत्यनुसारेण तमःप्रधानविक्षेपशक्तिमदज्ञानोपहितचैतन्यादाकाशः, आकाशाद्वायुः, वायोरग्निः अग्नेरापः, अद्भ्यः पृथिवी चोत्पद्यते। एतानि सूक्ष्मभूतानि, पञ्चतन्मात्राणि, अपञ्चीकृतपञ्चभूतानीति चोच्यन्ते। एतेभ्य एव सूक्ष्मशरीराणि स्थूलभूतानि चोत्पद्यन्ते।

Process of creation :

The aforesaid 'Māyā' would become the adjunct of 'Īśvara' through the predominance of pure 'Sattva-guṇa'. Then the Māyā would become the instrumental cause of the world. Then that very 'Māyā' would become the material cause of the world by assuming the predominance of 'Tamo-guṇa'. Again on assuming the predominance of impure 'Sattva-guṇa', that very 'Māyā' would be designated by the word 'Avidyā'. Then she would be called the adjunct of 'Jīva'. In the state of annihilation, this 'Avidyā', the adjunct of 'Jīva', would become merged into 'Māyā' of which 'Avidyā' she would be the cause, on being associated with the impressions of merit and demerit ('dharma' and 'adharma'). When the destinies of beings would become mature, they would become prone to granting the fruit, then there would arise a resolve "Tadaikṣata bahu syām prajayeva" :

["He aspired that he would become many"]. At that time, as per the 'Śruti' – "Tasmādvā etasmadātmana ākāśaḥ" ["On account of that, 'ākāśa' (sky) emerged from that 'Ātman' "]; from that 'ākāśa' overlapped by 'ajñāna' which was characterised by the 'Vikṣepa-śakti' (distracting power) prodominated by 'Tamas', would arise; from that 'ākāśa', 'Vāyu' arose, from that

'Vāyu', 'Agni' arose, from that 'Agni' 'Āpaḥ' arose, from that 'Āpaḥ', 'Pṛthivī' arose. These have been called the subtle elements, the five 'Tanmātras', the five elements that have not been subjected to 'pañcīkaraṇa'. From these only the subtle bodies and the gross elements have been produced.

सूक्ष्मशरीरोत्पत्तिः (सूक्ष्मप्रपञ्चोत्पत्तिः)

अद्वैतवेदान्ते ज्ञानेन्द्रियपञ्चकं कर्मेन्द्रियपञ्चकं वायुपञ्चकं बुद्धिमनसी चेति सप्तदशावयवात्मकं सूक्ष्मशरीरमभ्युपगम्यते । एतानि सप्तदशावयवान्युपर्युक्त-सूक्ष्मभूतानां सत्त्वादिगुणेभ्य उत्पद्यन्ते । तथाहि –

आकाशस्य सात्त्विकांशाच्छ्रोत्रम्, रजोंऽशाद्वाक्; सात्त्विकांशाद्वायोस्त्वगिन्द्रियम्, रजोगुणांशात् पाणीन्द्रियम्; सात्त्विकांशात्तेजसश्चक्षुः, रजोगुणांशात् पादेन्द्रियम्; सात्त्विकांशाज्जलाज्जिह्वा, रजोगुणांशात् पार्थिवेन्द्रियम्; सात्त्विकांशायाः पृथिव्याः सकाशाद् घ्राणेन्द्रियम्, तस्या एव रजोगुणांशाद् गुदेन्द्रियमित्याकाशादिपञ्चभूतानां सत्त्वांशाच्छ्रोत्रादीनि पञ्चज्ञानेन्द्रियाणि तथा तेषामेव रजोंऽशाद्वागादिपञ्चकर्मेन्द्रियाणि व्यस्तानि पृथक् पृथगुत्पद्यन्ते ।

एतेषां पञ्चसूक्ष्मभूतानां समस्तेभ्यः सात्त्विकांशेभ्यो बुद्धिमनसी उत्पद्येते। तत्र बुद्धिर्नाम निश्चयात्मिकान्तःकरणवृत्तिः। मनो नाम सङ्कल्पविकल्पात्मिकान्तःकरणवृत्तिः[46]। अनयोरेव चित्ताहङ्कारयोरन्तर्भावः। तत्र बुद्धावहङ्कारस्य मनसि चित्तस्यान्तर्भाव इति यावत् । एवमेवाकाशादि-

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46. सत्त्वांशैः पञ्चभिस्तेषां क्रमाद्धीन्द्रियपञ्चकम् ।
श्रोत्रत्वगक्षिरसनघ्राणाख्यमुपजायते ॥ (पञ्च., १.१९)
रजोंऽशैः पञ्चभिस्तेषां क्रमात् कर्मेन्द्रियाणि तु ।
वाक्पाणि-पादपयूपस्थाभिधानानि जज्ञिरे ॥ (तत्रैव, १.२१)

सूक्ष्मभूतानां समस्तेभ्यः रजोंऽशेभ्यः प्राणापानोदानव्यानसमानाख्याः पञ्च प्राणाः समुद्भवन्ति[47] । तत्रोर्ध्वगमनशीलो नासाग्रस्थायी वायुः प्राणः, अधोगमनशीलः पाय्वादिस्थायी वायुरपानः, सर्वनाडीगमनशीलोऽखिल-शरीरस्थायी वायुर्व्यानः, ऊर्ध्वमुत्क्रमणशीलः कण्ठस्थायी वायुरुदान; शरीर-मध्यगतान्नरसादिनेता वायुः समान इत्युच्यते । तदेवमपञ्चीकृतपञ्च-महाभूतानां सप्तदशतत्त्वैः सूक्ष्मशरीर(लिङ्गशरीर)स्योत्पत्तिर्भवति । तदुक्तं श्रीशङ्करभगवत्पादैः –

पञ्चप्राणमनोबुद्धिदशेन्द्रियसमन्वितम् ।
अपञ्चीकृतभूतोत्थं सूक्ष्माङ्गं भोगसाधनम् ॥[48] इति ।

एतेषु सप्तदशतत्त्वेषु पञ्चज्ञानेन्द्रियैः सहिता बुद्धिर्विज्ञानमयकोश इत्युच्यते । अयमेव कर्तृत्व-भोक्तृत्व-सुखित्व-दुःखित्वाद्यभिमानित्वेनेह-लोकपरलोकगामी व्यावहारिको जीव इत्युच्यते । एवं ज्ञानेन्द्रियैः सहितं मनो मनोमयकोश इत्याख्यायते । पञ्चकर्मेन्द्रियैः सहितं प्राणपञ्चकं प्राणमयकोश इत्यभिधीयते । एतेषु कोशत्रयेषु ज्ञानशक्तिमत्त्वाद्विज्ञान-मयकोशः कर्तृरूपः, इच्छाशक्तिमत्त्वान्मनोमयकोशः करणरूपः, क्रिया-शक्तिमत्त्वात् प्राणमयकोशः कार्यरूप इति बोध्यम् । एतत्कोशत्रयमिलित-मिदं सूक्ष्मशरीरम्[49] ।

एतद्व्यष्टिसूक्ष्मशरीरोपहितं चैतन्यं 'तैजसो जीवः' इत्युच्यते । एत-त्समष्ट्युपहितं चैतन्यं 'सूत्रात्मा', 'हिरण्यगर्भः' इति वोच्यते[50] ।

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47. तैरन्तःकरणं सर्वैर्वृत्तिभेदेन तद् द्विधा ।
मनो विमर्शरूपं स्याद् बुद्धिः स्यन्निश्चयात्मिका ॥ (तत्रैव, १.२०)
48. तैः सर्वैः सहितः प्राणो वृत्तिभेदात् स पञ्चधा ।
प्राणोऽपानः समानश्चोदानव्यानौ च ते पुनः ॥ (तत्रैव, १.२२)
49. आत्मबोधे, श्लो.१३
50. वेदान्तसारे, पृ.१७-२१

The Birth of Sūkṣmaśarīra (Birth of Sūkṣma-prapañca) :

In the 'Advaita-Vedānta', 'Sūkṣma-śarīra' consisting of the seventeen parts as the five senses of perception, the five senses of action, the five kinds of wind ('vāyu'), intellect and mind, have been accepted. These seventeen parts have been produced by the guṇas, Sattva, etc., of the subtle elements. It has been thus : 'Śrotra' would be born from the 'Sāttvika'-portion of the sky, 'Vāk' would be born from its 'Rajas'-portion; 'Tvak' would be born from 'Sāttvika'-portion of 'Vāyu' (wind), 'Pāṇi' would be born from its 'Rajas'-portion; 'Cakṣus' was born from the 'Sāttvika'-portion of 'Tejas', 'Pāda' was born from its 'Rajas'-portion; 'Jihvā' was born from the 'Sāttvika'-portion of 'Jala', 'Pāyu' was born from 'Rajas'-portion; 'Ghrāṇa' was born from the 'Sāttvika'-portion of 'Pṛthivī', 'Guda' was born from its 'Rajas'-portion. Thus the five senses of perception were born from the 'Sattva'-portions of five elements, 'Ākāśa', etc., and the five senses of action such as 'Vāk', etc., were born from the 'Rajas'-portion of those elements. They have been produced separately one after the other.

It has been from the 'Sāttvika'-portion of all the five subtle elements that the intellect and mind would be born. Therein, 'Buddhi' (intellect) would be that which would operate in the inner senses and it has been of the nature of determination. 'Manas' (mind) would operate as the inner sense of the nature of 'Saṅkalpa' and 'Vikalpa' (decision and indecision). In these two only 'Citta' and 'Ahaṅkāra' have been merged. Therein, what has been meant would be

merging of 'Ahaṅkāra' in 'Buddhi' and that of 'citta' in 'Manas'. In the same manner, the five 'Prāṇas', viz., 'Prāṇa', 'Apāna', 'Udāna', 'Vyāna' and 'Samāna' would be born from all the 'Rajas'-portions of the five subtle elements, 'Ākāśa', etc. Among them, 'Prāṇa' has been breath residing at tip of nose and that has the nature of going upwards; 'Apāna' has been the air residing in the anus, etc., and that has the nature of moving downwards; 'Vyāna' has been the air occupying the entire body moving in all the 'Nāḍis' (veins) inside; 'Udāna' has been the air residing in the throat and that has the nature of emerging upwards; 'Samāna' has been the air which would conduct the 'Anna', 'Rasa', etc., by residing in the middle of the body. Thus, in this manner, 'Sūkṣmaśarīra' ('Liṅga-śarīra') would be born with its seventeen principles of the five great elements that have not been subjected to 'Pañcīkaraṇa'. So it has been told by Śaṅkara-bhagavatpāda :

"Pañcaprāṇa ..., etc."

["The 'Sūkṣmāṅga' (subtle body) would arise from the elements which have not been subjected to 'Pañcīkaraṇa' and which have been coupled with five 'Prāṇas', 'Manas', 'Buddhi' and ten senses (five of perception and five of action); it has been the means of experience"].

Among these seventeen principles, the intellect associated with the five senses of perception ('Jñānendriyas'), has been called 'Vijñānamayakośa'. This very 'Kośa' has been designated as 'Jīva' who would be related to the world and who would traverse this and the other world with the self-conception of the doer, enjoyer and one experiencing joy and sorrow. In the

same way, the 'Manas' (mind) with the senses of perception, has been designated as 'Manomayakośa'. The pentad of 'Prāṇa' with the five senses of action ('Karmendriyas'), has been called as 'Prāṇamayakośa'. Among these three 'Kośas', 'Vijñānamayakośa' has been of the nature of 'Kartṛ' (doer), because of its association with the power of knowledge; 'Manomayakośa' has been of the nature of 'Karaṇa' (means), because of its association with the power of will and 'Prāṇamayakośa' has been of the nature of 'Kārya' (effect) because of its association with the power of action. This should be known. This 'Sūkṣma-śarīra' has been the combination of the three 'Kośas'.

The 'caitanya' (spirit) endowed with the aggregate of the individual aspects of 'Sūkṣmaśarīra' has been called 'Taijasa-Jīva'. The 'caitanya' (Supreme Spirit) endowed with the aggregate of the total aspects of 'Sūkṣmaśarīra' has been called as 'Sūtrātman' or 'Hiraṇyagarbha'.

स्थूलशरीरोत्पत्तिः (स्थूलप्रपञ्चोत्पत्तिः)

उपर्युक्तसूक्ष्मप्रपञ्चकारणभूतान्यपञ्चीकृतपञ्चसूक्ष्मभूतानि व्यवहारासमर्थानीति कृत्वा तदीयस्थौल्यापेक्षायां व्यवहर्तृप्राणिजातधर्माधर्मापेक्षयैव तानि सूक्ष्मभूतानि पञ्चीकृतानि भवन्ति। पञ्चीकरणप्रक्रिया तूक्ता श्रीमता विद्यारण्यस्वामिना –

द्विधा विधाय चैकैकं चतुर्धा प्रथमं पुनः।
स्वस्वेतरद्वितीयांशैर्योजनात् पञ्च पञ्च ते ॥[51] इति।

51. पञ्च., १.२७

अस्यायमर्थः – पञ्चभूतानि प्रथमं प्रत्येकं द्वैविध्यमापद्यन्ते । तेष्वाकाशादिषु दशसु भागेषु प्राथमिकान् पञ्चभागान् प्रत्येकं चतुर्धा समं विभज्य स्वार्धपरित्यागेन चतुर्णां प्रत्येकं भागान्तरेषु सन्निवेशेन भूतानि पञ्चीकृतानि, अर्थात् स्थूलानि भवन्ति । एवं स्थूलत्वमापन्नानि भूतानि यदा स्वस्वकार्योत्पादनसमर्थानि भवन्ति, तदा आकाशे शब्दः, वायौ शब्दस्पर्शौ, अग्नौ शब्दस्पर्शरूपाणि, अप्सु शब्दस्पर्शरूपरसाः, पृथिव्यां शब्दस्पर्शरूपरसगन्धाश्चाभिव्यज्यन्ते ।

एतेभ्यः पञ्चीकृतेभ्यः स्थूलभूतेभ्यः भूर्भुवःस्वर्महर्जनस्तपःसत्यमित्येतन्नामकानामुपर्युपरि विद्यमानानां सप्तोर्ध्वलोकानाम्, अतलवितलसुतलरसातलतलातलमहातलपातालनामकानामधोऽधो विद्यमानानां सप्ताधोलोकानां तदन्तर्वर्तिजरायुजाण्डजोद्भिज्जस्वेदजाख्यानां चतुर्विधशरीराणां तदुचितानामन्नपानादीनां चोत्पत्तिर्भवति । तत्र जरायुभ्यो जातानि मनुष्यपश्वादीनि जरायुजानि, अण्डेभ्यो जातानि पक्षिपन्नगादीन्यण्डजानि, भूमिमुद्भिद्य जातानि कक्षवृक्षादीन्युद्भिज्ञानि, स्वेदेभ्यो जातानि यूकामशकादीनि स्वेदजानीति बोद्धव्यम् ।

एवं पञ्चीकृतपञ्चमहाभूतेभ्यः समुत्पन्नानि चतुर्विधशरीराणि भोगसाधनानीति भोगायतनशब्देन व्यवह्रियन्ते । तदुक्तं श्रीशङ्करभगवत्पादैः –

पञ्चीकृतमहाभूतसम्भवं कर्मसञ्चितम् ।
शरीरं सुखदुःखानां भोगायतनमुच्यते ॥[52] इति ।

इमानि शरीराणि स्थूलभोगायतनत्वात् स्थूलशरीराणीति, अन्नविकारत्वाच्चान्नमयकोश इति चाख्यायन्ते । अत्र समष्टिस्थूलशरीराभिमानिचैतन्यं विराडिति, व्यष्टिस्थूलशरीराभिमानिचैतन्यं विश्व इत्यभिधीयते । एवं पञ्चीकृत-पञ्चमहाभूतेभ्यः स्थूलप्रपञ्चोत्पत्तिः[53] । तत्र स्थूलसूक्ष्म-

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52. आत्मबोधे., श्लो.१२
53. कारणे सत्त्वमानन्दमयो मोदादिवृत्तिभिः । (पञ्च १.३६)

शरीरयोः कारणीभूताऽविद्या कारणशरीरमित्यभिधीयते । कारणशरीरा-परपर्यायियमविद्याऽनादिरूपा, मलिनसत्त्वगुणप्रधाना च भवति । एतन्म-लिनसत्त्वं पुण्यकर्मफलानुभवकालेऽन्तर्मुखं सत् स्वरूपानन्दस्य प्रतिविम्ब-भाग् भूत्वाऽऽनन्दमयकोश इत्याख्यायते । पुण्यकर्मफलभोगोपरमे च तन्निद्रारूपेण विलीयते[54] । अस्य चेष्टदर्शन-लाभ-भोगेषु प्रिय-मोद-प्रमोदाख्या वृत्तयो भवन्ति[55] । एवं कारणशरीरे आनन्दमयाख्य एक एव कोशः । एतद्व्यष्टिकारणशरीरोपहितं चैतन्यं प्राज्ञजीव इति, समष्टि-शरीरोपहितं चैतन्यमव्याकृत ईश्वर इति च कथ्यते । तदेषा प्रपञ्चोत्पत्ति-रद्वैतसिद्धान्तेऽध्यारोप इत्युच्यते । पुनः प्राणिनां परिपक्वकर्मपरिसमाप्तौ चेश्वरेच्छया समस्तस्थूलप्रपञ्चस्य विलयो भवति । अयं विलयोऽपवाद इत्याख्यायते ।

The Birth of 'Sthūlaśarīra' (Birth of 'Sthūla-prapañca')

With the consideration that the above-mentioned five subtle elements which have not been subjected to 'Pañcīkaraṇa' and which have been causes of subtle world, would be incapable of practical transaction, those very five subtle elements would be subjected to Pañcīkaraṇa out of the necessity of the merits and demerits of the entire class of beings engaged in their transaction and out of the necessity of making them gross. The process of 'Pañcīkaraṇa' has been told by Śrī Vidyāraṇya Svāmin : "Dvidhā vidhāya, etc." :

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54. काचिदन्तर्मुखा वृत्तिरानन्दप्रतिबिम्बभाक् ।
पुण्यभोगे भोगशान्तौ निद्रारूपेण लीयते ॥
कादाचित्कत्वतोऽनात्मा स्यादानन्दमयोऽप्ययम् । (पञ्च. ३.९-१०)

55. कारणे सत्त्वमानन्दमयो मोदादिवृत्तिभिः । (पञ्च. १.३६)

["Having first divided them into two and each of them into four, and again each of the five of their and other units should be joined with their second portions"].

This has been import here : Each of the five elements would first get divided into two units. In those ten parts of 'Ākāśa', etc., the first five parts should be equally divided into four parts. Then leaving their first halves, each of the elements would be subjected to 'Pañcīkaraṇa' through the joining of the four parts with the other parts. It would mean that they would become gross. Thus when the elements which have been rendered gross would become capable of producing their respective effects, then there would be the manifestation of sound ('Śabda') in the 'Ākāśa' (sky), sound-touch in the wind, sound-touch-form in 'Agni' ('Tejas'), sound-touch-form-taste in 'Ap' (waters) and sound-touch-form-taste-smell in the 'Pṛthvī' (earth).

From those gross elements subjected to 'Pañcī-karaṇa', there would be the birth of (i) seven upper worlds, viz., 'Bhūḥ', 'Bhuvaḥ', 'Svar', 'Mahar', 'Jana', 'Tapaḥ' and 'Satyam' one above the other in order, (ii) seven under worlds, viz., 'Atala', 'Vitala', 'Sutala', 'Rasātala', 'Talātala', 'Mahātala', 'Pātāla', one below the other in order, (iii) four kinds 'Śarīras' (bodies) residing in them, named 'Jarāyuja', 'Aṇḍaja', 'Udbhijja', and 'Svedaja', and (iv) foods and drinks suitable to them. Therein, those who would be born to them have been thus. Man and animals born from the 'Jarāyus' have been the 'Jarāyujas'; birds, serpents, etc., which

would be born (hatched) from the eggs ('Aṇḍas') have been 'Aṇḍajas'; creepers, trees, etc., which would be born by breaking the earth have been 'Udbhijjas'; and louse, mosquito, etc., which would be born from 'Sveda' (sweat) have been 'Svedajas'. This should be known.

Thus the four kinds of bodies that have been born from the five 'Mahābhūtas' subjected to 'Pañcīkaraṇa' would be called by term 'Bhogāyatana' (abodes of experience) on the ground that they have been means of experience. So it has been told by 'Śaṅkara-bhagavatpāda' : "Pañcīkṛta, etc." :

["The body, which has been born from the five 'Mahābhūtas' that have been subjected to 'Pañcīkaraṇa' and which have aquired by 'Karma', has been called 'Bhogāyatana' of happiness and sorrow"].

These bodies have been called as 'Sthūla-śarīra' since they happen to be the gross abodes of experience and as 'Annamayakośa' since they happen to be the transformations of 'Anna' (food). Here, the 'caitanya' which has the conception of the aggregate of gross bodies has been called 'Virāṭ', while the 'Caitanya' which has the conception of separate gross bodies has been called 'Viśva'. Thus there would be birth of the gross world from the five 'Mahābhūtas'. Therein the 'Avidyā' who has been the cause of the gross and the subtle bodies would be called as 'Kāraṇa-śarīram', as she has been the cause of the 'Sthūla' and 'Sūkṣma', bodies. This 'Avidyā' which has another synonym of 'Kāraṇaśarīra' has been beginningless and has the

predominance of impure 'Sattva-guṇa'. This impure 'Sattva' would remain inward at the time of experience of the fruits of meritorious 'Karma' and would be called 'Anandamayakośa' as the possessor of the reflection of 'Svarūpānanda'.

At the termination of the experience of the fruits of meritorious 'karma', that would merge in the form of sleep. In the vision of what has been 'iṣṭa' (desired) aquisition of that and enjoyment of that, there would be 'vṛttis' called 'Priya', 'Moda' and 'Pramoda'. Thus in the 'kāraṇaśarīra' there has been only one 'Kośa' called 'Ānandamayakośa'. This 'caitanya' which has been associated with separate 'Kāraṇaśarīra' has been called 'Prājñajīva' and the 'caitanya' which has been associated with the agregate of bodies has been called as the elementary (unchanged) 'Īśvara' (Supreme Spirit). This 'utpatti' of the world has been designated as 'Adhyāropa' in the 'Advaita-siddhānta'. Again when the mature 'karma' of the beings would be terminated through the will of 'Īśvara', the entire gross world would get dissolved. This dissolution has been called 'Apavāda'.

अध्यारोपापवादयोः प्रयोजनम्

वस्तुन्यवस्तुकल्पनमारोपः, कल्पितस्यावस्तुनो बाधोऽपवादः। अद्वैत-वेदान्ते – "नेह नानास्ति किञ्चन"[56], "सर्व खल्विदं ब्रह्म"[57] इत्यादिश्रुति-

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56. बृ.उ., ४.४.१९
57. छां.उ., ३.१४.१

प्रमाणेन ब्रह्मणः सत्यत्वं तदतिरिक्तस्य सर्वस्यापि प्रपञ्चस्य मिथ्यात्वमङ्गीक्रियते । जिज्ञासूनां ब्रह्मबोधस्तत्र कल्पितस्य प्रपञ्चस्य वास्तविकस्वरूपबोधं विना भवितुं नार्ह इत्यध्यारोपापवादाभ्यां प्रपञ्चस्य मिथ्यात्वं निरूप्य ब्रह्मणः पारमार्थिकत्वप्रतिपादनमेव वेदान्तशास्त्रस्य प्रयोजनमित्यवगन्तव्यम् । तथा चोक्तम् – "अध्यारोपापवादाभ्यां निष्प्रपञ्चः प्रपञ्च्यते" इति । भगवत्पादशङ्कराचार्या अपि – "ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः" इत्यमुमेवार्थं प्रतिपादयामासुः । तदेवमद्वैतवेदान्तनये प्रपञ्चो ब्रह्मणो विवर्त इति विवर्तवादोऽभ्युपगतः ।

Purpose served by 'Adhyāropa' and 'Apavāda' :

'Āropa' (super-imposition) has been the thought of non-existent object in an existent object, while the awareness of a non-object imagined has been 'Apavāda'. In the Advaita-Vedānta the reality of Brahman on the authority of 'Śrutis' – "Neha nānāsti kiñcana" ["there has been nothing manifold here"] and "Sarvam Khalvidam Brahma" ["All this, indeed, the Brahman"], has been accepted and all the world other than 'Brahman' has been accepted as false (unreal). It should be understood that the purpose of the 'Vedānta-śāstra' has been the establishment of the Supreme Reality of Brahman after determining the unreality of the world through 'Adhyāropa' and 'Apavāda', thinking that without the knowledge of the exact nature of the imaginary world there would be no knowledge of Brahman in the case of the seekers. So it has been told : "Adyāropāpavādābhyāṁ nisprapañcaḥ prapañcyate" ["Absence (unreality) of the world has been detailed through 'Adhyāropa' and 'Apavāda'"]. Bhagavatpāda Śaṅkarācārya, too, has propounded :

"Brahma satyaṁ jaganmithyā, jivo Brahmaiva nāparaḥ" ["'Brahman' has been real and the world has been false, 'Jīva' is none other than Brahman"]. Thus the Advaita-Vedānta tradition has accepted 'Vivartavāda' advocating that the world has been the 'vivarta' of Brahman.

सिद्धान्तशिखामण्युक्तोऽविकृतपरिणामवादः

तत्र तावद्वीरशैवसिद्धान्ते सृष्टिप्रक्रियायामविकृतपरिणामवादोऽङ्गीकृतः। स्वरूपे किञ्चिद्विकारं विनैवान्यथारूपेण परिणामोऽविकृतपरिणाम इत्युच्यते । अत्रेदं बोध्यम्-अस्मिन् सिद्धान्ते परशिवस्य शक्तेर्विकासेन सृष्टिरिति, तत्सङ्कोचेन च प्रलय इति शक्तिसंकोचविकासाभ्यां सृष्टिप्रलयौ व्यवस्थाप्येते । यथा कूर्मः कदाचित् स्वकरचरणाद्यवयवान् संकोच्य तूष्णींभावेन तिष्ठति, कदाचिच्च तेषां प्रसारणेन जले भूमौ वा विहरति; तथा परशिवोऽपि प्रलयकाले स्वशक्तिसंकोचेन प्रपञ्चं स्वस्मिन् विलापयति, सृष्टिकाले च स्वलीलार्थं स्वशक्तिविकासद्वारा जगदुत्पादयति । तस्माद्यथा स्वाङ्गसंकोचविकासाभ्यां कूर्मे न कश्चिद्विकार आरोप्यते, तथा स्वशक्तिसंकोचविकासाभ्यां परशिवेऽपि विकृतिर्नायातीत्ययमविकृतपरिणामवाद इत्युच्यते । अयमेवाविकृतपरिणामवादः सिद्धान्तशिखामणौ रेणुकभगवत्पादैः —

आत्मशक्तिविकासेन शिवो विश्वात्मना स्थितः ।
कुटीभावाद्यथा भाति पटः स्वस्य प्रसारणात् ॥[58]

इति पटदृष्टान्तेनाविकृतपरिणामवादः प्रसाधितः । अस्यायमर्थः- यथा पटो विलक्षणप्रसारणेन कुटीभावमापद्यते, तत्संकोचे च पटरूपेणावतिष्ठते । न चाभ्यां संकोचविकासाभ्यां पटस्य स्वरूपे विक्रिया जायते;

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58. सि.शि., १०.६८., पृ.१८८

तथा शिवोऽपि स्वात्मशक्तिविकासेन विश्वात्मना तिष्ठन् न विक्रियत इति। एतदतिरिक्तं श्रीरेणुकभगवत्पादाः –

पत्रशाखादिरूपेण यथा तिष्ठति पादपः।
तथा भूम्यादिरूपेण शिव एको विराजते ॥[59]

इति वृक्षदृष्टान्तेनाप्यविकृतपरिणामवादं साधितवन्तः । अस्यार्थः श्रीमरितोण्टदार्यैरेवमुक्तः – "वृक्षो यथा कालशक्त्या विकाररराहित्येन स्वान्तर्लीन-स्वाविजातीयपत्रपुष्पादिभेदविशिष्टत्वेन भाति, तथा शिव एव स्वसमवेतशक्तितादात्म्यक्रोडीकृतभूम्यादिरूपेण प्रतिस्फुरणगत्या भातीत्यर्थः । तत्र धृत्या धरणिः, करुणया जलम्, उज्ज्वलतया तेजः, परमानन्दस्पन्देन वायुः, चिद्व्याप्त्या व्योम, चितिसंकोचचित्तविशिष्टो जीव इति विवेकः"[60] इति।

ननु वृक्षस्य सावयवत्वात् तस्य पत्रशाखादिरूपेण परिणामसम्भवेऽपि परशिवस्य निरवयवत्वात् कथं तस्य विश्वात्मना परिणामः? इति चेन्मैवम्, वीरशैवसिद्धान्ते परशिवनिष्ठशक्तेरेव विश्वात्मना परिणामित्वस्वीकारान्न परशिवब्रह्मणः परिणामित्वम् । अतः शक्त्यादिपृथिवीपर्यन्तस्य सकलतत्त्वसमुदायस्य – 'शक्तिरस्य जगत्कृत्स्नं शक्तिमांस्तु महेश्वरः' इत्यागमेन शक्तिरूपत्वं प्रतिपादितम् । किञ्च,

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥[61]

इति भगवती श्रुतिरपि विश्वस्य शक्तिरूपत्वमुक्तवती । इयं च शक्तिः –

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59. सि.शि., १०.७२, पृ.१८९
60. सि.शि., १०.७२, तत्त्वप्रदीपिका
61. श्वे.उ., ४.१०

विमर्शाख्या परा शक्तिर्विश्ववैचित्र्यकारिणी ।
यस्मिन् प्रतिष्ठितं ब्रह्म तदिदं विश्वभाजनम् ॥
अन्तःकरणरूपेण जगदङ्कुररूपतः ।
यस्मिन् विभाति चिच्छक्तिर्ब्रह्मभूतः स उच्यते ॥
यथा चन्द्रे स्थिरा ज्योत्स्ना विश्ववस्तुप्रकाशिनी ।
तथा शक्तिर्विमर्शाख्या प्रकारे ब्रह्मणि स्थिरा ॥[62]

इत्यादिश्रीरेणुकभगवत्पादोक्त्या परशिवापृथग्भूतेति तदपृथक्सिद्धायाः कार्यरूपाया अपि परशिवापृथक्सिद्धिसम्भवात् सम्भवत्येव परशिवस्य जगद्रूपेण परिणामः ।

Avikṛta-Parināmavāda Told by Śrī Siddhānta-Śikhāmaṇi

There in the 'Vīraśaiva-Siddhānta', however 'Avikṛta-Pariṇāmavāda' has been accepted in the process of creation. The transformation into another form without undergoing any 'vikāra' (change) in 'svarūpa' (in its form) would be called 'Avikṛtapariṇāmavāda'. Here this should be understood : In this siddhānta, the process of creation would be through the expansion of Paraśiva's Śakti, while there would be dissolution ('pralaya') through the contraction of Śakti. Thus the creation and dissolution (of the world) have been established as caused by the expansion and contraction of (Paraśiva's) Śakti. Just as a tortise, sometimes, would remain silent by contracting (pulling in) its limbs such as hands, legs, etc., and sometimes,

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62. सि.शि., २०.३६-३८

it would spread its limbs and sports in water or on the earth, so does Paraśiva, too, drag the world into himself through the contraction his Śakti and at the time of creation he would bring out the world through the expansion of his Śakti, for his cosmic sport. Hence, just as there would be no superimposition of 'vikāra' in the tortoise due to its contraction and expansion of its limbs, in the same way, there would be no 'vikāra' advancing on Paraśiva, too. Hence, the 'vāda' has been designated as 'Avikṛta-Pariṇāmavāda'. This 'Avikṛta-Pariṇāmavāda' has been proved by Reṇuka Bhagavatpāda, through the 'Paṭa-dṛṣṭānta', Siddhānta-Śikhāmaṇi : "Atma-śakti-vikāsena, etc." :

["'Śiva' would stand in the form of the world through the expansion of his own 'Śakti', just as the cloth would appear in the form of the tent ('kuṭibhāva') through its expansion"].

This has been its meaning : Just as a cloth would get the form of a tent through its peculiar expansion, and it stands in the form of a cloth by its contraction; there would be no 'vikriyā' in the cloth through its contraction and expansion; in the same way Śiva, too, would not undergo any 'vikriyā' standing in the form of the universe through the expansion of his Śakti. Again Śrī Reṇuka Bhagavatpāda would prove the 'Avikṛta-pariṇāma-vāda' with the 'dṛṣṭānta' of a tree thus : "Patraśakhādirūpeṇa, etc" :

["Just as the would stand in the form of leaves, branches, etc., so would Śiva alone manifest himself in the form of earth, etc."].

The meaning of this has been told by Śrī Maritoṇṭadārya thus : "Vṛkṣo yathā, etc." :

["Just as the tree which would remain as the tree without undergoing change while growing according to the power of time, would appear as endowed with a variety of originally latent and yet dissimilar forms such as leaves, flowers, etc., so would 'Śiva' himself appear, by way of his outward manifestation, in the form of earth, etc., through the operation of his 'Māyā' which has been the intimate aspect of his 'Śakti' ('Vimarśa-Śakti'). The descernment here would be that the earth would be formed from his fortitude ('dhṛti'), the water from his compassion ('karuṇa'), the fire from his brilliance ('ujjvalatā'), the wind from the palpitation ('spanda') of his supreme bliss ('paramānanda'), the sky from the pervasion ('vyāpti') of his intelligence ('cit') and the individual soul ('Jīva') would be characterised by the mind ('cit') with the contraction of understanding. This has been discrimination"].

It may be objected here thus : The tree has been endowed with parts. Although its transformation in the form of leaves, branches, etc., would be possible, but since Paraśiva has been without limbs, how could he evolve himself in the form of the universe ? If it would be so objected, the answer would be that the objection should not be made like above. Since, in the 'Vīraśaiva-siddhānta', the transformation of Paraśiva's Śakti has been accepted, there would be actually no transformation of 'Paraśiva-brahman'. Hence, the entire bunch of (36) principles from 'Śakti' to 'Pṛthivī', has been propounded as of the nature of Śakti in

the Āgamic statement, viz., "śaktirasya jagatkṛtsnaṁ śaktimāṁstu Maheśvaraḥ" ["The entire world has been his (Paraśiva's) 'Śakti' and the possessor of that śakti has been the 'Maheśvara'"]. Further : (Māyāṁ to Prakṛtim, etc.) :

["'Māyā' should be known as 'Prakṛti' and 'Maheśvara' should be known as the 'Māyin' (possessor of 'Māyā'); this entire world has been pervaded by those which happen to be her limbs"].

Thus the above 'Śruti' ('Śvetāśvataropaniṣat') has told that the world has been of the nature of 'Śakti'. This has been the 'svarūpa' of 'Śakti' : "Vimarśākhya Parā, etc." :

["He in whom 'Parāśakti' called 'Vimarśā' that would cause the variety of the world, has been established, would be Paraśiva-Brahman and that has been the 'Bhājana' (receptacle) of the world. He in whom the 'Cicchakti' (power of knowledge) would appear in the form of consciousness and in the form of the sprout of the universe, has been said to be 'Paraśiva-Brahman'. Just as moonlight, revealing all the objects has been permanent in Moon, so has been the 'Vimarśāśakti' permanent in 'Brahman' ('Paraśiva') in the aspect created for by his will"].

As per the above statement of Śrī Reṇuka Bhagavatpāda, Śakti would not be separate from 'Paraśiva'. Although Śakti has been separate in her aspect as the effect (in the form of the world), she could not be separate from 'Paraśiva'. Hence, there has been the transformation of 'Paraśiva' in the form of the world.

शक्तिविशिष्टपरशिवस्य जगदुभयकारणत्वम्

उपर्युक्तप्रमाणैः शक्त्यविनाभावमापन्ने परशिवे जगतो निमित्तोपादानकारणत्वं समन्वितमित्यत्र न कोऽपि विवादः । ननु सर्वैरपि चिद्रूपस्येश्वरस्य निमित्तकारणत्वमेवाङ्गीक्रियते, नहि घटं निर्मिमाणः कुलालः स्वयमेव मृत्पिण्डीभूय घटं करोति, तस्मान्निमित्तभूतस्य परशिवस्य कथमुपादानत्वमपि संगच्छते? इति चेन्मैवम्, "विश्वाधिको रुद्रो महर्षिः" इत्यादिना यथा विश्वाधिकत्वेन परमात्मनो निमित्तत्वमवगम्यते, तथा "सर्वं खल्विदं ब्रह्म"[63], "सर्वो वै रुद्रः"[64] इत्यादिना तत्र प्रकृतित्वविश्वरूपत्वस्यापि श्रवणात् । अत एव श्रीरेणुकभगवत्पादाचार्याः –

यस्मादेतत् समुत्पन्नं महादेवाच्चराचरम् ।
तस्मादेतन्न भिद्येत यथा कुम्भादिकं मृदः ॥
यथा तन्तुभिरुत्पन्नः पटस्तन्तुमयः स्मृतः ।
तथा शिवात् समुत्पन्नं शिव एव चराचरम्[65] ॥

इति मृदस्तन्तूनां चोपमानेन परशिवस्य जगदुपादानत्वम्, तथा –

जगत् सिसृक्षुः प्रथमं ब्रह्माणं सर्वदेहिनाम् ।
कर्तारं सर्वलोकानां विदधे विश्वनायकः[66] ॥

इत्यत्र तस्यैव निमित्तकारणत्वं च प्रतिपादयामासुः । किञ्च, "यथोर्णनाभिः सृजते गृह्णते च"[67] इति श्रुतिरपि यथोर्णनाभिः स्वयं निमित्तोपादानत्वमापन्नः स्वशरीरात् तन्तुजालं सृजति गृह्णाति च, तथा

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63. छां.उ., ३.१४.१
64. महाना., १०-११
65. सि.शि., १०.६५,६७
66. सि.शि., २.१४
67. मुण्ड., १.१.७

परशिवोऽपि निमित्तोपादानतामापन्नः स्वस्मादविनाभूतया पराशक्त्या सर्वप्रपञ्चं सृजति संहरति चेत्यभिन्ननिमित्तोपादानत्वं समर्थयति ।

अपरञ्च, छान्दोग्ये एकविज्ञानेन सर्वविज्ञानमिति प्रतिज्ञातम् । "यथा सौम्यैकेन मृत्पिण्डेन सर्वं मृण्मयं विज्ञातं स्यात्"[68] इति तदुपपादक-मृत्पिण्डदृष्टान्तानुरोधेन ब्रह्मणो निमित्तमात्रत्वे तद्विज्ञानेन सकलप्रपञ्च-विज्ञानं न सम्भवति । कुलालज्ञानेन हि घटादिकार्यं न ज्ञायते, किन्तु तदुपादानमृत्पिण्डज्ञानेन । अतो निमित्तभूतस्य परशिवस्य स्वापृथक्सिद्ध-शक्तिपरिणामभूतसर्वप्रपञ्चोपादानत्वं निष्प्रत्यूहम् ।

सृष्टेर्विकासः

तदेवं सूक्ष्मचिदचिद्रूपशक्तिविशिष्टस्य परशिवस्य कारणत्वं स्थूल-चिदचिद्रूपशक्तिविशिष्टस्य प्रपञ्चस्य च कार्यत्वमिति सामान्यतः कार्य-कारणभावो निरूपितः । अतः परं विशेषतः षट्त्रिंशत्तत्वरूपाणां शिवादि-भूम्यन्तानां तत्त्वानां विकासक्रमो निरूप्यते ।

तत्र तावद्वीरशैवसिद्धान्ते – १. शिवः, २. शक्तिः, ३. सदाशिवः, ४. ईश्वरः, ५. शुद्धविद्या, ६. माया, ७. कला, ८. विद्या, ९. रागः, १०. कालः, ११. नियतिः, १२. पुरुषः, १३. प्रकृतिः, १४. महान्, १५. अहङ्कारः, १६. मनः, १७. श्रोत्रम्, १८. त्वक्, १९. चक्षुः, २०. जिह्वा, २१. घ्राणम्, २२. वाक्, २३. पाणिः, २४. पादः, २५. पायुः, २६. उपस्थः, २७. शब्दः, २८. स्पर्शः, २९. रूपम्, ३०. रसः, ३१. गन्धः, ३२. आकाशः, ३३. वायुः, ३४. अग्निः, ३५. जलम्, ३६. पृथिवी चेति षट्त्रिंशत्तत्त्वान्यङ्गीक्रियन्ते । एतेषां तत्त्वानां मूलकारणं तु सूक्ष्मचिदचिद्रूपशक्तिविशिष्टः परशिव एव । अत एव सिद्धान्तशिखामणौ –

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68. छां.उ., ६.१.४

त्रैलोक्यसम्पदालेख्यसमुल्लेखनभित्तये ।
सच्चिदानन्दरूपाय शिवाय ब्रह्मणे नमः ॥
यस्योर्मिबुद्बुदाभासः षट्त्रिंशत्तत्त्वसंचयः ।
निर्मलं शिवनामानं तं वन्दे चिन्महोदधिम् ॥[69]
सदाशिवमुखाशेषतत्त्वमौक्तिकशुक्तिकाम् ।
वन्दे माहेश्वरीं शक्तिं महामायादिरूपिणीम् ॥[70]

इत्यादिरूपेण ग्रन्थकारः शिवयोगिशिवाचार्यो ग्रन्थारम्भे स्तुतिव्याजेन परशिवस्य तन्निष्ठमूलशक्तेश्च षट्त्रिंशतत्तत्त्वानां मूलकारणत्वं निरूपयामास । अयं परशिवः प्रपञ्चातीत इति व्यावहारिकपदार्थेषु पट्त्रिंशत्तत्त्वेषु तस्य गणना न क्रियते । तस्मात् सिद्धान्तशिखामणौ – "अस्ति सच्चित्सुखाकारमलक्षणपदास्पदम्"[71] इत्यारभ्य "अद्वितीयमनिर्देश्यं परं ब्रह्म सनातनम्"[72] इत्यन्तं तस्य विश्वोत्तीर्णत्वं प्रतिपाद्य "तत्र लीनमभूत् पूर्वं चेतनाचेतनं जगत्"[73] इति प्रलयावस्थायां विश्वस्य परशिव एव विलीनत्वमुक्तम् । तस्माद्यत्र विलीनमासीदिदं विश्वं सृष्टिकाले तस्मादेव बहिरायातीति परशिवस्य षट्शिंत्तत्त्वविलक्षणत्वं युक्तमेव ।

षट्त्रिशत्तत्त्वानां विकासक्रमः

एतादृशे परशिवे सर्वैश्वर्यसम्पन्नस्य महाराजस्येव केवलावस्थायामरतिर्जाता । तादृशारतेर्निवृत्त्यर्थं तस्य लीलायां स्वाभाविकतया प्रवृत्तिरुन्मिषति । तदा "स ईक्षाञ्चक्रे"[74] "तदैक्षत बहु स्यां प्रजायेय"[75] इत्यादि-

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69. सि.शि., १.१., ३
70. सि.शि., २.२
71. सि.शि. २.३
72. सि.शि., २.६
73. सि.शि., २.७
74. प्रश्नो., ६.३
75. छां.उ., ६.२.३

श्रुत्युक्त्यनुसारेण 'इदं जगत् सृजेयम्' इतीच्छोत्पन्ना। एतादृशेच्छावशान्निस्तरङ्गे समुद्रे वायुसम्पर्केण किञ्चिद्विचलनमिव परमात्मनि किञ्चिदिव विक्रिया भवति। ईषच्चलनरूपोऽयं प्राथमिकोऽभियोगो विमर्शशक्तिरित्युच्यते। परशिवस्येच्छारूपाया विमर्शशक्तेः पुनराकारद्वयं विकसति। तत्रैकोऽन्तरङ्गभूतो ज्ञानपदवाच्यः, द्वितीयश्च बाह्यः क्रियाशब्दवाच्यः। तदेवमाहत्य विमर्शशक्तिरिच्छा, ज्ञानम् क्रिया चेत्याकारत्रयं धारयति। तदुक्तं श्रीरेणुकभगवत्पादैः –

गुणत्रयात्मिका शक्तिर्ब्रह्मनिष्ठा सनातनी।
तद्वैषम्यात् समुत्पन्ना तस्मिन् वस्तुत्रयाभिधा[76] ॥ इति।

अत्रेदमाकूतम् – विमर्शशक्तेरवस्थाद्वयं भवति। तत्रैका 'अविभागपरामर्शा', द्वितीया 'विभागपरामर्शा' इति। सृष्टेः प्रागियं विमर्शशक्तिः 'मयूराण्डरसन्यायेन', अर्थात् यथा मयूराण्डरसे भाविपक्षिशावकस्य पादपक्षवर्णवैचित्र्यादिर्विभागेन न दृश्यते, तथा सृष्टिकारणीभूतेच्छाज्ञान-क्रियाशक्तिविभागं विनैव तिष्ठति। इयमेवाविभागपरामर्शदशेत्युच्यते। सृष्ट्युन्मुखावस्थायां चेयमेवेच्छाज्ञान-क्रियारूपेण परिणमत इति सेयमवस्था विभागपरामर्शदशेत्युच्यते[77]। सृष्ट्युन्मुखीभूतात् परशिवात् प्रथममिच्छादिशक्तित्रयस्योत्पत्तिरभवदित्यागमेऽप्युक्तम्। तथाहि –

अनादिनिधनाच्छान्ताच्छिवात् परमकारणात्।
इच्छाशक्तिर्विनिष्क्रान्ता ततो ज्ञानं ततः क्रिया ॥
तयोत्पन्नानि भूतानि भुवनानि चतुर्दश[78]। इति।

ननु तत्त्वगणनायां 'शिवः, सदाशिवः' इति गणनायाः पूर्वं ततः प्रथमोत्पन्नानामुपर्युक्तानां शक्तित्रयाणां गणना कथं न कृता? इति

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76. सि.शि., ५.३९
77. प्र.पा.भा., पृ.२४४
78. वै.सू., ५.२.१३

चेन्मैवम्, यथा सांख्यनये न कार्योपादानत्वं प्रकृतित्वम्, किन्तु तत्त्वान्तरोपादानत्वमित्यङ्गीक्रियते, तथा वीरशैवदर्शनेऽपि परिणामसामान्यस्य न तत्त्वशब्देन व्यवहारः, किन्तु स्वतन्त्रं वस्त्वन्तरोपादानभूतं द्रव्यमेव तत्त्वशब्देन व्यवह्रियते । तस्मादुपर्युक्तशक्तित्रयं न स्वतन्त्रं द्रव्यम्, किन्तु परशिवस्वरूपभूतमेव, परशिवस्य शक्तिविशिष्टत्वाङ्गीकारात् ।

शक्तीनां क्रमविचारः

ननु जानाति, इच्छति, यतते, करोति इत्येव क्रमो युक्तः, विनैव ज्ञानमिच्छाया अनुदयात् । तस्मात् कथं प्रथमत इच्छाशक्तेरुदय इत्युक्तम्? इति चेन्मैवम्, यद्यपि स्वोपादानगोचरापरोक्षज्ञानचिकीर्षाकृतिमत्त्वं कर्तृत्वमिति नैयायिकाः प्रतिपादयन्ति, तथापि नैयायिकानामयं क्रमो न श्रौतः । श्रुतिस्तु – "सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा इदं सर्वमसृजत"[79] इति ब्रह्मणः सृष्टिक्रमे 'सोऽकामयत' इतीच्छाम्, ततः 'स तपोऽतप्यत' इति स्रष्टव्यवस्तुविषयकं परिशीलनरूपं ज्ञानम्, ततः पुनः 'इदं सर्वमसृजत' इति क्रियां च प्रतिपादितवती । तस्मात् 'इच्छा, ज्ञानम्, क्रिया' इत्येव श्रुतिसम्मतः क्रमः ।

१. **शिवतत्त्वम्** – अधुना क्रमप्राप्तेषु षट्त्रिंशत्तत्त्वेषु शिवतत्त्वमाद्यम् । अतस्तत्स्वरूपं विचार्यते । उपर्युक्तेच्छाशक्त्यन्तरङ्गभूतं ज्ञानांशानुप्रविष्टं परशिवचैतन्यमेव शिवाभिधं तत्त्वं भवति । इदमेव सकलजगन्निमित्तकारणभूतम् । शिवतत्त्वमेव शिवः, नीलकण्ठः, चन्द्रशेखरः, त्रिलोचन इत्यादिनामभिर्व्यवह्रियते । सगुणरूपत्वादिदमेव मुमुक्षूपास्यं भवति । सिद्धान्तशिखामणावस्य स्वरूपमेवमुपवर्णितम् –

शिवाभिधं परं ब्रह्म जगन्निर्मातुमिच्छया ।
स्वरूपमादधे किञ्चित् सुखस्फूर्तिविजृम्भितम् ॥

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79. तै.उ., २.६

निरस्तदोषसम्बन्धं निरुपाधिकमव्ययम् ।
दिव्यमप्राकृतं नित्यं नीलकण्ठं त्रिलोचनम् ॥
चन्द्रार्धशेखरं शुद्धं शुद्धस्फटिकसन्निभम् ।
शुद्धमुक्ताफलाभासमुपास्यं गुणमूर्तिभिः ॥[80] इति ।

२. शक्तितत्त्वम् – उपर्युक्तेच्छाशक्तेर्बहिरङ्गभूतो यः क्रियांशः, तदनुप्रविष्टं परशिवचैतन्यमेव शक्तितत्त्वमित्युच्यते । इयमेव शक्तिः सदाशिवादिभूम्यन्तानां तत्त्वानामुपादानकारणमित्युच्यते । तदुक्तं सिद्धान्तशिखामणौ –

सदाशिवमुखाशेषतत्त्वमौक्तिकशुक्तिकाम् ।
वन्दे माहेश्वरीं शक्तिं महामायादिरूपिणीम् ॥[81] इति ।

३. सदाशिवतत्त्वम् – उपर्युक्तं शक्तितत्त्वमेव स्वेच्छाशक्त्यन्तरङ्गभूतज्ञानशक्त्युद्रेकावस्थां प्रविश्य जलाधिवासितचणकादिवत् पूर्वावस्थावैलक्षण्येनाङ्कुरायमाणेदन्ताप्रथनरूपं गर्भावरकवत् स्वाहन्तयाऽऽच्छाद्य वर्तमानविश्वस्फुरणरूपं सदाशिवतत्त्वमित्युच्यते । अस्यैव सादाख्यं रुद्रतत्त्वमिति वा नाम्ना व्यवहारो दृश्यते ।

४. ईश्वरतत्त्वम् – तच्छाक्तितत्त्वमेव स्वक्रियाशक्त्युद्रेकदशां प्रविष्टं सत् कृतवस्तुवदङ्कुरितमिदन्तारूपं स्वाहन्तयाऽऽच्छाद्य स्थितं विश्वस्फूर्तिमयमीश्वरतत्त्वं भवति । अत्रेदमवधेयम् – जगदुपादानभूता शक्तिर्वर्तमानविश्वस्फुरणरूपतया सदाशिवावस्थां भजते । जगदङ्कुरितावस्थायां सैव शक्तिः समुद्भूतविश्वस्फूर्तिरूपतयेश्वरावस्थां भजते । क्षेत्रे यदा बीजं निपतति तदानीं तत् प्रागङ्कुरायते, अनन्तरमङ्कुरितं भवति, क्रमेणाङ्कुरमुपलभ्यते, एवं शक्तिबीजेऽपि तादृशा विकाराः सम्भाव्यन्ते । सृष्टिक्रमालोचनावसरे ज्ञानप्राधान्येन या शक्तिः सदाशिवावस्थां भजते, सैव

80. सि.शि., २. ८-१०
81. सि.शि., २.२

शक्तिर्विचिन्तितक्रमेण कार्यं साधयितुं क्रियाप्राधान्येनेश्वरावस्थां भजते । इदमीश्वरतत्त्वमेव नारायणः इत्यप्युच्यते ।

५. शुद्धविद्यातत्त्वम् – सदाशिवेश्वरावस्थानन्तरं शक्तितत्त्वं शुद्धविद्यातत्त्वरूपेण परिणमते । अस्यामवस्थायां 'अहमेवेदं जगत्' इति सागरतरङ्गन्यायेन क्रियाप्रधानेदन्ताया ज्ञानप्रधानाहन्तायाश्चैक्यप्रतिपत्तिः संजायते । गुरूपदेशलब्धा शास्त्रज्ञानजन्या च निर्मला संवित् शुद्धविद्येत्युच्यते । अस्याः परिणामविशेष एव चतुर्मुखो ब्रह्मा । एवं च सागरस्य तरङ्गाणां जलमयत्वाद् यथाऽभेदस्तथा 'अहमिदं सर्वमिति' अहन्तायाः प्रपञ्चस्य च योऽभेदस्तज्ज्ञानं शुद्धविद्यया सम्पाद्यते । एतावत्पर्यन्तं प्रतिपादितानि शिवशक्ति-सदाशिवेश्वर-शुद्धविद्याख्यानि पञ्चतत्त्वानि शिवांशबाहुल्यात् शुद्धतत्त्वानीति कथ्यन्ते ।

६. मायातत्त्वम् – उपर्युक्तशुद्धविद्यातत्त्वमेव मयूराण्डरसन्यायेन, अर्थात् मयूराण्डरसे यथा मायूरा भाविपादपक्षवर्णवैचित्र्यादयः सूक्ष्मरूपेण विद्यन्ते, तथा शुद्धविद्यायां भाविप्रपञ्चनिर्माणसामग्र्यः सूक्ष्मरूपेणावतिष्ठन्ते । सैव शुद्धविद्या परस्परं भेदबुद्धिप्राधान्येन मायेत्युच्यते । अतो माया नाम मयूराण्डरसवद् भाविप्रपञ्चसृष्ट्यनुगुणविचित्रानन्तशक्तिगर्भः शुद्धविद्यापरिणामः । इयमेव परमात्मनोंऽशे जीवे 'नाहमीश्वरः' इत्यादिभ्रमहेतुर्भवति । तस्मान्मायाशक्तिप्रभावेण शुद्धो जीवः संसारीत्युच्यते ।

७-११. कलादिपञ्चतत्त्वानि – परमात्मनोंऽशस्य जीवस्य (पुरुषस्य) महेश्वराद्विभक्तत्वेन मायापहृतैश्वर्यवत्त्वात् तस्य सर्वकर्तृत्व-सर्वज्ञत्व-परिपूर्णत्व-नित्यत्व-व्यापकत्वाख्याः पञ्चशक्तयः संकोचं प्राप्य कला-विद्या-राग-काल-नियतिरूपेण व्यवह्रियन्ते ।

१) तत्र सर्वकर्तृताशक्तिरेव किञ्चित्कर्तृतारूपमापद्य कलातत्त्वमित्युच्यते ।

२) सर्वज्ञताशक्तिरेव किञ्चिज्ज्ञत्वमापद्य विद्यातत्त्वमित्यभिधीयते ।

३) पूर्णताशक्तिरेवापूर्णतां प्राप्य स्रक्चन्दनवनितादिविषयासक्तिलक्षणं रागतत्त्वमित्युच्यते ।

४) नित्यता ह्यनित्यतां प्राप्य भूतभविष्यद्वर्तमानरूपं कालतत्त्वं भवति ।

५) व्यापकता ह्यव्यापकतां प्राप्य मयेदं कर्तव्यमिति नियमहेतुभूतनियतितत्त्वं भवति ।

एतानि कलादिपञ्चतत्त्वानि जीवस्वरूपावरणहेतुत्वात् पञ्चकञ्चुकानीत्युच्यन्ते । अत एवैतानि पुरुषस्य बन्धकानि । एतैर्बद्धश्च जीवः (पुरुषः) संसरति ।

१२. पुरुषतत्त्वम् – काष्ठयोगेन वह्नेर्विस्फुलिङ्गाविर्भाववत् परशिवस्येच्छाशक्तिवशाद् विभक्तः सन् मायाशक्तौ प्रविष्टो यः परशिवोंऽशः, स पुरुषतत्त्वमित्युच्यते । अतः संकुचितप्रकाशः पराधीनो न्यूनशक्तिकोऽयं पुरुषो महेश्वराद् विच्छिन्नत्वेन 'नाहमीश्वरः' इत्यात्मनि चिद्रूपेऽनात्मभावमारोपयति, तथैवानात्मनि देहे आत्मबुद्धिं परिभावयति । एतद् ह्याणवं मलम् । तत एव शुभाशुभवासनादूषितं कार्ममलं प्राप्नोति । तदानीमन्योन्याभावभेदलक्षणं मायिकं मलं च प्राप्तं भवति । एवंविधमलत्रयावृतत्वादयं पुरुषः संसारीत्यभिधीयते । एतानि मायादिपुरुषान्तानि सप्ततत्त्वानि शुद्धाशुद्धतत्त्वानीत्युच्यन्ते ।

१३. प्रकृतितत्त्वम् – अधुनाऽशुद्धविश्वसृष्टिरुत्पद्यते । विश्वं सुखदुःखमोहात्मकमिति तदुपादानमपि तादृशमेव वक्तव्यम् । उपर्युक्तानि द्वादशतत्त्वानि त्रिगुणातीतानि, प्रपञ्चश्च त्रिगुणात्मकः । एवमुभयोः संघटकं द्रव्यमेव प्रकृतितत्त्वमित्युच्यते । कार्योन्मुखेच्छाशक्तिः प्रतिस्फुरणागत्या स्वगतज्ञानक्रियान्योन्याभावरूपायां मायाशक्तौ प्रविश्य सत्त्वरजस्तमोगुणसाम्यावस्थारूपिणी प्रकृतिर्भवति । जगद्रचनायां प्राधान्येनोपयुक्तत्वात् प्रकृतिः प्रधानमित्यप्युच्यते । इयं च प्रकृतिर्बुद्ध्यादिभूम्यन्तत्रयोविंशतितत्त्वानां मूलकारणं भवति ।

१४-३६. महदादित्रयोविंशतितत्त्वानि – तत्राध्यवसायहेतुभूतं तत्त्वं महदित्युच्यते । अस्यैव बुद्धिरिति नामान्तरम् । अभिमानहेतुभूतं तत्त्वमहङ्कारः । संकल्पविकल्पहेतुभूतं तत्त्वं मनः । तदिदं बुद्ध्यहङ्कारमनस्त्रितयं

सुखदुःखाद्यान्तरपदार्थावधारणकरणरूपत्वादन्तःकरणमित्युच्यते । एतत् त्रितयमिच्छाशक्तिप्रधानं भवति ।

पूर्वोक्तं प्रकृतितत्त्वं ज्ञानशक्तिप्राधान्येन श्रोत्रत्वक्चक्षुःस्पर्शन-घ्राणाख्य – पञ्चज्ञानेन्द्रियरूपेण परिणमते । एतानि चेन्द्रियाणि क्रमशः शब्दस्पर्शरूपरसगन्धाख्यपञ्चबाह्यविषयाणां ज्ञानसाधनानि भवन्तीति बाह्यकरणानीत्युच्यते ।

क्रियाशक्त्युद्रेकदशापन्नौन्मुख्यशक्तिविशिष्टचैतन्याद् रजोगुणप्रधान-तया तदेव प्रकृतितत्त्वं वाक्पाणिपादपायूपस्थाख्यपञ्चकर्मेन्द्रियरूपेण परिणमते । एतानि पञ्च कर्मेन्द्रियाणि क्रमशो वचनादानगमनमलोत्सर्जन-प्रजोत्पादाख्यपञ्चक्रियाणां साधनानि भवन्तीति कर्मेन्द्रियाणीत्युच्यन्ते । तदेवमेतत् करणत्रयोदशकं प्रकृतेरिच्छाज्ञानक्रियाशक्त्यात्मकमिति मन्तव्यम् ।

अथ क्रियाशक्त्युद्रेकदशापन्नौन्मुख्यशक्तिविशिष्टचैतन्यादात्मनस्तमो-गुणप्रधानत्वेन शब्द-स्पर्श-रूप-रस-गन्धतन्मात्राण्युत्पद्यन्ते । सौक्ष्म्याति-शयादेतेषां नामानि तन्मात्राणीति यथाऽद्वैतवेदान्ते एतैः सूक्ष्मभूतैः सूक्ष्म-शरीराणामुत्पत्तिः प्रतिपाद्यते, तथैवात्रापि प्रतिपाद्यत इति सात्र नोच्यते ।

स्थूलभूतोत्पत्तिक्रमस्तु वेदान्त्याद्यपेक्षयात्र भिन्नरूपेण प्रतिपाद्यते । तथाहि तत्र तावत् श्रुतिः – "आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी"[82] इत्येवं क्रमश आकाशादीनामुत्पत्तिं प्रतिपादयति । तस्मात् तामसाहङ्कारात् शब्दतन्मात्रम्, तत आकाशः, आकाशात् स्पर्शत-न्मात्रम्, ततो वायुः, वायो रूपतन्मात्रम्, ततस्तेजः, तेजसो रसतन्मात्रम्, ततो जलम्, जलाद् गन्धतन्मात्रम्, ततः पृथिवीति । एवं सत्येव पञ्चभूतेषु उत्तरोत्तरमेकैकगुणवृद्धिः सम्भवति । यद्यपि श्रुतौ तन्मात्राणि कण्ठतो नोक्तानि, तथाप्युत्तरत्रैकैकगुणवृद्ध्यन्यथाऽनुपपत्त्या मध्ये मध्ये तन्मा-त्राणां शरीराणां तदुचितान्नपानादीनां चोत्पत्तिर्भवति ।

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82. तै.उ., २.१.१

तदेवं शक्तिविशिष्टः परशिवः शिवादिभूम्यन्तषट्त्रिंशत्तत्त्वात्मना परिणामं प्राप्य लीलाविनोदमनुभवति । लीलाव्यापारान्ते च स्वशक्ति-संकोचेन समस्तं चराचरं विश्वं स्वात्मनि विलाप्य केवलावस्थामास्थाय तिष्ठति ।

प्रपञ्चस्य सत्यत्वम्

शिवशक्तिविलासरूपमिदं जगत् शिवशक्तिमयम् । अतः शिवशक्त्यो-रिव विश्वस्यापि सत्यत्वमेवाङ्गीक्रियते । अत एव श्रीरेणुकभगवत्पादाः – "शिवतत्त्वात् समुत्पन्नं जगदस्मान्न भिद्यते"[83], "तथा शिवात् समुत्पन्नं शिव एव चराचरम्"[84], "निरस्तभेदसद्भावे शिवे विश्वं विराजते"[85] इति शिवस्य जगन्मयत्वं निरूप्य जगतः सत्यत्वमुद्घोषितवन्तः । शक्तिविशिष्टः शिवः स्वाविनाभूतशक्तेः सत्त्वादिगुणभेदेन भोक्ता, भोज्यम्, प्रेरयिता चेति त्रिविधरूपेण परिणमते । तदुक्तं श्रीरेणुकाचार्यैः –

भोक्ता भोज्यं प्रेरयिता वस्तुत्रयमिदं स्मृतम् ।
अखण्डे ब्रह्मचैतन्ये कल्पितं गुणभेदतः ॥
अत्र प्रेरयिता शम्भुः शुद्धोपाधिर्महेश्वरः ।
संमिश्रोपाधयः सर्वे भोक्तारः पशवः स्मृताः ॥
भोज्यमव्यक्तमित्युक्तं शुद्धतामसरूपकम् ।[86] इति ।

तदेवं शुद्धसत्त्वगुणप्राधान्येन शिवः प्रेरयितेति, मलिनसत्त्वगुणप्राधा-न्येन भोक्तेति, तमोगुणप्राधान्येन च भोज्यमिति कथ्यमानत्वादेकस्यैव त्रिविधरूपत्वाच्च वीरशैवदर्शने जीव-जगत्-शिवानां सत्यत्वमङ्गीक्रियते । भाष्यकाराः श्रीपतिपण्डिताराध्यभगवत्पादा अपि –

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83. सि.शि., १०.६६
84. सि.शि., १०.६७
85. सि.शि., १०.७१
86. सि.शि., ५. ४१-४३

जीवः सत्यं जगत्सत्यं शिवः सत्यं स्वभावतः ।
तयोरभेदः सत्यं वा क्रिमिभ्रमरयोरिव ॥[87]

इत्यागमवचनोदाहरणेनापि शिव-जीव-जगतां सत्यत्वं व्यवस्थापितवन्तः । तस्माद् वीरशैवदर्शने "सर्वं खल्विदं ब्रह्म"[88], "सर्वो वै रुद्रः"[89] इत्यादिश्रुतिप्रामाण्येन मुख्यसमानाधिकरणसम्बन्धेनैव प्रपञ्चस्य शिवरूपत्वमङ्गीक्रियते ।

तदेतावता सृष्टिविषयका वैदिकषड्दर्शनानां तथा सिद्धान्तशिखामण्युक्त-वीरशैवदर्शनस्य चाभिमताश्च विचाराः पृथक् पृथग् विस्तरेण निरूपिताः ।

एतेषां विचाराणां परस्परसाम्यवैषम्यरूपेणानुशीलनं समीक्षापरिच्छेदे विधास्यत इति शिवम् ।

Ubhayakāraṇa of the world Śaktiviśiṣṭa-Paraśiva

There would be no controversy as regards the endowment of the joint-cause as instrumental as well as material in 'Paraśiva' who has attained inseparable relation with Śakti as per the above-mentioned authorities ('Pramāṇas'). It may be objected here thus : It has been accepted by all that 'Īśvara' who has been of the nature of 'cit' (consciousness), would be the instrumental cause only. The potter who has been engaged in manufacturing pot would not become the hump of clay and produce the pot. Hence, how could it

87. ब्र.सू., श्रीकर., २.३.४०
88. छां.उ., ३.१.४.१
89. महाना., १०.११

be proper to consider Paraśiva who has been only the instrumental cause, as the material cause also ? If the objection would be so raised, the answer would be that it would not be so. Just as due to the supremacy over the universe, the 'parātman's' function as the instrumental cause has been grasped, as per the Śruti "Viśvādhiko Rudro Maharṣiḥ" ["Rudra, the great sage, has been supreme over the universe"], so it has been known there from the Śrutis, "sarvaṁ khalvidaṁ Brahma" ["All this, indeed, has been Brahman"], "sarvo vai Rudraḥ" ["All this has been Rudra"], etc., that he has been the 'Prakṛti' (original material) and that he has been of the nature of the universe. That has been reason as to why Śrī Reṇukabhagavatpādācārya has propounded that Paraśiva has been the material cause as well as the instrumental by saying : "Tasmādetat, etc." :

["Since this world consisting of the movable and the immovable has been born from the 'Mahādeva', it would not differ from him as pot, etc., would not differ from clay..... Just as the cloth which has been born from the threads would be regarded as made up of threads, so would be the world consisting of the movable and the immovable which has been born from Śiva, considered as Śiva himself"]; and again saying : "Jagat siṣṛkṣuḥ, etc." :

["With a desire to create the world, the Lord of the universe first created Brahman as the maker of all the beings and of all the worlds"].

Further, the Śruti, viz., "Yathorṇanābhiḥ sṛjate grahṇate ca" ["Just as the spider would create and

draw in"], has justified that 'Paraśiva', too, has been together the instrumental cause and the material cause, since he would assume himself as both the instrumental and the material cause and create and annihilate the entire world with the association of 'Parāśakti' who has been inseparably associated with him.

Still further, in the 'Chandogyopaniṣad', it has been confirmed that there would be the knowledge of everything through the knowledge of "one" ('Parabrahman'), By virtue of the force of the 'dṛṣṭānta' of the hump of mud justifying the above Śruti, it should known that by the 'Parabrahman's being the instrumental cause, there would not arise the knowledge of the entire world. The effect in the form of pot, etc., would not be known through the knowledge of the potter. But it would arise through the knowledge of the hump of mud. Hence, it could not be imagined that Paraśiva has been the world's 'Upādāna' unless it would be known that he has been, as the 'Nimitta', the transformation along with his inseparable Śakti.

The expansion of creation :

Thus, in this manner, the relation of the effect and the cause ('kārya-karaṇabhāva') has been generally stated, that Paraśiva, characterised by subtle 'cidacit-śakti', has been the cause ('kāraṇa') and that the world, characterised by gross 'cidacit-śakti' has been the effect ('kārya'). Hence forward, the evolution of the thirty-six principles from 'Śiva' to 'Bhūmi' would be specially presented :

There, in the 'Vīraśaiva-siddhānta', thirty-six principles have been accepted as : 1. Śiva, 2. Śakti, 3. Sadaśiva, 4. Īśvara, 5. Śuddha-vidyā, 6. Māyā, 7. Kalā, 8. Vidyā, 9. Rāga, 10. Kāla, 11. Niyati, 12. Puruṣa, 13. Prakṛti, 14. Mahān, 15. Ahaṅkāra, 16. Manas, 17. Śrotra, 18. Tvak, 19. Cakṣuṣ, 20. Jihvā, 21. Ghrāṇa, 22. Vāk, 23. Pāṇi, 24. Pāda, 25. Pāyu, 26. Upastha, 27. Śabda, 28. Sparśa, 29. Rūpa, 30. Rasa, 31. Gandha, 32. Ākāśa, 33. Vāyu, 34. Agni, 35. Jala, 36. Pṛthivī. The original cause of all these principles has been Paraśiva only who has been endowed with subtle 'cidacit-śakti'. So it has been said in the Siddhānta-Śikhāmaṇi : "Trailokyasampadālekhya, etc." :

["Salutations to Śiva, the Brahman, who has been the veritable canvas for the protrayal of picture in the form of the glory of the three worlds (heaven, earth and nether world)..... I bow to the great ocean of pure intelligence which has been named as Śiva, the pure one and of whom the collection of thirty-six principles has the appearance of the bubbles of its waves...... I salute Maheśvara's Śakti, who has been pearl-oyster for the pearls in the form of all the principles starting from 'Sadāśiva' and who has been of the nature of great 'Māyāśakti'"].

In this way, the author Śivayogi Śivācārya, has explained that 'Paraśiva' and the 'Mūlaśakti' associated with him as the original cause of the thirty-six principles, in the pretext of 'stuti' (glorification) of 'Śiva' and 'Śakti' in the beginning of his work. With the consideration that Paraśiva has been beyond the world, he has not been counted in the context of thirty-six

principles, which have been related with the world. Hence, in the Siddhānta-Śikhāmaṇi, Paraśiva's surpassing the world has been propounded through its statements starting from the statement, "Asti saccitsūkhākāram alakṣaṇapadāspadam" ["There has been that one which has been of the nature of existence, intelligence and bliss and which would remain at the indefinable abode"] and ending with the statement, "Advitīyam anirdeśyaṁ paraṁ Brahma sanātanam" ["(He has been) without a second, who could not be pointed out and who has been none other than Paraśiva-Brahman"]. Then in the state of dissolution of the world as stated in "Tatra līnamabhūt pūrvaṁ cetanācetanam jagat" ["There the sentient and the insentient world became dissolved"], the merging of the universe in Paraśiva himself has been told. Hence, the distinction of Paraśiva from the thirty-six principles would be proper in view of the fact that the receptable (i.e., 'Paraśiva') where the universe was merged, would come out from the same at the time of creation.

The process of expansion of the thirty-six principles :

There arose in such Paraśiva some dis-satisfaction in his loneliness as in the case of all-prosperous 'Mahārājas'. For the purpose of warding such dis-satisfaction, there arose naturally an inclination in his cosmic sport. Then as told in the statements of 'śruti' such as "Sa īkṣañcakre" ("He anticipated"), "Tadaikṣata bahu syām prajāyeya" ("He aspired that

he should become many"), there arose in him a desire that he should create this world. In consonance with such as desire there arose a little agitation in Paramātman like a little wavering in the waveless ocean through the passing of wind. This initial effort in the form of a little agitation has been called as the 'Vimarśa-śakti'. From this 'Vimarśaśakti' which has been of the nature of Paraśiva's will, two forms arose. The first of them has been that which was the inner power designated as Jñānaśakti and the other has been that which was the outer power designated as kriyāśakti. Thus in the way, Vimarśaśakti would assume three aspects in total as 'Icchāśakti', 'Jñānaśakti' and 'Kriyāśakti'. That has been told by Śrī Reṇuka-Bhagavatpāda : "Guṇatrayātmika, etc." :

["The śakti who has been of the nature of three 'guṇas' and who has been ancient, would adhere to Brahman. It has been due to disparity among them that the threefold distinction arose in him (i.e., Brahman)"].

This has been the intention here : There have been two aspects of 'Vimarśa-śakti'. One of them has been 'Avibhāgaparāmarśā' and the other 'Vibhāgaparāmarśā'. Prior to creation this 'Vimarśa-śakti' has been remaining without the division into 'Icchā-śakti', 'Jñāna-śakti' and 'Kriyā-śakti' which have been the cause of creation, since she did not remain with such a division as in the case of the liquid contained in the egg of a peacock consisting in variety of the feet, wings, colour of the young one of the bird to be born, as per the maxim of 'Mayūrāṇḍarasa'. This has been

called as 'Avibhāga-parāmarśa-daśā'. Then in the state of creation, she herself would transform in the form of 'Icchā', 'Jñāna' and 'Kriyā'. Thus this state has been called 'Vibhāga-Parāmarśa-daśā'. In the Āgama also it has been told that in the state prone to creation, the threefold 'Śakti', 'Icchā', etc., was first born from 'Paraśiva'. So it has been said : "Anādinidhanāt, etc."

["From Śiva, the supreme cause, who has been peaceful and who has been having neither beginning nor end (i.e., eternal), the Icchā-śakti emerged, then the 'Jñāna-śakti' and after that the 'Kriyā-śakti'. From her (three-fold 'śakti') the beings and the fourteen worlds arose"].

It may be objected thus : In the counting of the (36) principles, before the counting of 'Śiva', 'Sadāśiva', how the counting of the aforesaid and initially born three 'Śaktis' was not done ? If it were objected as above, the answer would be that it was not tenable. Just as in the Sāṅkhya path, Prakṛti would not be the material cause of the effect, but would be accepted that the material cause was some other principle, so in the Vīraśaiva-darśana, too, the ordinary transformation would not be regarded as that which was designated by the term 'Tattva', but only that object which would happen to be another independent principle would be so designated. Hence, the aforesaid threefold Śakti has not been an independent object, but it would be only that which would happen to be that which has been of the nature of Paraśiva, since 'Paraśiva' has been accepted as characterised by 'Śakti'.

Matter regarding the order (krama) of Śaktis :

It may be again objected thus : The order in the form of knowledge, one desires to do, makes efforts and performs would be proper. With knowledge, desiring to do would not arise. Hence, how could it be said that there was the rise of 'Icchāśakti' first ? If it were objected as above the answer would be that it has been not tenable. Although the 'Naiyāyikas' have propounded that 'katṛtva' (doing) would be having the form desired to be shaped through the direct perceptual knowledge ('aparoksajñāna') found in its 'Upādāna' (material cause), yet this sequence of the 'Naiyāyikas' has not been not based on 'Śruti' ('Śrautaḥ'). The 'Śruti', however, would be "So'kāmayata. Bahu syāṁ prajāyeyeti. Sa tapo'tapyate. Sa tapastaptvā idaṁ sarvamasṛjata" : ["He desired – that he would become many; he undertook to penance; doing penance, he created all this"]. This has been the knowledge of the nature of steady application of mind. The Śruti would accordingly propound the action again as 'Idaṁ sarvam asṛjata' created all this. Hence, desire to do, knowing and action – this has been the sequence acceptable to Śruti.

1. Śivatattva : Now among the thirty-six principles that come in the sequence, 'Śivatattva' has been the first. Hence, its 'svarūpa' would be considered. The 'Paraśiva-caitanya' itself which would enter into the portion of knowledge and which has been the inner content of the above mentioned 'Icchāśakti', would be the principle designated as 'Śiva'. This very principle has been the instrumental cause of the entire world.

'Śivattva' itself has been called as 'Śiva', 'Candraśekhara', 'Nīlakaṇṭha', 'Trilocana', etc. Since he has been of 'Saguṇa'-form, he would be the one worshipped by the aspirants of 'Mokṣa'. Śrī Siddhānta-Śikhāmaṇi has described its 'svarūpa' : "Śivābhidaṁ, etc."

["The Parabrahman, designated as Śiva, with a desire to create the world, assumed a form which displayed a manifestation of joy. He assumed some form which was without any relation with defects, which was without adjuncts, which was immutable, which was divine, which was extra-ordinary, which was eternal, which was dark-necked, which was three-eyed, which has a half-moon (crescent moon) as its crest-ornament, which was pure, which resembled clear crystal, which had the complexion of clear pearls and which was to be worshipped by gods"].

2. Śaktitattva : The 'bahiraṅga' (external part) of the aforesaid 'Icchāśakti' has been the portion of action (Kriyāśaktyaṁśa). Paraśiva who would enter into it, would become sensed in the form of the principle named Śakti. This principle ('śakti') has been said to be the material cause ('Upādāna') of the (24) principles starting from 'Sadāśiva' upto 'Bhūmi'. This has been told clearly in the 'Siddhānta-Śikhāmaṇi' : "Sadāśiva, etc." :

["I salute 'Maheśvara's' 'Śakti' who has been the pearl-oyster for the pearls in the form of all the principles starting from 'Sadāśiva' and who has been of the nature of great 'Māyāśakti' "].

3. Sadāśivatattva: 'Śaktitattva' itself would enter into 'Jñānaśakti', 'antaraṅga' (inner part) of her

'Icchāśakti' in her state of exuberance ('udreka') and would get the nature of germination ('aṅkura'), like the 'caṇaka' (chick-pea = 'kaḍale' in kannada) wetted in water having a form different from its earlier form. This germinated state (of the 'Icchāśakti') would cover up her 'idantā'-state (as 'this') in her 'ahantā'-state ('I'-notion). Then she would assume the form of 'Viśvasphuraṇa' (bringing the universe into view) and would get honoured by the designation of 'Sadāśiva-tattva'; 'Sādākhya' and 'Rudratattva' have been the synonyms of 'Sadāśivatattva'.

4. Īśvaratattva : The above-mentioned 'Śaktitattva' itself would get the state of 'udreka' (exuberance) of its 'Kriyāśakti'. Then that very principle (in its exuberant state) would cover up the form of 'idantā' (as 'this') which would be in the form of the germinated objective manifestation. In that state of germinated objective manifestation, the principle would get the designation of 'Īśvaratattva'. Here it has been inevitable to realise the mutually distinct nature of 'Sadāśivatattva' and 'Īśvaratattva' through 'dhyāna' (conteplation). The 'Śaktitattva' which has been the material cause of the entire world would get the designation of 'Sadāśivatattva' on getting the state of 'Aṅkuraṇa' through germination into the manifestation of the universe. In the same way, that 'Śaktitattva' would be designated as 'Īśvaratattva' on entering into the germinated form of the world and on assuming the form of worldly manifestation. When a seed would be sown in the field, then it would enter first into the

state of a sprout; then it would be manifested as the germinated seed. After that it would get manifested as that with the developed germination. In the same way, the world would manifest itself in such a sequencial order. In the process of creation, this should be intensively thought of : One Śaktitattva only, in its state of predominance of knowledge, would manifest in the form of 'Sadāśiva' and in its state of predominance of action for the purpose of accomplishing well-thought out effect, it would manifest in the form of 'Īśvara'. This 'Īśvaratattva' has been also honoured by the designation of 'Nārayaṇa'.

5. Śuddha-vidyā-tattva : After the manifestation of the 'Sadāśivatattva' and the 'Īśvaratattva', the aforesaid 'Śaktitattva' would get manifested in the form of 'Śuddhavidyātattva'. In this state, there would be the promotion of identification between the 'Idanta' as 'I myself has been this world' operating with the predominance of action as per the maxim of 'ocean and waves' and the 'Ahantā' with the predominance of knowledge. In the case of the aspirant ('Sādhaka'), in his piligrimage from the gross to the penetration into the subtle, the clear understanding obtained from the teaching of the Guru and the knowledge of 'Śāstras', has been called as 'Śuddhavidyā'. A special aspect of the modification of 'Śuddhavidyā' has been Brahman (four-faced). In this way, just as the ocean's waves being full of water there would be no difference between them, so in the case of the experience as 'I am all this', there would be no mutual difference between 'Ahantā'

and 'prapañca'. This knowledge would be obtained through 'Śuddhavidyā'. The five principles from Śiva to Śuddhavidyā would have manifoldness of 'Śivāṁśa'. Hence they have the designation of 'Śuddhatattvas'.

6. Māyātattva : In this Śuddhavidyātattva would remain the material (provisions) of the future world to be created as per the maxim of the pehen's egg. The meaning has been this : Just as in that egg of the pehen, feet, wings, diversity of colour, etc., of the future peacock are contained in the liquid of the egg in a subtle form, so the materials of the future world have been found in a subtle form in the 'Śuddhavidyā'. That very Śuddhavidyā has been designated as 'Māyā' due to the predominance of the notion of mutual difference. Hence, Māyā has been the tranformation of 'Śuddhavidyā', which has been pregnant with the diverse and infinite 'Śakti'. This itself would become the cause of the delusion(s) in the form of 'I am not the 'Īśvara' in the 'Jīva' who has been a portion of the Paramātman. Hence 'Śuddha-Jīva' would be called 'saṁsāri' due to the influence of the Māyāśakti.

7-11. Kalādi-pañcatattvāni : In the case of the 'Jīva' ('Puruṣa'), the portion of the Paramātman as he has been separated from 'Maheśvara', his Lordship being snatched away by 'Māyā', his five powers called omnipotence ('sarvakartṛtva'), omniscience ('sarvajñatva'), completeness ('paripūrṇatva'), eternality ('Nityatva') and pervasiveness ('vyapakatva') would get contracted. Due to their contraction, they would be called 'Kalā', 'Vidyā', 'Rāga', 'Kāla', and 'Niyati'.

(i) The power of 'Sarvakartṛtva' itself would assume the form of 'Kiñcitkartṛtva' and would be called 'Kalā'.

(ii) The power of 'Sarvajñatva' itself would assume the form of 'Kiñcijnatā' and would be called 'Vidyā'.

(iii) The power of 'Pūrṇatva' itself would assume the form of 'Apūrṇatā' and would be called 'Rāga', characterised by the interest in garland, sandal paste, damcels, etc.

(iv) The power of 'Nityatva' itself would assume the form of 'Anityatā' and would be called 'Kāla', characterised by the time as the past, present and future.

(v) The power of 'Vyāpakatva' itself would assume the form of 'Avyāpakatā' and would be called 'Niyati', which would be the cause for the self ordination that 'I have to do this'.

These five principles, Kalā, etc., would be called five 'Kañcukas' (covers), since they would cover the real nature of 'Puruṣa' and hence would be regarded as snares. Having been bound by these the 'Jīva' ('Puruṣa') would be caught in 'saṁsāra'.

12. Puruṣatattva : When the wooden piece would get caught with fire, sparks ('visphuliṅgas') would emerge. In the same way, the portion ('aṁśa') of 'Śiva' which would get separated from Lord 'Paraśiva' and would enter into 'Māyāśakti', has been called 'Puruṣatattva'. Thus Puruṣa would have contracted

shining and would become dependent. This 'Puruṣa' whose power has been so diminished would get separated from 'Maheśvara' and for that reason, he ('Puruṣa') would get the state of being non-'Ātman' superimposed on his 'Cidrūpa-Ātman' in the form of the conception that "I am not Īśvara". In that way, the 'Puruṣa' would assume the idea of Ātman in the non-'Ātman' (such as body). That has been called 'Āṇavamala'. Due to his association with 'Āṇavamala' only, 'Puruṣa' would become defiled with auspicious and inauspicious impressions and would lose control over himself in such a way as to get 'Kārmamala'. Thereafter, the defilement would occur in him ('Puruṣa') due 'Māyikamala'. Having been so covered by the veil of threefold Mala, he would be called as 'saṁsāri'. The seven principles from 'Mayātattva' to 'Puruṣatattva' have been called 'Śuddhāśuddha' (pure-com-impure).

13. Prakṛtitattva : From this onwards the impure creation would begin. Since the universe has been of the nature of 'sukha-duḥkha-moha' (joy, sorrow and delusion), its material cause, too, should be such only. The twelve principles mentioned above have been beyond the nature of threefold 'guṇa' ('sattva', etc.), while the world has been of the nature of threefold 'guṇa'. That substance which would combine both would be called 'Prakṛtitattva'. The 'Icchāśakti', which would be prone to bring out the effect, would enter into 'Māyāśakti' and would become Prakṛti with the 'sāmyāvastha' (the state of equipoise) of the guṇas 'Sattva', 'Rajas' and 'Tamas'. Since Prakṛti has been predominantly useful in the task of creating the world,

she would called 'Pradhana'. This Prakrti has been original cause of the twenty-three principles from 'Buddhi' to 'Bhūmi'.

14-36. Mahadādi-Trayovimśati-Tattvas : That principle which would be the cause of determination has been 'Mahat'. It has been otherwise known as 'Buddhi' (intellectual faculty). The principle which would be the cause of self-conception ('abhimāna') would be 'Ahaṅkāra' ('I'-notion). The principle which would be the cause of determination ('saṅkalpa') and indecision ('vikalpa'), has been 'Manas' (mind). This triad of 'Buddhi', 'Ahaṅkāra' and 'Manas' has been designated as 'Antaḥkaraṇa' (inner sense) because that has been the instrument of grasping the inner feelings such as joy, sorrow, etc. This triad has the predominence of 'Icchāśakti'.

The afore-mentioned 'Prakṛtitattva' would transform in the form of five senses of perception called ears, skin, eyes, touch and nose. These senses have been respectively the means of knowledge of the objects such as sound, touch, form, taste and odour. Hence they would called as the external senses. That very 'Prakṛtitattva', which has the state of excess of 'Kriyāśakti' which has the predominance of 'Tamoguṇa' and which has been characterised by the capacity which has been intent on (action), would transform into five senses of action called speech, hands, feet, anus and genital organ. These five senses of action have been respectively the means of action such as speaking, taking, movement, discharging of feces and giving

birth to children and hence they have been called 'Karmendriyas' (senses of action). Thus, in this way, the thirteen senses should be known as of the nature of 'Icchāśakti', 'Jñānaśakti' and 'Kriyāśakti' of 'Prakṛti'.

Then from the capacity which has the state of excess of 'Kriyāśakti' and which has been characterised by the capacity, which has been intent on creation and which has the predominance of 'Tamoguṇa', there would be the evolution of five 'Tanmātras' (subtle elements), viz., sound, touch, form, taste and odour. In view of their being exceedingly subtle, they would be called 'Tanmātras'. As in 'Advaitavedānta' so in the 'Saṅkhya-darśana' also, the birth of the subtle bodies has been propounded. Hence in this chapter this has not been repeated. As regards the birth of the gross elements, the procedure here has been different. This has been because as per the 'Śruti' – "Ākāśād vāyuḥ, Vayoragniḥ, Agnerāpah, Adbhyaḥ Pṛthivī, the sequence of the birth of 'Ākāśa', etc., has been propounded. Hence, 'Śaba-tanmātra' came from 'Ākāśa', 'Vāyutanmātra' from 'Vāyu' 'Rūpatanmātra', from that 'Tejas', from 'Tejas' 'Rasatanmātra', from that 'Jala', 'Gandhatanmātra' and from that 'Pṛthivī'. Thus being the case, there would be the possibility of the increasing of one 'guṇa' successively in each of the subsequent elements among the five elements. Although the 'Tanmātras' have not been expressly told, yet the increasing of one 'guna' in each of the five succeeding elements would be tenable. Hence, it has been reasonable. In the five gross elements mentioned above, the birth of fourteen worlds, so also the gross bodies found in

them, so also the foods and drinks suitable to them have been approved by the 'Siddhānta'.

In this way, this would be conclusive statement : Paraśiva coupled with Śakti, would himself transform into thirty-six principles (from 'Śiva' to 'Pṛthivī') and would enjoy his cosmic sport. In order to terminate that cosmic sport only, he (Paraśiva) would contract his Śakti, would merge into himself the entire stock of the movable and immovable and would remain firmly in his exlusive state.

Reality of the world

This world which has been of the nature of 'vilāsa' (cosmic sport) of 'Śiva' and 'Śakti' would be full of 'Śiva' and 'Śakti'. Hence, the universe has been accepted as real in the same way as in the case of 'Śiva' and 'Śakti'. That has been the reason as to why 'Śrī Reṇukabhagavatpāda' would propound 'Śiva's' 'jaganmayatva' (Śiva as containing the whole world) and would declare the reality of the world saying – (i) "Śivatattvāt samutpannaṁ jagadasmānna bhidyate" ("The world which has been born from the principle of Śiva would not differ from that"), (ii) "Tathā Śivāt samutpannaṁ Śiva eva carācaram" ("So has been world consisting of the movable and the immovable which has been born from 'Śiva', is regarded as Śiva himself"), (iii) "Nirastabhedasadbhāve Śive visvaṁ virājate" ("In Śiva who has been bereft of all differences, the world would shine"). 'Śiva' who has been characterised by 'Śakti' would transform into three forms as the 'Bhoktā' (enjoyer), the 'Bhojya' (object of enjoyment or experience) and

the 'Prerayitā' (impeller). So it has been told by 'Śrī Reṇukācārya' : "Bhokta Bhojyam, etc." :

[" 'Bhoktṛ' (the enjoyer), 'Bhojya' (the enjoyed) and 'Prerayitṛ' (the impeller) – these three would constitute the threefold phenomenon created in the unbroken spirit in the form of Brahman due to the differences in 'guṇas'. Here the impeller has been 'Śambhu', the 'Maheśvara' whose attribute would be of the nature of purity. All those which have been of mixed adjuncts would be 'Bhoktṛs'. They have been known as 'Paśus'. 'Bhojya', otherwise known as 'Avyakta' (the unmanifest); it has been purely of the nature of 'Tamas' "].

Thus in this manner, Śiva has been the impeller due to the predominance of pure 'Sattvaguṇa', the enjoyer due to the predominance of defiled 'Sattvaguṇa', and the enjoyer due to the predominance of 'Tamoguṇa'; in view of this statement, in the 'Vīraśaiva-darśana', the 'Jīva', 'Jagat' and 'Śiva' have been accepted as real, because the three forms have been of one and the same (i.e., Paraśiva). The 'Bhāṣyakāra Śrīpati paṇḍitārādhya-bhagavatpāda has established the reality of 'Śiva', 'Jīva' and 'Jagat' by quoting the following statement from the 'Āgama' : "Jīvah satyam, etc." :

["The 'Jīva' has been real, the 'Jagat' has been real and 'Śiva' has been real by his very nature. The non-duality between them has been real as between the worm and the bee"].

Hence, in the 'Vīraśaiva-darśana', the world-form of 'Śiva' has been accepted through the main relation of co-ordination on the authority of the 'śrutis' : "sarvaṁ

khalvidam Brahma" ("All this has been verily Brahma"), "sarvo vai Rudraḥ" ("All this has been Rudra only"), etc.

Upto this point the matters connected with creation of the six Vedic 'Darśanas' as also of those admitted by the 'Vīraśaiva-darśana' as told in the 'Siddhānta-śikhāmaṇi', have been separately dealt with in detail.

A consideration of these matters with the observation of mutual similarity and difference (among the other philosophical schools and 'Vīraśaiva-darśana') would be presented in the chapter on 'samīksā' (assessment).



SIXTH CHAPTER

Bandha-Mokṣa-Svarūpa-Vimarśa

— श्रीपति पण्डिताराध्याय नमः —

षष्ठः परिच्छेदः

बन्ध-मोक्ष-स्वरूप-विमर्श

इह खलु भारतीयदार्शनिकैर्धर्मार्थकाममोक्षाख्येषु चतुर्विधपुरुषार्थेषु मोक्ष एव परमपुरुषार्थ इत्यभ्युपगम्यते । मुच्धातोर्निष्पन्नस्य मोक्षशब्दस्य मोचनमित्यर्थो भवति । कस्मान्मोचनमिति जिज्ञासायां दुःखकारणीभूताद्-बन्धादिति सर्वेऽप्यामनन्ति । तत्र दुःखस्य कारणीभूतं बन्धनं मिथ्याज्ञान-मिति न्यायवैशेषिकाचार्याः, अविवेकख्यातिरिति सांख्ययोगदर्शनाचार्याः, भोगायतन-भोगसाधनभोग्यानां शरीरेन्द्रियविषयाणां सम्बन्ध इति मीमांसा-चार्याः, अविद्येत्यद्वैतवेदान्तिनः, आणवादिमलत्रयमिति वीरशैवाचार्याः समुद्घोषयन्ति । अनेनोक्तानां बन्धनत्वेनाभिमतानां मिथ्याज्ञानादीनां निवृत्तिरेव मोक्ष इति तत्तन्मते सिद्ध्यति ।

अयं च अपवर्गः, निर्वाणम्, निःश्रेयसम्, मुक्तिः, कैवल्यमित्या-द्यनेकनामभाग् भवति[1] । तत्र "अपकृष्टा वर्गा धर्मार्थकामा यस्मात् स अपवर्गः", "निर्गतो वाणस्तापो यस्मात् तन्निर्वाणम्", "नास्ति श्रेयो यस्मा-दधिकं तन्निःश्रेयसम्", यद्वा "निश्चितं श्रेयो निःश्रेयसम्", "मुच्यते सर्वै-

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1. मुक्तिः कैवल्यनिर्वाणश्रेयोनिःश्रेयसामृतम् । मोक्षोऽपवर्गो ---- ॥
(अ.को. १.५.६-७)

दुःखबन्धनैर्यत्र स मोक्षः'', ''केवलस्य भावः कैवल्यम्'' इत्यादिपर्यायनामधेयानां व्युत्पत्त्या मोक्षस्य परमपुरुषार्थत्वं ध्वन्यते । अत एव भगवता कृष्णद्वैपायनेन –

इति संसारदुःखार्क-ताप-तापित-चेतसाम् ।
विमुक्तिपादपच्छायामृते कुत्र सुखं नृणाम्[2] ॥

इति मोक्षस्योत्कृष्टता प्रदर्शिता । किञ्च –

अपध्यानमलो धर्मो मलोऽर्थस्य निगूहनम् ।
सम्प्रमोदमलः कामो भूयः स्वगुणवर्जितः[3] ॥

इति महाभारतोक्त्या धर्मस्य सकामदोषेण, अर्थस्य निर्दानदोषेण, कामस्य सम्मोहनदोषेण च दूषितत्वात् त्रिवर्गस्य परमपुरुषार्थत्वं बाधितमेव ।

तदेवं परमपुरुषार्थत्वेन सिद्धस्य मोक्षस्य स्वरूपं तत्प्राप्त्युपायं च दार्शनिकाः ''रुचीनां वैचित्र्यात्'' इति पुष्पदन्तोक्त्या परस्परवैलक्षण्येन प्रतिपादयन्ति । सर्वेष्वपि दर्शनेषु मुक्तस्य सर्वदुःखनिवृत्तेरङ्गीकारात् ''मुच्यते सर्वैर्दुःखबन्धनैर्यत्र स मोक्षः'' इति व्युत्पत्तिसिद्धो मोक्षशब्दः सर्वसाधारण एव ।

एतादृशदुःखनिवृत्तेरेव परमपुरुषार्थत्वमभ्युपगच्छन्तो नैयायिक[4] – वैशेषिक[5-6] पूर्वमीमांसकाश्चरमपुरुषार्थं 'निःश्रेयसम्' इति, 'अपवर्गः'

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2. वि.पु., ६.५.५७.
3. म.भा.शा., ११३.१०.
4. ''तदत्यन्तविमोक्षोऽपवर्गः'' (न्या.सू. १.१.२२)
5. ''धर्मविशेषप्रसूताद् द्रव्यगुणकर्मसामान्यविशेषसमवायानां साधर्म्यवैधर्म्याभ्यां तत्त्वज्ञानान्निःश्रेयसम्'' (वै.सू. १.१.४)
6. ''सोऽयं धर्मो यदुद्देशेन विहितस्तदुद्देशेन क्रियमाणस्तद्धेतुः ।
श्री गोविन्दार्पणबुद्ध्या क्रियमाणस्तु निःश्रेयसहेतुः ॥''
(मी.प्र., पृ. २७७-२७८)

इति च कथयन्ति । सांख्य[7-8]-योगदर्शनयोर्दुःखनिवृत्तिरूपेयं स्थितिः पुरुष-प्रकृत्योः केवलत्वावस्थेति ताभ्यां सेयमवस्था कैवल्यमित्युच्यते ।

अद्वैतवेदान्तेऽविद्ययाऽऽवृतो जीवः स्वकीयं सच्चिदानन्दरूपं विस्मृत्य संसारे भ्रमन् विद्यया स्वरूपावाप्तिं करोतीति रोगनिवृत्तिवदविद्यानिवृत्तेरेव प्रयोजनत्वादत्रापि चरमपुरुषार्थो मोक्ष इत्येव व्यवह्रियते ।

वीरशैवदर्शने चरमपुरुषार्थबोधनाय मोक्षशब्दातिरिक्तं 'सायुज्यम्', 'सामरस्यम्' इत्यादिशब्दानामपि सिद्धान्तस्वारस्यार्थं प्रयोगा दृश्यन्ते ।

अथातो न्याय-वैशेषिक-सांख्य-योग-पूर्वमीमांसा-अद्वैतवेदान्त-सिद्धान्त-शिखामण्युक्त-वीरशैवदर्शनाभिमतबन्ध-मोक्षयोः स्वरूपं तावत् क्रमेण यथाशास्त्रं विमृश्यते ।

A critical observation on the Nature of Bondage and Emancipation

Here, indeed, among the four 'puruṣārthas' (values of life) called 'Dharma', 'Artha', 'Kāma' and 'Mokṣa', 'Mokṣa' has been accepted as the foremost value of life by the Indian philosophers ('Dārśanikas'). The word 'Mokṣa' derived from the root 'muc' would mean release (from bondage). In the context of the enquiry as to 'mocana' from which, all would admit that it would be from bondage which has been the cause for sorrow. Therein the teachers of 'Nyāya-Vaiśeṣika' systems declare that false knowledge ('mithyājñāna') has been the cause, the teachers of 'Sāṅkhya-Yoga-darśanas' declare that 'avivekakhyāti' (absence of discriminative knowledge) has been the

7. "ऐकान्तिकमात्यन्तिकमुभयं कैवल्यमाप्नोति ।" (सां.का., ६८)
8. "तदभावात् संयोगाभावो हानं तद् दृशेः कैवल्यम् ।" (यो.सू. २.२५)

cause, the 'Mīmāṁsa'-teachers declare that the relation of the body, senses and objects of senses as the field of enjoyment ('Bhogāyatana'), means of enjoyment ('Bhogasādhana') and objects of enjoyment ('Bhogya') has been the cause, the 'Advaitins' declare that 'Avidyā' has been the cause, and the Vīraśaiva teachers declare that the three 'Malas' ('āṇava', etc.,) have been the cause. It has been proved that in their respective opinion, 'Mokṣa' consisted in the removal of 'Mithyājñāna', etc., which have been accepted as the causes of bondage.

In the Vīraśaiva-darśana, in order to teach the final value of life ('Carama-puruṣārtha'), apart from the word 'Mokṣa', the words 'Sāyujya' (merging in 'Paraśiva'), 'Sāmarasya' (coelescence), etc., have been also found employed for the elegance of the doctrine.

Then henceforth, the nature of bondage and emancipation ('Bandha-Mokṣa'), accepted by 'Nyāya', 'Vaiśeṣika', 'Sāṅkhya', 'Yoga', 'Pūrva-mīmāṁsa', 'Advaita-vedānta' and further Vīraśaiva-darśana as expounded in Śrī Siddhānta-śikhāmaṇi, are critically expounded in due order according to each respective 'Śāstra'.

न्यायदर्शनानुसारेण बन्धमोक्षयोः स्वरूपम्

इह खलु सर्वाण्यपि दर्शनानि चरमलक्ष्याय मोक्षाय प्रवर्तमानान्येव दरीदृश्यन्ते । तत्स्वरूपं तत्प्राप्त्युपायं च सर्वे दार्शनिकाः स्वस्वमत्यनुसारं विवेचयन्ति । तदेव क्रमेणात्र परिशील्यते ।

तत्र महर्षिणा गौतमेन – "तदत्यन्तविमोक्षोऽपवर्गः"[9] इति सूत्रेण दुःखानां दुःखसाधनानां चात्यन्तिकी निवृत्तिर्मोक्ष इति तत्स्वरूपम्,

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9. न्या.सू., १.१.२२.

"प्रमाण-प्रमेय-संशय-प्रयोजन-दृष्टान्त-सिद्धान्त-अवयव-तर्क-निर्णय-वाद-जल्प-वितण्डा-हेत्वाभास-च्छल-जाति-निग्रहस्थानानां तत्त्वज्ञाना-न्निःश्रेयसाधिगमः"[10], "दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये तदनन्तरापायादपवर्गः"[11] इति सूत्रद्वयेन षोडशविधपदार्थानां तत्त्वज्ञानेन क्रमशः सर्वेषां दुःखप्रवृत्त्यादीनामात्यन्तिकी निवृत्तिः, ततश्चापवर्ग इति तत्प्राप्त्युपायश्च प्रतिपादितः।

बन्धस्वरूपम्

अत्र मिथ्याज्ञान-दोष-प्रवृत्ति-जन्म-दुःखानां निवृत्तिरेवापवर्ग इति स्वीकारान्मिथ्याज्ञानमेव मुख्यो बन्ध इति वक्तुं शक्यते। मिथ्याज्ञानं नाम तत्त्वज्ञानविपरीतमतस्मिन् तद्बुद्धिरूपम्। तदुक्तं वार्तिककारेण – "अस्तित्वेनाधिगते नास्तीति विज्ञानं मिथ्याप्रत्ययः"[12] इति यथाऽऽत्मा-ऽहङ्कारस्य विषयस्तथा शरीरेन्द्रियाण्यपि 'गौरोऽहम्', 'काणोऽहम्' इत्यादि-रूपेणाहङ्कारविषयाणि भवन्ति। एवमात्मानात्मनोरहङ्कारविषयत्वस्य सारू-प्यात् सम्भवत्येवानात्मन्यात्मेति विपर्ययः। भाष्यकृता वात्स्यायनेनापि तत्त्वज्ञानविपरीतस्य मिथ्याज्ञानस्यानेकविधत्वं प्रदर्शितम्। तथाहि – "आत्मनि तावन्नास्तीति, अनात्मन्यात्मेति, दुःखे सुखमिति, अनित्ये नित्य-मिति, सभये निर्भयमिति, जुगुप्सितेऽभिमतमिति हातव्येऽप्रतिहातव्य-मिति"[13] इति। उक्तेन मिथ्याज्ञानेन हि दोषाः सम्भवन्ति। दोषत्वं नाम "प्रवर्तनालक्षणा दोषाः"[14] इति सूत्रलक्षितप्रवृत्तिप्रयोजकरूपत्वम्। प्रव-र्तता प्रवृत्तिः, सा लक्षणमेतेषामिति प्रवृत्तिलक्षणा दोषाः। दोषवतामेव

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10. न्या.सू., १.१.१.
11. न्या.सू. १.१.२.
12. न्या.सू. बा. १.१.२.
13. न्या.सू.भा., १.१.२.
14. न्या.सू., १.१.१८.

पुंसां पुण्यपापादिषु प्रवृत्तिर्दृश्यते । तेषां दोषाणां त्रयो राशयो भवन्ति – रागो द्वेषो मोह इति । यद्यपि तृष्णाऽसूयाऽमर्षादयोऽनेके दोषाः सम्भवन्ति, अथापि ते सर्वे त्रिष्वेवान्तर्भवन्ति । तदुक्तं महर्षिणा गौतमेन – "त्रैराश्यं रागद्वेषमोहार्थान्तरभावात्"[15] इति । दोषान्तराणां त्रैराश्यान्तर्भावः श्रीजयन्त-भट्टेन एवं प्रदर्शितः –

"कामो मत्सरः स्पृहा तृष्णा लोभ इति पञ्चप्रकारो रागपक्षः । स्त्रीसंभोगेच्छा कामः, यदन्यस्मै निवेद्यमानमपि वस्तु धनवन्न क्षीयते तद-परित्यागेच्छा मत्सरः, अनात्मीयवस्त्वादित्सा स्पृहा, पुनर्भवप्रतिसन्धान-हेतुभूतेच्छा तृष्णा, निषिद्धद्रव्यग्रहणेच्छा लोभ इत्यभिलाषप्रकारभेदाद् रागपक्ष एवायम् ।

द्वेषपक्षोऽपि पञ्चविधः – क्रोधेर्ष्यासूयाद्रोहोऽमर्ष इति । अक्षिभ्र्वादि-विकारहेतुः प्रज्वलनात्मकः क्रोधः, साधारणेऽपि वस्तुनि परस्य दर्शनाद्य-सहनमीर्ष्या, परगुणेष्वक्षमाऽसूया, पराऽपकारो द्रोहः, अदर्शितमुखादिविकारः परं प्रति मन्युरमर्ष इत्यसहनप्रकारभेदादेव द्वेषपक्षः ।

मोहपक्षस्तु चतुर्विधः – मिथ्याज्ञानम्, विचिकित्सा, मानः, प्रसाद इति । अतस्मिंस्तदिति ज्ञानं मिथ्याज्ञानम्, किंस्विदिति विमर्शो विचिकित्सा, असद्गुणाध्यारोपेण स्वोत्कर्षबुद्धिर्मानः, कियदेतदित्यवज्ञया कर्तव्याकरणं प्रमादः, स एव मद इत्याख्यायते । सोऽयं तत्त्वापरिज्ञानप्रकारभेदान्मोह-पक्षः"[16] इति ।

उक्तेषु दोषत्रयेषु मोह एव पापतमः । अस्मादेव रागद्वेषयोरुत्पत्तिः, अर्थाद् मूढ एवानुकूलेषु रज्यते, प्रतिकूलेषु च द्वेष्टि । तदुक्तम् – "तेषां मोहः पापीयान्नामूढस्येतरोत्पत्तेः"[17] इति। एत एव त्रयो दोषा दशविधानां

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15. न्या.सू., ४.२.३.
16. न्या.म.भा. २, पृ. ७०-७१
17. न्या.सू., ४.१.६.

मनोवाक्कायवचसां प्रवृत्तीनां हेतवो भवन्ति । तत्र "दोषैः प्रयुक्तः शरीरेण प्रवर्तमानो हिंसास्तेयप्रतिषिद्धमैथुनान्याचरति, वाचाऽनृतपरुषसूचनाऽसम्बद्धानि, मनसा परद्रोहं परद्रव्याभीप्सां नास्तिक्यं चेत्यशुभकर्माण्याचरति । शुभवासनाप्रयुक्तः शरीरेण दानं परित्राणं परिचरणं च, वाचा सत्यं हितं प्रियं स्वाध्यायं चेति, मनसा दयामस्पृहां श्रद्धां चेति शुभकर्माण्याचरति । प्रवृत्तिसाधनत्वाद् धर्माधर्मौ प्रवृत्तिशब्देनोच्येते"[18] । एवं मिथ्याज्ञानेन रागादिदोषाः, दोषैश्च शुभाशुभकर्मणि प्रवृत्तिः, प्रवृत्त्या च धर्माधर्मौ, ताभ्यां भोगायतनं शरीरम्, तेन च दुःखमिति बन्धपरम्परा प्रवर्तते ।

अत्र किं नाम दुःखमिति जिज्ञासायामुक्तं महर्षिणा गौतमेन – "बाधनालक्षणं दुःखम्"[19] इति । प्रतिकूलवेदनीयं पीडास्वरूपं हि दुःखमिति सूत्रार्थः । तच्च नैय्यायिकैरेकविंशतिप्रकारमङ्गीक्रियते । तद्यथा-शरीरम्, श्रोत्र-त्वङ्-नेत्र-जिह्वा-घ्राण-मनांसीति षडिन्द्रियाणि, शब्द-स्पर्श-रूप-रस-गन्थ-सुखादिकाः षड्विषयाः, श्रोत्रेन्द्रियजन्यं शब्दविषयकं श्रावणज्ञानम्, त्वगिन्द्रियजन्यं स्पर्शविषयकं त्वाचज्ञानम्, चक्षुरिन्द्रियजन्यं रूपविषयकं चाक्षुषज्ञानम्, रसनेन्द्रियजन्यं रसविषयकं रासनज्ञानम्, घ्राणेन्द्रियजन्यं गन्धविषयकं घ्राणजज्ञानम्, मनोजन्यं सुखादिविषयकं मानसज्ञानमिति षड्ज्ञानानि, सुखम्, दुःखं चेत्याहत्य एकविंशतिदुःखानि । तदुक्तं केशवमिश्रेण – "एकविंशतिभेदास्तु शरीरम्, षडिन्द्रियाणि, षड्विषयाः, षड्बुद्धयः, सुखम्, दुःखं चेति गौणमुख्यभेदात्"[20] इति । अत्र दुःखं नाम पापकर्मजन्यम्, अहं दुःखीत्याकारकमानसप्रतीतेर्विषयो दुःखत्वजातिमान् आत्मनो विशेषगुणः । दुःखत्वजातिरहितान्यन्यानि विंशतिसंख्याकानि परम्परया दुःखसाधनानीति कृत्वा तान्यपि दुःखानीत्येव परिगण्यते । तदुक्तं वार्त्तिककारेण – "एषैव शरीरादिबाधनानुषङ्गाद्

18. न्या.सू.भा., १.१.२.
19. न्या.सू., १.१.२१.
20. त.भा ., पृ . २३२ .

दुःखमित्युच्यते । स्वभावतस्तु दुःखमेव दुःखम् । लक्षणशब्दोऽनुषङ्गार्थः, सर्वमिदं शरीरादि दुःखानुषक्तमिति । अत्र शरीरं दुःखस्य निमित्तम्, निमित्तार्थोऽनुषङ्गः । इन्द्रियाणि, विषयाः बुद्धय इति साधनं साधनार्थोऽनुषङ्गः । सुखं दुःखाविनाभावि, अत्राप्यविनाभावोऽनुषङ्गः''[21] इति ।

सुखदुःखयोरविनाभावस्तु यथा – नित्यसुखमनङ्गीकुर्वद्भिर्नैय्यायिकैर्जन्यमेव सुखमभ्युपगम्यते, तेषां मते सुखस्य आत्मविशेषगुणत्वात् तच्चात्ममनस्संयोगजन्यम् । तस्य अनुकूलवेदनीयत्वात् स्वानुकूलविषयप्राप्तौ तदुत्पद्यते। अनुकूलविषयप्राप्तिरपि शारीरेण बौद्धेन वा परिश्रमेण साध्या। परिश्रमो हि दुःखरूपः । यथा कश्चित् पुरुषः समस्तसुखसाधनं धनमिति निश्चित्य दैहिकेन बौद्धेन वा परिश्रमेण धनोपार्जनं करोति, उपार्जितस्य च धनस्य चौर्यादिना नाशो न स्यादित्यहर्निशं तद्रक्षति, अथाप्यनित्यानां तेषां सुनिश्चय एव वियोगः, वियोगे सति पुनर्दुःखमिति वैषयिकसुखं दुःखानुषक्तम् । अत एव केनचित् कविनोक्तम् –

अर्थानामर्जने दुःखमर्जितानां च रक्षणे ।
आये दुःखं व्यये दुःखं धिगर्थाः कष्टसंश्रयाः ॥ इति ।

सायणमाधवाभ्यामपि सुखस्य दुःखाविनाभूतत्वं प्रतिपादितम् । तद्यथा –

''सुखस्य सातिशयतया सदृक्षतया बहुप्रत्यनीकाक्रान्ततया साधनप्रार्थनपरिक्लिष्टतया च दुःखाविनाभूतत्वेन विषानुषक्तमधुवद् दुःखपक्षनिक्षेपात्''[22] इति । तदेवं मिथ्याज्ञानादारभ्य दुःखपर्यन्तमेतत् सर्वं बन्धरूपम्, तद्युक्तश्चात्मा बद्ध इत्युच्यते । एतादृशबद्धजीवानां विमोक्षार्थमेव महर्षेर्गौतमस्य परिश्रमः परिदृश्यते । तदुक्तं गङ्गेशोपाध्यायेन – ''अथ जगदेव दुःखपङ्कनिमग्नमुद्दिधीर्षुरष्टादशविद्यास्थानेष्वभ्यर्हिततमामान्वीक्षिकीं

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21. न्या.सू.वा., १.१.२१.
22. स.सं., पृ. ४९९.

परमकारुणिको मुनिः प्रणिनाय"[23] इति। अत्र बन्धरूपेषु दुःखादिषु पञ्चसु तत्त्वज्ञानेनोत्तरोत्तराणामभावे सति तदव्यवहितपूर्वपूर्वाणामभावस्तत-श्चापवर्ग इति नैय्यायिकाः प्रतिपादयन्ति ।

तत्त्वज्ञानस्वरूपम्

तत्त्वज्ञानान्निःश्रेयसाधिगम इति सूचितम् । किमिदं तत्त्वज्ञानं नामेत्याकाङ्क्षायामुक्तं भगवता वात्स्यायनेन – "तत्त्वज्ञानं तु खलु मिथ्या-ज्ञानविपर्ययेण व्याख्यातम् । आत्मनि तावदस्तीति, अनात्मन्यनात्मेति, एवं दुःखे, अनित्ये अत्राणे, सभये, जुगुप्सिते, हातव्ये च यथाविषयं वेदि-तव्यम्"[24] इति । किञ्च – "अस्य तु तत्त्वज्ञानादपवर्गो मिथ्याज्ञानात् संसारः"[25] इति प्रमेयसूत्रस्य भाष्ये वात्स्यायनेन सकलप्रमेयज्ञानस्यैव मुक्तिहेतुत्वं सूचितम् । वृत्तिकृता विश्वनाथेन च – "तत्र च प्रकृष्टं मेयं प्रमेयमिति योगार्थः, प्रकर्षश्च संसारहेतुमिथ्याज्ञानविषयत्वं मोक्षहेतुधी-विषयत्वं वा, रूढ्या तावदन्यान्यत्वमर्थः"[26] इति । प्रतिपादितत्वादा-त्मादीनि प्रमेयाण्येव तत्त्वानि, तेषां यथार्थज्ञानमेव तत्त्वज्ञानम्, अर्थात् शरीरादीनां सर्वेषामात्मेतरत्वेन, आत्मनश्च आत्मेतरभिन्नत्वेन आत्म-विशेष्यकमात्मेतरभेदप्रकारकं साक्षात्कारात्मकं ज्ञानमेव तत्त्वज्ञानम्, तदेव च मोक्षहेतुरिति ।

अत्र – "आत्मानं चेद्विजानीयात्"[27] इति श्रुत्या जीवात्मनो ज्ञानं मोक्षकारणमिति प्रतिपादितम् । "तमेव विदित्वाऽतिमृत्युमेति"[28] इति श्रुत्या च परमात्मज्ञानेन निःश्रेसाधिगम इति श्रूयते । अत एकतरग्रहणे-

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23. त.चि., पृ. ११४
24. न्या.सू.भा., १.१.२.
25. न्या.सू.भा., १.१.१.
26. न्या.सू.वृ., १.१.९.
27. बृ.उ., ४.४.१२.
28. श्वे.उ., ३.८.

ऽन्यतरश्रुतेर्बाधदर्शनादुभयोरपि मन्त्रयोः सार्थकत्वाच्च जीवात्मपरमात्मनोर्देहादीतरपदार्थैर्भिन्नत्वेन परिज्ञानमेव तत्त्वज्ञानम्, तदेव च मोक्षकारणमिति श्रीस्वामिचिद्घनानन्दगिरिमहोदयाः प्रतिपादयन्ति[29]।

श्रीहरिरामतर्कवागीशास्तु-यद्विषयकं मिथ्याज्ञानं संसारहेतुस्तद्विषयकं तत्त्वज्ञानमेव मोक्षहेतुः, बन्धमोक्षयोः सामानाधिकरण्यनियमात् अन्यथाऽन्यस्य ज्ञानेनान्यस्य मोक्ष इत्येवमतिप्रसङ्गः स्यात् । अतो गौरोऽहम्, श्यामोऽहमित्याकारकमिथ्याज्ञानजन्यवासनाया नाश आत्मविषयशरीरादिभिन्नत्व-प्रकारकात्मसाक्षात्कारेणैव शक्यः, भिन्नविषयकत्वात् । नहीश्वरविषयक-साक्षात्कार आत्मविषयकमिथ्याज्ञानजन्यसंस्काररूपाणां वासनानां निवर्तको भवति । अत एव – "आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः"[30] इत्यात्मसाक्षात्कारस्यैव मोक्षहेतुत्वं श्रूयते । यत्र च ईश्वरविषयकं ज्ञानं मोक्षहेतुरिति श्रूयते, तत्रेश्वराऽभिन्नत्वेन जीवात्मभावनायाः परम्परया मुक्तिप्रयोजकत्वे तात्पर्यं तत्त्वमसीति वाक्यस्वरसादवसीयत इति निरूपयन्ति[31]।

तदेतत् सिद्धं यदात्मविशेष्यकमात्मेतरभेदप्रकारकं साक्षात्कारात्मकं ज्ञानमेव तत्त्वज्ञानम्, तदेव च मोक्षहेतुरिति ।

तत्त्वज्ञानसाधनानि

इदं हि तत्त्वज्ञानम् – "श्रोतव्यो मन्तव्यो निदिध्यासितव्यः" इति श्रुत्यनुसारेण श्रोत्रियब्रह्मनिष्ठगुरुमुखात् – "अविनाशी वा अरेऽयमात्माऽनुच्छित्तिधर्मा"[32] "न जायते म्रियते वा विपश्चित् .... अजो नित्यः शाश्वतोऽऽयं पुराणः"[33] इत्यादि श्रुतिवाक्यरूपम् ।

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29. न्यायप्रकाशे, पृ.२७.
30. बृ.उ., २.४.५.
31. मुक्तिवादविचारे, ५.७३-८०.
32. बृ.उ., ३.४.१०.
33. कठो. २.१.१८.

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥[34]

इत्यादिस्मृतिवाक्यार्थविज्ञानरूपं च श्रवणं कृत्वा, साधकबाधकप्रमाणोपन्यासरूपयुक्तिभिरात्मानं शरीरेन्द्रिय-मनो-बुद्धिभ्यो व्यतिरिक्तमिति श्रुतार्थाऽनुचिन्तनरूपं मननं कृत्वा, श्रुतार्थस्य नैरन्तर्येण दीर्घकालानुसन्धानरूपं निदिध्यासनं च कृत्वा सम्पादनीयम् । अर्थात् साक्षात्कारात्मकतत्त्वज्ञानोत्पत्तावात्मविषयकश्रवण-मनन-निदिध्यासनानि साधनानीत्यवगन्तव्यम् ।

तदेवं पूर्वोक्तक्रमेण प्राप्ततत्त्वज्ञानस्य पुरुषस्य सर्वा वासना विलीयन्ते, वासनाभावे सांसारिकविषयेष्वनासक्तिरूपं वैराग्यमुत्पद्यते, तेन च प्रवृत्त्यभावः, ततश्च जन्मदुःखयोरभावादपुनर्भवरूपोऽपवर्गः प्राप्यत इति श्रवणादीनि तत्त्वज्ञानसाधनानि[35] ।

सूत्रकारो भगवान् गौतमः– "समाधिविशेषाभ्यासात्"[36], "अरण्यगुहापुलिनादिषु योगाभ्यासोपदेशः"[37], "तदर्थं यमनियमाभ्यामात्मसंस्कारो योगाच्चाध्यात्मविध्युपायैः"[38] इत्यादिसूत्रैः केवलं पुस्तकीयज्ञानं नापवर्गहेतुः किन्तु साक्षात्कारात्मकम् । अत आपातत उत्पन्नज्ञानः पुरुषोऽरण्य-पर्वत-गुहा-नदीपुलिनादिनिर्जनैकान्तप्रदेशेषूपविश्य यम-नियम-आसन-प्राणायाम-प्रत्याहार-धारणा-ध्यान-समाधिरूपैरष्टाङ्गैः पूर्वोत्पन्नमदृढं तत्त्वज्ञानं दृढीकर्तव्यमिति धिया मुक्तये तत्त्वज्ञानेन साकं तत्प्रवृद्धिकारकं योगाभ्यासमप्यवश्यं कुर्यादिति प्रतिपादितवान् ।

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34. भ.गी. २.२०,२४
35. न्यायप्रकाशे, पृ. २७-२८, न्यायपरिचये, पृ. १५
36. न्या.सू., ४.२.४६.
37. न्या.सू., ४.२.४२.
38. न्या.सू., ४.२.४६.

महापाशुपतो भासर्वज्ञो मोक्षसाधननिरूपणावसरे –

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।
तदा शिवमविज्ञाय दुःखस्यान्तो भविष्यति ॥[39]

"तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय" इत्यादि-श्रुतिवचनानि प्रमाणयन् उक्तानां यमादियोगाङ्गानां परमवैराग्योत्पादकत्वं प्रतिपाद्य ततश्च महेश्वरे परा भक्तिः, तद्भक्त्या च शिवसाक्षात्कारः, ततश्च मोक्ष इति शिवदर्शनस्य मोक्षहेतुत्वं मनुते । तथाहि – "एवमेतानि योगाङ्गानि मुमुक्षुणा सर्वेषु ब्रह्मादिस्थानेष्वनेकप्रकारदुःखभावनयाऽनभि-रतिसंज्ञितं परं वैराग्यं महेश्वरे च परां भक्तिमाश्रित्यात्यन्ताभियोगेन सेवितव्यानि । ततोऽचिरेणैव कालेन भगवन्तमनौपम्यस्वभावं शिवमवितथं प्रत्यक्षतः पश्यति । तं दृष्ट्वा निरतिशयं श्रेयः प्राप्नोति"[40] इति ।

किञ्च, "तत्कारित्वादहेतुः"[41] इति सूत्रे महर्षिणा गौतमेन, तद्भाष्ये वात्स्यायनेन च जीवानां कर्माणीश्वरानुग्रहं विना न फलप्रदानीति प्रति-पादितत्वान्मोक्षोऽपि तदनुग्रहं विना न प्राप्यत इति मुक्तये ईश्वरानुग्रहस्य हेतुत्वं सूत्र-भाष्यकारयोरप्यभिमतमिति निश्चेतुं शक्यते ।

वस्तुतस्तु न्यायदर्शने तत्त्वज्ञानादेव मोक्षसिद्धिः, योगाङ्गानि परशिव-भक्त्यादिकं च तत्त्वज्ञानोत्पत्तौ सहायकानीति पर्यवस्यति ।

मोक्षस्वरूपम्

तत्त्वज्ञानप्राप्योऽयमपवर्गः किंस्वरूपः? कीदृशी च मुक्तस्य स्थितिः? इति जिज्ञासायामुक्तं महर्षिणा गौतमेन – "तदत्यन्तविमोक्षोऽपवर्गः"[42] इति । शरीरादिभेदभिन्नस्य दुःखस्यात्यन्तिकी निवृत्तिर्मोक्ष इति सूत्रार्थः ।

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39. श्व.उ. ६.२०
40. न्या.सा., पृ.३०.
41. न्या.सू., ४.१.२१.
42. न्या.सू., १.१.२२.

अत्र क्रमशस्तत्त्वज्ञानेन मिथ्याज्ञानस्य नाशः, तेन रागादिदोषाणां नाशः, तेन प्रवृत्तेरनुत्पादः, तेन जन्मानुत्पादः, तेन च शरीराद्येकविंशतिदुःखानुत्पाद इति तदुक्तं सूत्रकारेण – "दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये तदनन्तरापायादपवर्गः"[43] इति ।

ननु शरीराद्येकविंशतिदुःखेष्विन्द्रिययोः श्रोत्रमनसोर्न्यायदर्शने नित्यत्वस्वीकारात् तत्त्वज्ञानेन न तयोर्नाश इति कथं दुःखानामात्यन्तिकी निवृत्तिरिति चेन्न, विशेषणनाशे विशिष्टस्यापि नाश इति प्रकृते कर्णशष्कुलेर्नाशे तद्विशिष्टस्य श्रोत्रस्य नाशः, आत्मसंयोगरूपव्यापारनाशे च तद्विशिष्टस्य मनसोऽपि नाश इति स्वीकारेणोभयोर्नाशोपपत्तेः । तदुक्तं दिनकरभट्टेन – "यद्रूपविशिष्टस्य श्रवणस्य ज्ञानद्वारा दुःखहेतुतया दुःखत्वम्, तद्रूपस्य कर्णशष्कुल्या नाशे तद्विशिष्टश्रवणेन्द्रियरूपदुःखनाशात् । एवमात्मसंयोगरूपव्यापारविशिष्टस्यैव मनसो ज्ञानद्वारा दुःखहेतुतया दुःखत्वम्, व्यापारनाशेन तद्विशिष्टमनोरूपदुःखनाशसम्भवादिति"[44] इति ।

अत्राऽयं भावः न्यायदर्शने – "कर्णशष्कुल्यवच्छिन्नं नभः श्रोत्रम्" इति स्वीकाराद् देहनाशे उपाधिभूतस्य कर्णशष्कुलेरपि नाश इत्युपाध्यभावेन तदुपहितरूपस्याप्यभावः ।

एवं विदेहकैवल्ये न श्रोत्रेन्द्रियस्यास्तित्वसिद्धिः । एवमेव विदेहमुक्तौ विद्यमानोऽप्यात्ममनःसंयोगो ज्ञानोत्पत्तौ व्यापाररूपतां नैव भजते । यतो हि पुरीतति बहिर्देशावच्छिन्नात्ममनः-संयोग एव ज्ञानोत्पत्तौ व्यापारः । अत एव सुषुप्तौ मनसः पुरीतन्नाड्यां प्रविष्टत्वात् तत्रात्ममनःसंयोगे सत्यपि तद्बहिर्देशावच्छिन्नात्ममनःसंयोगरूपव्यापाराभावान्न किमपि ज्ञानमुत्पद्यते ।

एवं विदेहमुक्तौ शरीराभावात् तदवयभूतायाः पुरीततोऽभाव इति तद्बाह्यदेशावच्छिन्नात्ममनःसंयोगरूपव्यापारस्य सम्भवाभावाद् व्यापार-

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43. न्या.सू., १.१.२.
44. दिन., पृ. ५१.

वदसाधारणकारणरूपकरणस्याभाव इति न मनो ज्ञानादीनामुत्पत्तिद्वारा दुःखहेतुर्भवतीति सम्भवत्येवैकविंशतिदुःखानामात्यन्तिकी निवृत्तिः अत्र दुःखनिवृत्तौ आत्यन्तिकत्वं च स्वसमानाधिकरणदुःखप्रागभावासमानकालीनत्वम् । तस्मात् स्वसमानाधिकरणदुःखप्रागभावासमानकालीनदुःखध्वंसो मुक्तिरिति तल्लक्षणम् ।

नवीनास्तु – "योग्यविभुविशेषगुणनाशं प्रति स्वोत्तरवर्तिगुणानां कारणत्वात् स्वोत्तरोत्पन्नगुणेनैव दुःखध्वंसरूपमुक्तिसम्भवेन न तत्र तत्त्वज्ञानापेक्षेति दुःखपदं दुःखसाधनदुरितपरतया व्याख्येयम्, दुरितस्य च योग्यगुणत्वाभावान्न स्वोत्तरवृत्तिगुणनाश्यतेति तन्नाशरूपमुक्तेस्तत्त्वज्ञानसाध्यत्वमेवेत्याहुः"[45] इति । अत्र "क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे"[46], "ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा"[47] इत्यादिश्रुतिस्मृत्योश्च प्रमाणसद्भावादात्यन्तिकदुरितध्वंस एव मोक्ष इति ते व्याचक्षुः । तदेवं नवीनानां मतानुसारेण– "स्वसमानाधिकरणदुरितप्रागभावासमानकालीनदुरितध्वंसो मोक्षः" इति मोक्षलक्षणम् ।

धर्माधर्मविव संसारसद्मनः स्तम्भभूतौ वर्तेते । तयोरभावे कारणाभावात् कार्यभूतस्य भोगायतनस्य शरीरस्याप्यभावः, तदभावे च ज्ञानादिविशेषगुणैर्नात्मा सम्बध्यत इति मुक्तावस्थायां तेषां सर्वेषामप्यभावः । एवं तस्य शरीराद्यभावादेव स क्षुत्पिपासादिषडूर्मिरहितश्च भवति । तदुक्तं जयन्तभट्टेन –

> यावदात्मगुणाः सर्वे नोच्छिन्ना वासनादयः ।
> तावदात्यन्तिकी दुःखव्यावृत्तिर्नावकल्प्यते ॥
> धर्माधर्मनिमित्तो हि सम्भवः सुखदुःखयोः ।
> मूलभूतौ च तावेव स्तम्भौ संसारसद्मनः ॥

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45. दिन., पृ.५२.
46. मुण्ड., २.२.८.
47. भ.गी., ४.३७.

तदुच्छेदे तु तत्कार्यशरीराद्यनुपप्लवात् ।
नात्मनः सुखदुःखे स्त इत्यसौ मुक्त उच्यते ॥
इच्छाद्वेषप्रयत्नादि भोगायतनबन्धनम् ।
उच्छिन्नभोगायतनो नात्मा तैरपि युज्यते ॥
प्राणस्य क्षुत्पिपासे द्वे लोभमोहौ च चेतसः ।
शीतातपौ शरीरस्य षडूर्मिरहितः शिवः ॥[48] इति ।

अतो नैय्यायिकाभिमतो मोक्षो नाम नात्मनः केनचित् संयोगः, अपि तु आकस्मिकैर्बुद्ध्यादिनवविशेषगुणैरात्मा विच्छिद्यत इत्येव ।

मुक्तात्मनो नित्यसुखस्य निरासः

तदेवं न्यायदर्शने मुक्तस्य ज्ञानानन्दयोरनुभवो न भवति, किन्तु तदुभयरहिता उदासीनावस्थैव चकास्ति । अतो यथा सुषुप्तावस्थायां प्रज्ञाशून्यः पाषाणवद् भवति जीवः, मुक्तावस्थायामपि ज्ञानादिशून्यत्वात् तथैव भवति । न्यायदर्शने सुखस्यात्मविशेषगुणान्तर्गतत्वात् सर्वविशेषगुणोच्छेदे सुखस्यापि निवृत्तिरिति मुक्तौ नानन्दानुभवः । वेदान्ताभिमतनित्यसुखप्राप्तौ प्रमाणाभावात् तन्नाङ्गीकर्तव्यमिति सूत्रभाष्यकाराः प्रतिपादयन्ति । तन्मतमेवात्र सारेण संगृह्यते ।

मुक्तौ विद्यमानस्य नित्यसुखस्य संवेदनं नित्यम्, उत जन्यम् ? संवेदनस्य नित्यत्वे बद्धस्यापि तत्संवेदनस्यावश्यकत्वाद् बद्धमुक्तयोर्विभागो न स्यात् । किञ्च, नित्यसुखसंवेदनस्य नित्यत्वे धर्माधर्मजन्यानित्यसुखदुःखयोरनुभवावसरे नित्यसुखस्याप्यनुभवप्रसङ्गः । यदि नित्यसुखस्य संवेदनमनित्यं तर्हि तदुत्पादकं कारणान्तरं वक्तव्यम् । योगसमाधिजो धर्मस्तत्कारणमिति चेत्, उत्पन्नस्य तद्धर्मस्य च नित्यत्वाऽसम्भवात् तद्धर्मनिवृत्तौ पुनर्नित्यसुखसंवेदनं न स्यादेव ।

48. न्या.म.भा.२, पृ.७७.

यद्येवमुच्येत-नित्यसुखस्य संवेदनमपि नित्यमेव, अथापि संसारदशायां विद्यमानानि शरीरादीनि तत्प्रतिबन्धकानि, मुक्तौ च तेषामभावान्नित्यसुखाभिव्यक्तिर्भवतीति । तदप्ययुक्तम्, शरीरादीनां सुखाद्यनुभवसाधनत्वान्नहि तानि तत्प्रतिबन्धकानि भवितुमर्हन्ति । किञ्च, मुक्तौ भोगायतनाद्यभावे जीवात्मनः कथं नित्यसुखानुभवः ? पुनस्तदर्थं नित्यशरीरादिकल्पनाप्रसङ्गः । ननु नित्यशरीरादिकल्पने प्रमाणाभावात् तन्न कल्प्येतेति चेत्, एवमेव नित्यसुखास्तित्वे प्रमाणाभावाच्च तत्कल्पनमपि नैव युज्यते ।

ननु प्राणिमात्रस्येष्टप्राप्त्यर्थं प्रवृत्तेर्दृश्यमानत्वाद् मुक्त्यर्थमपि प्रवृत्तिं दृष्ट्वा तत्प्रवृत्त्यन्यथाऽनुपपत्त्या मुक्तौ नित्यसुखास्तित्वं कल्प्येतेति चेन्न, अनिष्टपरिहारार्थमपि प्रवृत्तेर्दृश्यमानत्वात् तदन्यथैवोपपत्तेः । ननु "विज्ञानमानन्दं ब्रह्म"[49] इति श्रुतिरेव नित्यसुखास्तित्वे प्रमाणमिति चेन्न, आत्यन्तिके दुःखाभावे सुखशब्दप्रयोगसम्भवात् । दुःखाभावे सुखशब्दः प्रयुज्यते हि लोके । यथा कश्चित् काष्ठहारकः स्वशिरसि सुमहत् काष्ठभारं निधाय गच्छन् मार्गेऽम्बरमध्यगतस्याम्बरमणेरत्युष्णतेजःसंस्पर्शादतीव श्रान्तः क्लान्तश्च गृहमागत्य यदा शिरसि स्थितं काष्ठभारं भूमौ निक्षिपति, तदाऽतीवानन्दमनुभवति । तत्र शिरसि स्थितस्य काष्ठभारस्यैव दुःखहेतुभूतत्वात् तदपाये च दुःखहेतोरभावादिदानीमत्यन्तानन्द इति तस्यानुभवो दुःखनिवृत्तावेव पर्यवस्यति । तथैव दुःखहेतुभूतानां शरीरादीनामभावेन मुक्तावागमप्रतिपादितमानन्दस्वरूपं दुःखाभाव एव पर्यवस्यति ।

अपि च, उक्तेनागमप्रमाणेन नित्यसुखावाप्तिर्मोक्ष इति स्वीकारे तत्सुखावाप्तेः प्राक् तत्प्राप्तीच्छारूपो राग आवश्यकः । रागस्य च बन्धनरूपत्वात् कथं तत्सत्त्वे मोक्षावकाशः ? अतो नित्यसुखावधारणलालितेयं तृष्णापिशाची लब्धप्रसरा विषयसुखेष्वपि प्रत्यासन्नेषु पुरुषं प्रवर्तयन्ती मोक्षमस्य सुदूरं प्रतिक्षिपेदिति मनागपि प्रसरोऽस्या न दातव्यः । तस्मा-

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49. बृ.उ., ३.९.२८.

न्नित्यानन्दप्रतिपादिका श्रुतिरात्यन्तिके दुःखवियोगे भाक्तेति युक्तमिति भावः ।

ननु रागवद् द्वेषस्यापि मुक्तेः प्रतिबन्धकत्वाद् दुःखं प्रति त्वयि द्वेषसद्भावाद् द्वेषस्य त्वया प्रसरो दत्त इति तुल्यो दोष इति चेन्मैवम्, नहि दुःखं प्रत्यस्माकं द्वेषः, किन्तु अलंप्रत्ययः । तदेव वैराग्यमित्युच्यते ।

तस्मात् सुखावाप्त्यपेक्षया दुःखजिहासायां लाघवमिति नैय्यायिकानां निगूढाशयः[50]। श्रीवाचस्पतिमिश्राः– "एवं वैराग्येण मोक्षमाणस्य प्रवृत्तौ सत्यां मुक्तस्य यदि नित्यं सुखं भवति, कामं भवतु मा वा भूत्, उभयोरपि पक्षयोर्वीतरागस्य प्रवृत्तौ न मोक्षाधिगमो विकल्प्यते, न सन्दिग्धो भवतीत्यर्थः"[51] इति मुक्तौ नित्यसुखावाप्त्यनवाप्त्योराग्रहं परित्यज्य वीतरागस्यावश्यं मोक्षावाप्तिरिति समालोचनं कृतवन्तः ।

महापाशुपतो भासर्वज्ञस्तु सूत्र-भाष्यकृदभिप्रायेणासम्मतः सन् – "नित्यसंवेद्यमानेन सुखेन विशिष्टाऽऽत्यन्तिकी दुःखनिवृत्तिः पुरुषस्य मोक्षः"[52] इति मुक्तौ नित्यसुखाभिव्यक्तिमप्यङ्गीकरोति । तस्यायमाशयः– "आनन्दं ब्रह्मणो विद्वान्न बिभेति"[53], "आनन्दं ब्रह्मणो रूपं तच्च मोक्षेऽभिव्यज्यते", "विज्ञानमानन्दं ब्रह्म"[54] "सुखमात्यन्तिकं यत्र बुद्धिग्राह्यमतीन्द्रियम् । तं वै मोक्षं विजानीयाद् दुष्प्रापमकृतात्मभिः ॥" इत्यादिश्रुतीनां मुख्यार्थे बाधकाभावान्नोपचारप्रकल्पना युक्तेति ।

अपरं च, नित्यसुखसंवेदनयोः सम्बन्धस्य मुक्तावस्थायां जन्यत्वेन तत्कृतकत्वेऽपि प्रध्वंसाभाववत् तद्विनाशकारणाभावात् तन्नित्यत्वमेव ।

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50. न्या.सू.भा., १.१.२२.
51. न्या.वा.ता., १.२.२२.
52. न्या.सा., पृ.३२.
53. तै.उ., २.४.
54. बृ.उ., ३.९.२४.

किञ्च, यदुक्तं नित्यसुखावाप्तीच्छाया रागस्य बन्धनरूपत्वान्नित्यसुखरागेण प्रवृत्तौ न मुच्येतेति, तदयुक्तम्, सुखसाधनेषु शब्दादिविषयेष्वभिसङ्गो हि रागः ।

स च विषयार्जनरक्षणादिप्रवृत्तिद्वारेण संसारहेतुः । नित्ये सुखे विद्यमानस्य रागस्य शब्दादिसर्वविषयार्जनादिनिवृत्तिरूपमोक्षोपायप्रवृत्तौ हेतुत्वात् स हि न बन्धनात्मकः । अन्यथाऽऽत्यन्तिकदुःखाभावरागेणापि प्रवृत्तस्य मोक्षो न स्यात्[55] ।

मुक्तिस्वरूपनिरूपणावसरे सूत्र-भाष्यकारा दुःखानामत्यन्तोच्छेद-मात्रं मोक्षं मन्यन्ते । नित्यसंवेद्यमानेन सुखेन विशिष्टाऽऽत्यन्तिकी दुःखनिवृत्तिरिति कथनाद् भासर्वज्ञस्य विकासात्मकोऽयमभिप्रायो यद्यपि सुचारु प्रतिभाति, अथापि विचारोऽयं प्राक्तननैय्यायिकैर्न स्वीकारार्हो वर्तते । यतो हि न्यायनये ज्ञानमानन्दो वा आत्मन आकस्मिको गुणः । मुक्तौ सर्वविशेषगुणोच्छेदाज्ज्ञानानन्दयोरप्युच्छेद आवश्यक इति कथं नित्यसुखसंवेदनं स्यात् ? अपि च, प्राक्तनेदानीन्तनयोर्नैय्यायिकयोर्मध्ये मोक्षसाधनविषयेऽपि विचारवैलक्षण्यं वर्तते । प्राचीना ज्ञानमेव मोक्षे मुख्यं प्रयोजकमाहुः । महापाशुपतो भासर्वज्ञो ज्ञानेन साकं परशिवस्य भक्ति-स्तथा तदपरोक्षज्ञानमप्यावश्यकमिति मनुते ।

जीवन्मुक्ति-विदेहमुक्तिविचारः

जीवन्मुक्ति-विदेहमुक्तिविषये विद्यते नैयायिकविदुषां परस्परं वैमत्यम् । तथाहि – "निःश्रेयसस्य परापरभेदाद् यत्तावदपरं निःश्रेयसं तत् तत्त्वज्ञानानन्तरमेव भवति" । तथा चोक्तम् – "जीवन्नेव हि विद्वान् संघर्षायासाभ्यां विमुच्यत इत्ययं शास्त्रार्थ[56] इति । परं तु निःश्रेयसं

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55. न्यायभूषणे, पृ.५९५-५९८.
56. "अर्थशब्दो निमित्ते । अपरं निःश्रेयसं शास्त्रस्य निमित्तम्" (न्या.वा.ता., १.१.२., पृ.१५६)

तत्त्वज्ञानात् क्रमेण भवति"[57] इत्युद्योतकरेण तत्त्वज्ञानप्राप्यं निःश्रेयसं परापरभेदेन द्विधा व्यवस्थापितम् । अत्रापरं निःश्रेयसं जीवन्मुक्तिरिति, परं च निःश्रेयसं विदेहमुक्तिरित्यर्थः ।

अत्रायमाशयः – यद्यपरं निःश्रेयसं नाङ्गीक्रियेत, तर्हि शास्त्रसम्प्रदायो विच्छिद्येत । सम्प्रदायो नाम शिष्योपाध्यायसम्बन्धस्याविच्छेदेन शास्त्रप्राप्तिः । अन्यथा शास्त्राणि न तत्त्वदृक्पूर्वकाणीति धूर्तप्रणीतानि स्युः, अप्रमाणानि स्युरिति यावत् । अतो हेतोरेतदनर्थनिवृत्त्यर्थमेव भारद्वाजोद्योतकरो मोक्षद्वैविध्यं प्रतिपादितवान् । तदिदमपरं निःश्रेयसं पूर्वोक्तक्रमेण श्रवणादिना सम्पन्नतत्त्वज्ञानस्य विनष्टमिथ्याज्ञानस्यावशिष्टप्रारब्धकर्मणश्च पुरुषस्य सम्पद्यते । तदेव जीवन्मुक्तिरित्यप्युच्यते । तदुक्तं वृत्तिकृता विश्वनाथेन – "तत्राऽपरं जीवन्मुक्तिलक्षणं तत्त्वज्ञानानन्तरमेव । तदप्यवधारितात्मतत्त्वस्य नैरन्तर्याभ्यासापहृतमिथ्याज्ञानस्य प्रारब्धं कर्म उपभुञ्जानस्य"[58] इति ।

विदेहमुक्तीत्यपरपर्यायः परोऽपवर्गस्तत्त्वज्ञानान्तरं क्रमेण जन्मदुःखादीनामात्यन्तिके विलये सति प्राप्यते । तदुक्तम् – "दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तराभावे तदनन्तरापायादपवर्गः"[59] इति । महर्षिगौतमो वात्स्यायनश्चापरं निःश्रेयसं न प्रतिपादितवन्तौ । मुक्तौ हि शरीरादीनां सर्वेषामनुभवानां चाभावोऽपेक्ष्यत इति शरीराद्यभावे कथं जीवन्मुक्तिरिति तयोराशयः स्यात् ।

ननु तत्त्वज्ञस्य पुरुषस्य औत्तरकार्मिकजन्माभावेऽपि प्राक्तनसञ्चितकर्मभिः सम्भवत्येव जन्म । तथाहि स्मृतिः – "नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि" इति । तस्मान्न परोऽपवर्ग इति चेन्न, योगमहिम्ना सम्पादितेन कायव्यूहेन नानाविधानि शरीराणि धारयित्वा संचितकर्म-

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57. न्या.सू.वा., १.१.२., पृ.१५२.
58. न्या.सू.वृ., १.१.१.
59. न्या.सू., १.१.२.

भोगोपपत्तेः। तदुक्तं केशवमिश्रेण – "पूर्वोपात्तं च धर्माधर्मप्रचयं योगर्द्धिप्रभावाद्विदित्वा समाहृत्य भुञ्जानस्य पूर्वकर्मनिवृत्तो वर्तमानशरीरापगमे पूर्वशरीराभावाच्छरीराद्येकविंशतिदुःखसम्बन्धो न भवति, कारणाभावात्। सोऽयमेकविंशतिप्रभेदभिन्नदुःखहानिर्मोक्षः। सोऽपवर्ग इत्युच्यते।"[60] इति।

एवं न्यायदर्शने सञ्चितकर्मणो भोगेनैव क्षय इति स्वीकारात् तत्त्वज्ञानेन साकं योगसिद्धिरप्यावश्यकी। केचित्तु – "क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे"[61] "ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा"[62] इति श्रुतिस्मृतिप्रमाणेन संचितकर्मणः क्षयस्तत्त्वज्ञानेनैव सम्भवतीति प्रतिपादयन्ति। "नाभुक्तं क्षीयते कर्म" इत्यस्य त्वकृतप्रायश्चित्तस्यातत्वज्ञस्य च पुरुषस्य कर्मक्षयो भोगं विनैव न सम्भवतीति, यद्वा प्रारब्धकर्मणां क्षयो भोगमन्तराऽसम्भव इत्यर्थं व्यवस्थापयन्ति।

अत्र योगमहिम्ना कायव्यूहेन संचितस्य भोगेन क्षयप्रतिपादकपक्षापेक्षया तत्त्वज्ञानेन संचितकर्मक्षयप्रतिपादकपक्षः श्रुतिस्मृतिसम्मत इति श्रीस्वामिचिद्घनानन्दगिरिमहोदया निरूपितवन्तः[63]।

तदेवं जीवात्मानो यदा सद्गुरूपदेशतः समस्तपदार्थतत्त्वज्ञानं प्राप्य निषिद्धकर्मवर्जं निष्कामभावेन शुभकर्मणामनुष्ठानं विदधते, तदा नवीनसुखदुःखबीजानुत्पत्तेः पूर्वसञ्चितपापपुण्ययोर्मञ्जूषायाश्च तत्त्वज्ञानेन भोगेन वा रिक्तत्वाद् जीवस्यादृष्टकारितं मनःसम्बन्धरूपं बन्धनं त्रुट्यति, जीवश्च मुक्तो भवति। मनोऽपि तस्मिन् समये जडतां धारयति। न तस्मिन्नात्मना सह कार्यकरणे काचिच्छक्तिरवशिष्यते। एवमात्मनो मनसश्च पाषाणवज्जडरूपतापत्तिरेव मोक्ष इति नैय्यायिकानामैदम्पर्यम्।

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60. त.भा., पृ. २३३.
61. मुण्ड., २.२.८.
62. भ.गी., ४.३७.
63. न्यायप्रकाशे, पृ.३०-३१.

The Nature of Bandha-Mokṣa according to Nyāyadarśana

Here, indeed, all the 'Darśanas' have been intensively found engaged in directing to seek 'Mokṣa', the final aim (of life). All the 'Dārśanikas' would deliberate on its ('Mokṣa's') nature ('svarūpa') and the means to attain it, according to their respective opinion. That has been the subject that would be considered here in order.

Therein, 'Maharṣi Gautama' has spoken about the nature Mokṣa as the absolute termination of all sorrows and their expedients through the sūtra – "Tadatyanta-vimokso'pavargaḥ" ["The absolute release from that (sorrow) would be 'Apavarga' ('Mokṣa')"]. Then he has spoken that the absolute termination of the advance of sorrow, etc. would be attained. This has been propounded that it can be achieved through the knowledge of the sixteen kinds of categories on the authority of the two sūtras, viz., (i) "Pramāṇa, etc." : ["There would be the attainment of 'Niḥśreyas' (highest good) through the knowledge of the principles, viz., 'Pramāṇa', 'Prameya', 'Saṁśaya', 'Prayojana', 'Dṛṣṭānta', 'Siddhānta', 'Avayava', 'Tarka', 'Nirṇaya', 'Vāda', 'Jalpa', 'Vitaṇḍā', 'Hetvābhāsa', 'Chala', 'Jāti' and 'Nigrahasthāna', and (ii) "Duḥkha-janma etc." : [" 'Apavarga' ('Mokṣa') would be attained on the termination of each, viz., 'Duḥkha', 'Janma', 'Pravṛtti', 'Doṣa' and 'Mithyājñāna' in the same order and on the termination of all that would follow"]. Then the means of attaining 'Apavarga' has been propounded.

The Nature of bondage ('bandha')

Here, since it has been accepted that the termination of 'Mithyājñāna', 'Doṣa', 'Pravṛtti', 'Janma' and 'Duḥkha' has been the 'Apavarga', it would be possible to say that 'Mithyājñāna' has been the major bondage. 'Mithyājñāna' would be that which has been opposed to 'Tattvajñāna'; 'Mithyājñāna' has been of the nature of the notion of that which would not be that ('atasmin tadbuddhi'). So it has been told by the 'Vārtikakāra' : "Astitvenādhigate nāstīti vijñānaṁ Mithyā-pratyayaḥ" ["The special knowledge as 'not that' in that which has been taken as existent, would be 'Mithyājñāna'"]. In this context, just as 'Ātman' has been the object of 'Ahaṅkāra' (I-notion), so have been the body and also senses, objects of 'Ahaṅkāra' in such forms as 'I am white', 'I am blind', etc. Thus due to formal similarity ('sārūpya') between 'Ātman' and 'Anātman', it would be possible that there would be opposition of 'Ātman' in the 'Anātman'. 'Vātsyāyana', the author of the 'Bhāṣya', too, has shown manifoldness of 'Mithyājñāna' which has been opposed to 'Tattvajñāna'. It has been shown thus : "Ātmani tāvannāstīti, etc." ["On the ground that he does not exist in the 'Ātman', that 'Ātman' does exist in the 'Anātman', that joy does exist in sorrow, that the eternal does exist in the non-eternal, that the fearless does exist in what would be with fear, that what would be acceptable would exist in what would be disgusting and that what would not be abandoned would be in what would be abandoned"]. It has been by this 'Mithyā-jñāna' that 'doṣas' would arise. 'Doṣa' would mean that which

would induce 'pravṛtti' as noted in the definition : "Pravartanālakṣaṇā doṣāḥ" [" 'Doṣas' have been of the nature of stimulation (to action)"]. It would be in the case of those who have 'doṣas', the stimulation for merit and demerit would be noticed. There have been three groups of 'Doṣas' : 'Rāga' (attachment), 'Dveṣa' (hatred) and 'Moha' (delusion). Although there have been many 'doṣas' such as greed, jealousy , lack of tolerance, etc., yet all of them would come within the fold of those three. So it has been told by 'Maharṣi Gautama' : "Trairāśyam rāga-dveṣa-mohārthāntara-bhāvāt" ["The triple group (of Doṣas) would be in one or the other of groups of 'Rāga', 'Dveṣa' and 'Moha'"]. The inclusion of the different 'doṣas' in the triple group of them has been shown by 'Śrī Jayanta-bhaṭṭa' thus : (i) "Kāmo, etc.", (ii) "Dveṣapakṣo'pi", etc. and (iii) "Mohapakṣastu", etc. :

"(i) " 'Rāgapakṣa' has been five-fold as 'Kāma' (desire), 'Matsara' (jealousy), 'Spṛhā' (longing), 'Tṛṣṇā' (yearning) and 'Lobha' (greed). 'Kāma' would be lust of coitus with woman; 'Matsara' would consist in not abandoning of that which would not decrease even when it would be offered to another like wealth; 'Spṛhā' would be absence of desire to give up even what has not been one's own; 'Tṛṣṇā' would be desire which has been the cause for the remedy against rebirth; and 'Lobha' has been the desire for accepting prohibited object. Due to this difference in the variety of 'Abhilāṣa' (aspiration), this has been the group of 'Rāga'.

" (ii) The group of 'Dveṣa' has been of five kinds as – 'Krodha' (anger), 'Īrṣyā' (jealousy), 'Asūyā' (intole-

rance), 'Droha' (malacy) and 'Amarṣa' (impatience). 'Krodha' (anger) would be of the nature of blazing up that which has been the cause of agitation ('vikāra'); 'Īrṣyā' (jealousy) has been the intolerance as regards the seeing, etc., by others in the case of even an ordinary object; 'Asūyā' (intolerance) has been hatred towards the qualities of others, 'Droha' (malacy) has been doing harm to others; 'Amarṣa' (impatience) has been the showing of indignation without revealing any agitation on the face, etc., towards others. In this way the group of 'Dveṣa' would be that with varieties of intolerance.

" (iii) The group of 'Moha' has been fourfold as : 'Mithyājñāna' (false knowledge), 'Vicikitsā' (uncertainty), 'Māna' (Self-conceit) and 'Pramāda' (negligence). 'Mithyā-jñāna', has been that knowledge which would be the idea of that in what it is not; 'Vicikitsā' has been the deliberation as to what it has been; 'Māna' would be the conception of one's superiority through the superimposition of merits that have been false; and 'Pramāda' has been non-performance of what should have been done due to contempt as to how much should be done, this has been otherwise called as 'Mada' (insanity). This group of 'Moha' has been that of those which have been varieties of non-cognisance of the 'Tattva' (Principle)".

Among the three 'Doṣas', 'Moha' has been the most sinful. From that ('Moha') only, there would be the birth of 'Rāga' and 'Dveṣa'. It would mean that a fool only would have liking for those that have been favourable and would have hatred towards those that

have been unfavourable. So it has been said : "Teṣāṁ Mohaḥ pāpīyānnāmūḍhasyetarotpatteḥ" ["Among them 'Moha' has been more sinful, since in the case of a wise person, what has been other than those ('Rāga' and 'Dveṣa') would occur (would be born)"]. These very three 'Doṣas' have been the causes for the 'pravṛttis' of mind, speech, body and speaking. In that case, "Doṣaiḥ, etc., ["Having been prompted by 'Doṣas', one would do hurting, theft and prohibited conjugal relation through one's body; one would speak falsehood, behaving would indicate harsh things and tell inconsistent things through one's speech; and one would render inauspicious deeds such as harm to others, desire for other's properties and atheism through one's mind. One who has been associated with auspicious inclinations would do donation, protection and service through one's body; would speak truth, what would be beneficial, what would be pleasing and would pursue one's study through one's faculty of speech; would have will to perform auspicious deeds such as kindness, desist from desire and show faith in divine revelations through one's mind. 'Dharma' and 'Adharma' have been associated with the word 'Pravṛtti', because they have been the means (instruments) of 'Pravṛtti'. Thus there would be 'doṣas' such as 'Rāga' due to falso knowledge; there would be inclination towards auspicious and inauspicious deeds due to 'Doṣas', 'Dharma' and 'Adharma would be due to 'Pravṛtti', there would be body, the abode of experiences due to those ('Dharma' and 'Adharma') and there would be sorrow (grief) on account of that (body) – thus this series of bondage would go on."]

Here in the context of the enquiry as to what was the sorrow, Maharṣi Gautama has said : "Bādhanā-lakṣaṇaṁ duḥkham". The meaning of the 'sūtra' has been this : What has not been an agreeable feeling which would be of the nature of pain creating affliction, has been the sorrow. That has been accepted by the 'Naiyāyikas' as consisting of twenty-one types as : the body, the six senses as the ear, skin, eye, tongue, nose and mind, the six objects of senses as the sound, touch, form, taste, odour and happiness, etc; the audible experience pertaining to sound arising from the sense of ear, the tangible experience pertaining to touch arising from the sense of skin, the visual experience pertaining to form ('rūpa') arising from the sense of eye, the flavouring experience pertaining to taste arising from the sense of tongue, the experience of scent pertaining to odour arising from the sense of smell and the mental experience pertaining to happiness, etc., arising from the sense of mind; these six experiences with the inclusion of happiness and sorrow, there have been twenty-one 'Duḥkhas'. So it has been told by Keśava Miśra : "Ekaviṁśatibhedāstu Śarīram, Ṣaḍindriyāṇi, Ṣaḍviṣayāḥ, Ṣaḍ-buddhayaḥ, Sukhaṁ, Duḥkhaṁ ceti āhatya Ekaviṁśati-duhkhāni" – ["The twenty-one kinds have been – the body, six senses (of action), six objects (of senses), six intellects (senses of perception), happiness and sorrow – all together the twenty-one griefs, regarded as subsidiary ('gauṇa') and major ('mukhya')"]. Here 'sorrow' would arise from sinful actions, it would be the object of mental perception in the form of 'ahaṁ duḥkhī' (I am

in sorrow), it would belong to the generality of 'duḥkhatva'. It would be the special attribute of the Ātman. The other twenty which would not belong to the generality of 'Duḥkhatva', have been means of 'Duḥkha' by succession. With this idea in mind they have been counted as 'Duḥkhas'. So it has been told by the 'Vārtikakāra' : "Etadeva, etc." – ["All thse have been called 'Duḥkha' because of the close association with the tormenting of body, etc. By nature sorrow would be sorrow itself. The word 'Lakṣaṇa' would mean close association (with sorrow). It would mean that all this, body, etc., have been closely associated with sorrow. Here the body has been the cause of sorrow; the meaning of 'Nimitta' would be close association. The senses, objects of senses, intellects – these have been means, the means again would stand for close association. The happiness would be inseparable from sorrow, the inseparability, too, would stand for close association"].

The inseparability of happiness and sorrow has been thus : The Naiyāyikas who would not accept eternal happiness, have admitted only happiness that would be born; in their opinion it would be born through the association between 'Ātman' and 'Manas', because happiness has been the special attribute of 'Ātman'. That 'Sukha' being of the nature of aggreeable would be available. That attainment of aggreeable experience, too, would be possible through the efforts by the body or the intellect. The effort itself has been of the nature of sorrow. Having decided that wealth would be the means of all happiness, some person

would earn money through physical or intellectual exertion. With the idea that earned wealth (money) might be lost on account of stealing, etc., he would guard it day and night. The transitory wealth so earned would be certainly separated from him. When such a separation from the wealth occured, it would be again sorrowful. Thus the happiness arising from the objects of senses would always be closely associated with sorrow. That has been cause for some scholar to say – "Arthānām, etc.)".

["It would be sorrow when wealth has been earned, would be again sorrow in protecting what has been earned. It has been sorrow when it comes and it has been sorrow when it goes as wealth, riches have been hard to have in custody].

'Sāyaṇa' and 'Mādhava', too, have propounded 'Sukha' as inseparable from 'Duḥkha'. Thus it has been : "Sukhasya sātiśayatayā, etc." : [" 'Sukha' has been included in the fold of 'Duḥkha', like honey mixed with poison, because of its excessiveness (with 'duḥkha'), of its similarity, of its superseding by many obstacles, of being beset with aspiration for seeking the means and of being inseparably coupled with 'duḥkha'"]. Thus in this manner all this from false knowledge ('mithyājñāna') to sorrow ('duhkha') has been of the nature of bondage, the 'Ātman' who would be associated with that would be called 'baddha' (bound).

It has been for the purpose of releasing such bound 'Jīvas' that the efforts of 'Maharṣi Gautama'

have been noticed. So it has been told by 'Gaṅgeśa Upādhyāya' : "Atha Jagadeva, etc." ["Then with the desire to lift up one who has been submerged in the mud in the form of grief ('duḥkhapaṅka'), the most compassionate sage ('Gautama') created the 'Nyāya-śāstra' ('Ānvīkṣikī') which has been held in great esteem among the eighteen desciplines ('vidyāsthā-neṣu). Here the 'Naiyāyikas' would propound that 'Apavarga' would be achieved after the negation of each of previous ones by the removal of each of the latter ones through the knowledge of the principles, 'Duḥkha', etc., which have been in the form of bondages.

The 'Svarūpa' (nature) of 'Tattvajñāna' :

It has been indicated that there would be attainment of 'Niḥśreyas' (highest good, 'Apavarga') through the knowledge of the principles. In the context of an enquiry as to what this knowledge of principles would be, it has been said by 'Bhagavān Vātsyāyana' : "Tattvajñānaṁ tu, etc." :

["'Tattvajñāna' has been, however, explained as that which has been opposed to 'Mithyājñāna'. It would be found in the 'Ātman', hence, it has been said as 'Anātman' residing in the 'Ātman'. Thus that ('Anātman') should be understood as residing in 'Duḥkha' (sorrow), 'Anitya' (non-eternal), 'Atrāṇa' (powerless), 'Sabhaya' (that which has fear), 'Jugupsita' (disgusting), 'Hātavya' (that which has to be abandoned), as per the object. Further : "Asya tu Tattva-jñānād Apavargo Mithyājñānāt Saṁsāraḥ" – Thus, in the 'Bhāṣya' on the 'Prameyasūtra', Vātsyāyana

has indicated that the knowledge of all 'Prameyas' (principles) has been cause of 'Mukti' ('Apavarga'). Viśvanātha, the author of the 'Vṛtti', too, has propounded that "Tatra ca Prakṛṣṭam meyam, etc." [Therein, the etymological meaning has been 'the perfect ('prakṛṣṭam') object of knowledge ('meyam') would be 'Prameyam'. Here 'Prakarṣa' (perfection) would stand for that which would be pertaining to false knowledge ('Mithyājñāna') or that which would be pertaining to the mental state causing 'Mokṣa'. In 'rūḍhi' (usage), however, it would refer to one or the other thing"]. Since it has been so propounded, the 'Prameyas' 'Ātman', etc., have been the principles; the proper knowledge of them has been the 'Tattvajñāna'. 'Tattvajñāna' would consist in the knowledge of the nature of realisation with the idea that the true knowledge of them has been 'Tattvajñāna' and that the 'Prameyas' such as 'Ātman' have been the 'Tattvas'. In other words all those, 'Śarīra' (body), etc., have been 'Ātmetara' (Anātman) and 'Ātman' has been 'Ātmetarabhinna' (other than 'Anātman'). This knowledge of the nature of realisation which has been characterised by 'Ātman' and which has been of the nature of what would be different from (other than) 'Ātmetara', would be 'Tattvajñāna'. That itself has be the cause for 'Mokṣa'.

Here, as per the 'Śruti' : "Ātmānaṁ ced vijānīyāt" ["If it were 'Ātman', it should be realised", it has been propounded that the knowledge of 'Jīvātman' has been the cause for 'Mokṣa'. "Tameva viditvā'timṛtyumeti" ["Knowing him, one would go beyond death"], this 'Śruti' has taught that the attainment of 'Niḥśreyas'

has been through the knowledge of the 'Paramātman'. Hence, in view of the fact that if one 'Śruti' would be taken, another 'Śruti' would be contradicted, and since both the 'Śrutis' would be useful, the 'Tattvajñāna' would be consisting in the realisation that the 'Jīvātman' and the 'Paramātman' have been different from the other substances such as body, etc. That itself has been the cause for 'Mokṣa'. Thus Śrī Swāmi Cidghanānandagiri has propounded.

Śrī Harirāma Tarkavāgīśa has been of the view that when the false knowledge which would be the cause for 'Saṁsāra' (bondage), the knowledge of the principle ("Tattva') pertaining to the same matter should be regarded as the cause of 'Mokṣa', because bondage and release have been by rule in the relation of 'Sāmānādhikaraṇya' (co-ordination); otherwise there would arise such things as the contingency of another's release ('Mokṣa') due to the knowledge of someone else. Hence, the eradication of the impression of the false knowledge regarding 'Ātman' such as 'I am white', 'I am black', etc., would be possible only by the self-realisation of the nature of the 'Ātman' being different from body, etc., because they belong to different matters. The realisation pertaining to 'Īśvara' would not be capable of reverting the impressions of the nature of influence ('saṁskāra') arising from the false knowledge about the 'Ātman'. That has been the reason as to why the self-realisation as "Ātmā vā are draṣṭavyaḥ śrotavyo nididhyāsitavyaḥ" [" 'Ātman' should be visualised, heard through 'Śrutis' and meditated upon"], has been told by 'Śruti' as the cause for

'Mokṣa'. Thus the 'Śrutis' say that Self-realisation would alone be the cause of 'Mokṣa'. Where the Sruti would say that the knowledge pertaining to 'Īśvara', there the import has been that the firm conviction that 'Jīva' has not been separate from 'Īśvara', would be conducive to 'Mokṣa'. Thus Śrī Harirāma Tarka-vāgīśa would present that as realised through such significant statements ('Mahāvākyas') as 'Tattvamasi'.

Thus it has been decided (ascertained) that the 'Tattvajñāna' would consist in the knowledge of the nature of the 'Ātman' as the 'viśeṣya' and that of the type of difference from what have been other than 'Ātman'.

The Means of achieving 'Tattvajñāna' :

As per the 'Śruti' : "Śrotavyo mantavyo nididhyā-sitavyaḥ" ["It should be heard, understood and meditated upon"], the following 'Śrutis' should be heard from a 'Guru' who has been learned in Veda ('śrotriya'), stationed in the state of 'Brahman'-awareness and the 'Tattvajñāna' has been in the form of the 'Śruti'-statements such as "Avināśī vā are'yamātmā'nu-cchitidharmā". ["This 'Ātman' has been one without transitoriness or without the property of indestructibility"], "Na jāyate mriyate va vipaścit ... ajo nityaḥ śāśvato'yaṁ purāṇaḥ" [He would be neither born nor dead, the wise one, ... has been unborn, eternal, permanent and ancient"], etc.

" ["He has been neither born nor dead anytime; he was not born in the past, neither he would be born in future again; He has been unborn, eternal, permanent

and ancient; he would never be killed when the body would be killed"]."

" ["He would not be cut, not be burnt, not be made wet, not be dried up; he has been eternal, residing in all; he has been permanent, immovable; he has been ancient"]."

'Śravaṇa' has been in the form of grasping the statements of Smṛtis such as the above, and 'Manana' has in the form of the cherishing in mind what has been of the nature of recaputulating what would be heard. This would be in the form of understanding that 'Ātman' would be different from the body, senses, mind and intellect. Then the knowledge so heard should be made firmly settled by rendering meditation in the form of continuous mental cherishing for a long time. This would mean that 'Śravaṇa', 'Manana' and 'Nididhyāsana' should be understood as the means with regard to the awakening of the 'Tattvajñāna' in the form of realisation.

Thus in this manner, all the mental impressions would vanish in the case of 'Puruṣa' who attained 'Tattvajñāna' in the form of realisation.

Thus in this manner, all the mental impressions would vanish in the case of 'Puruṣa' who attained 'Tattvajñāna' in the order (of śravaṇa, etc.,) told above. When there would be no mental impressions, 'Vairāgya' (aversion) towards mundane matters, in the form of disinterest in worldly objects, would be born. That would lead to absence of 'Pravṛtti' (inclination to go further in life). Then there would be attainment of

'Apavarga' which would be of the nature of rebirth due to the absence of the sorrow of birth. Thus 'Śravaṇa', etc., have been the means of 'Tattvajñāna'.

The author of the Sūtra (Nyāyasūtra), 'Bhagavān Gautama' has propounded thus : The mere knowledge of the books has not been the cause for 'Apavarga', but it should be in the form of 'Sākṣātkāra' (realisation); this (verbal knowledge) has been found in the sūtras : (i) "Samādhiviśeṣābhyāsāt" ["through the practice of a special trance"], (ii) "Araṇyaguhāpulinādiṣu Yogābhyāsopadeśaḥ" ["the teaching of the practice of 'Yoga' in the forest, cave, sand, etc.,], (iii) "Tadarthaṁ Yamaniyamābhyāmātmasaṁskāro yogāccādhyātmavidhyupāyaiḥ" ["for that purpose, there should be sanctification through the practice of 'Yama' and 'Niyama' (restraint and observance of rules) and through 'Yoga' by means of the prescriptions of meditative procedures for realising 'Ātman' "]. That has been the reason as to why it would be propounded that the practice of Yoga which would enhance the experience of the 'Tattvajñāna' for 'Mukti'. This has been with the idea of making the 'Tattvajñāna' deep and firm, as it was not so firm when it was born, through the adoption of the eight limbs of Yoga in the form of 'Yama', 'Niyama', 'Āsana', 'Prāṇāyāma', 'Pratyāhāra', 'Dhāraṇa', 'Dhyāna' and 'Samādhi'. This practice should be done by sitting in a solitary place without people like forest, mountain, cave, river, sand, etc.

In the context of explaining the means to 'Mokṣa', 'Mahāpāśupata Bhāsarvajña' has said :

"Yadā carmavad, etc." :

["When human beings would fold the sky like skin, then only there would be the end of sorrow without knowing 'Śiva' "].

"Tameva viditvā'timṛtyumeti nānyaḥ panthā vidyate'yanāya" ["Having known him (Śiva) only, one would go beyond the reach of death; there would be no other path to go"], taking this and other 'Śruti'-statements as the authority, he would propound that the eight 'Yogāṅgas' would create extreme 'Vairāgya'; then he would admit 'Śivadarśana' as the cause for 'Mokṣa' in the sequence of extreme 'Bhakti' in Maheśvara, the realisation of Śiva, through that Bhakti, and through that 'Mokṣa'. This has been thus :

"Evametāni, etc." : ["The aspirant of 'Mokṣa' would get extreme 'Vairāgya', which has been designated as 'Anabhirati' (non-attachment) due to many kinds of conceptions of sorrow in all the states such as the state of Brahman, etc., and would resort to extreme 'Bhakti' in 'Maheśvara'. Through this he should practise 'Aṣṭāṅgayoga' with extreme dedication. Then within a short time he would have the true vision of the 'Bhagavān' who has been without similarity. Having a vision of Him (Parameśvara') he would attain unparalleled 'Śreyas' (highest good).

Further, in the Sūtra "Tatkāritvādahetuḥ" ["Since it would be done by 'Īśvarānugraha', the Karma by itself has not been the cause"], 'Maharṣi Gautama' and 'Vātsyāyana' in his 'Bhāṣya' propound that the fruits of karma have not been fructifying without the favour

of 'Īśvara' and would say that 'Mokṣa', too, could not be attained without his favour. Thus it could be decided that both the 'Sūtrakāra' ('Gautama') and the 'Bhāṣyakāra' ('Vātsyāyana') have been of the opinion that 'Īśvara's' favour has been the cause for 'Mukti'.

In fact in the Nyāyadarśana, the achievement of 'Mokṣa' would be through 'Tattvajñāna' only and the culmination has been that the 'Yogāṅgas', 'Paraśivabhakti', etc., would be helpful for the rising of 'Tattvajñāna'.

The Nature of Mokṣa :

What would be nature of this 'Apavarga' which should be attained by 'Tattvajñāna' ? What exactly would be the state of a 'Mukta'? In the context of this enquiry, 'Maharṣi Gautama' has said : "Tadatyantavimokṣo'pavargaḥ" ["The absolute relief from that (sorrow) would be 'Apavarga' ('Mokṣa')"]. The meaning of the 'Sūtra' has been that the absolute relief from 'Duḥkha' (grief) which has been different from the distinctions of body, etc., would be 'Mokṣa'. Here in due order the eradication of false knowledge would be through 'Tattvajñāna'; through that (eradication of false knowledge) there would be eradication of the defects such as attachment, etc.; through that there would be no rising of inclination; through that again there would be no birth; and through that there would be no rising of as many as twenty-one sorrows such as body, etc. So it has been told by the 'Sūtrakāra' ('Gautama'): "Duḥkha-janma-pravṛtti-doṣa-mithyājñānānām uttarottarāpāye tadantarāpāyād Apavargaḥ".

["When there would be the eradication of each of the latter ones among 'Duḥkha' (sorrow), 'Janma' (birth), 'Pravṛtti' (inclination), 'Doṣa' (defect), 'Mithyājñāna' (false knowledge), there would be the eradication of each of the former ones, then there would be 'Apavarga'"].

It may here objected thus : Among the twenty-one sorrows, the two senses, viz., ear and mind have been accepted as eternal in the Nyāyadarśana and as such they have been without eradication; then how could there be the total removal of sorrows ? If it were so objected, the answer has been that it has not been tenable, because if the attribute ('viśeṣaṇa') were to be lost, the substantive ('viśiṣṭa') would also be lost. With this consideration in the present case, when the orifice of an ear would be lost (inoperative) there would be the loss (inoperation) of the ear, and when the operation in the form of association with 'Ātman' would be lost the mind which has been characterised by it would also be lost. This being admitted, the loss of both (ear and mind) would be possible. So it has been told by 'Dinakara Bhaṭṭa' : "Yadrūpaviśiṣṭasya, etc." : ["Through the knowledge as the cause of sorrow, would bring sorrow in being characterised by some form; through that form only the orifice of the ear would be lost (inoperative). Then there would be the eradication of sorrow in the form of the sense of hearing which has been characterised by that (orifice of the ear). In the same manner, through knowledge only as the cause of sorrow, in the case of the mind which has been characterised by the operation in the

form of association with the 'Ātman'. With the eradication of that operation, there would be the possibility of the eradication of sorrow which has been of the nature of the mind that has been characterised by that (sorrow)"].

This has been the import here : In the Nyāyadarśana, it has been accepted that the ear would be "Karṇaśaṣkulyavacchinnaṁ Nabhaḥ śrotram" ["The sky delimitted by the orifice of ear would be the ear"]. It would be because of that the body would be eradicated, there would be the loss of the orifice of the ear. Due to the absence of this adjunct, there would be the absence of the form of which that was the adjunct. Thus the 'Kaivalya' after the falling of the body, ('videha-kaivalya'), the existence of the sense of hearing cannot be found. In the same way in 'videha-mukti', the association between the 'Ātman' and the 'Manas', although existing, would not assume the operative form in the birth of knowledge. This has been because in the entrails (inside) the association between the 'Ātman' and the 'Manas' delimitted by the external factors have been alone in operation in the birth of knowledge. Hence it has been in deep sleep the mind would enter into the veins of the intestine. Hence when there would be the association between the 'Ātman' and the 'Manas', although existing, there would be no operation in the form of the association between the 'Ātman' and the 'Manas'; hence there would be no knowledge arising. Thus in 'Videha-mukti', there would be no body involved and also on account of that there would be no intestine involved.

On account of that, there would be no possibility of the operation in the form of the association between the 'Ātman' and the 'Manas', since there would be the absence of the cause in the form of the cause that has been operative. The 'Manas' would not become the cause of sorrow through the birth of knowledge, etc. Hence there would be the possibility of total removal of twenty-one sorrows. Here the totality in respect of the removal of sorrow, would be the same as the time of prior absence ('prāgabhāva') of sorrow in co-ordination with oneself. Hence, 'Mukti' would be consisting in the eradication of sorrow which has been the same as the time of prior absence of sorrow in co-ordination with oneself.

The new thinkers, however, would say : "Yogyavibhuviśeṣaguṇanāśaṁ, etc." ["In the process of the eradication of the proper special properties of the all-pervasive, the properties that occur later have been regarded the cause. Hence, there would be the possibility of the 'mukti' in the form of eradication of sorrow by the property that would arise in the later moment and as such there would be no necessity of "Tattvajñāna' and the word 'Duḥkha' should be interpreted in favour of the sin which would be the means of 'sorrow'. Since the sin has not been the proper property, there would be no eradication of property that would occur later, and for the 'Mukti' of the nature of the eradication the later-arising property would be possibly of the necessity of attaining it through 'Tattvajñāna' only. Here, since there has been the support of the 'Śruti-Smṛti'-statements such as –

(i) "Kṣīyante cāsya karmāṇi tasmin dṛṣṭe Parāvare"

["His fund of Karma would vanish when that 'Parāvara' (higher than the ordinary, i.e., the Supreme) would be realised."]

(ii) "Jñānāgniḥ sarvakarmāṇi bhasmasāt kurute tathā"

["In the same way the fire of knowledge would render all the 'Karma' to ashes"], the total eradication of sin itself has been the told by them as 'Mokṣa'. Thus in the opinion of the new thinkers, the definition of 'Mokṣa' has been : "Svasamānādhikaraṇa-durita-prāgabhāva-asamānakālīna-duritadhvaṁso Mokṣaḥ" [" 'Mukti' has been the total eradication of sin belonging to the time which would be not in co-ordination with itself (absence of sin)"].

'Dharma' and 'Adharma' have been existing in the form of the pillars of the abode of 'Saṁsāra'. When those have been absent, since there would be no cause, there would be the absence of body also which has been the effect in the form of the abode of enjoyment ('bhogāyatana'). When that (Bhogāyatana) would be absent, the 'Ātman' would not be associated with the special properties such as knowledge, etc. Hence all those ('karmāṇi') would also be absent. Thus due to the absence of body, etc., he (Ātman) would be free from the six distresses in the form of hunger, thirst, etc. So it has been told by Jayanta Bhaṭṭa :

"Yāvadātmaguṇāḥ, etc."

["As long as all the properties of 'Ātman', such as 'Vāsanā' (false inclinations), etc., have not been

removed, so long there would be no removal of the total sorrow at all. There would be rising of happiness and sorrow due to the causes as 'Dharma' and 'Adharma'. Those happen to be the fundamental pillars of the abode of 'Saṁsāra'. When they would be destroyed, then due to the absence of their trouble, there would be neither happiness nor sorrow in the case of 'Ātman'. Then he would be called 'Mukta'. Attachment, hatred, effort, etc., have been the materials of binding for the abode of enjoyment (experience). The 'Ātman', whose abode of enjoyment has been destroyed, would not be associated with them (attachment, etc.,) also. Hunger and thirst would be the two belonging to the 'Prāṇa'; greed and infatuation would belong to the mind; cold and heat would belong to the body; he who has been free from the six distresses ('ūrmi') would be Śiva himself "].

Hence, the 'Mokṣa' acceptable to the 'Naiyāyikas', has not been the association of 'Ātman' with anything; but, on the other hand, it would be only case of 'Ātman' being separated from the nine special properties such as intellect, etc., which have been unexpected.

Refutation of eternal happiness in the case of liberated 'Ātman' :

Thus in this way, in the Nyāyadarśana, there would be no experience of knowledge and bliss in the case of one who has been liberated; but there would be the appearance of only a state of neutrality without those two. Hence just as in the state of deep sleep ('Suṣupti), the 'Jīva' would be like stone with consci-

ousness, so in the state of 'Mukti' also he would be like that only because of the absence of knowledge, etc. Since in the 'Nyāyadarśana', happiness would be included among the special properties of 'Ātman', the happiness, too, would revert; when all the special properties would be eradicated, there would be no experience of bliss in 'Mukti'. Since there would be no authority in the case of eternal happiness accepted in Vedānta, the 'Sūtrakāra' ('Gautama') and the 'Bhāṣya-kāra' ('Vātsyāyana') would propound that it should not be accepted. Their opinion has been briefly summarised here :

It might be asked as to whether the experience of the eternal happiness found in 'Mukti' has been eternal or else caused ? If that experience were to be eternal, since that experience would also be necessary in case of one in bondage, there would be no bifurcation between the bound and the liberated. Further, if the eternal happiness were to be eternal, there would be the contingency of the experience of eternal happiness at the time of the experience of eternal happiness and sorrow arising through 'Dharma' and 'Adharma'. If it were argued that the 'Dharma' arising through the 'Yogic'-trance, has been its cause, the answer has been that the 'Dharma' so produced would not possibly be eternal. If the experience of eternal happiness were to be not possibly eternal, there would be no experience of eternal happiness.

It may be objected thus : The experience of eternal happiness would also be eternal only. Then the body,

etc., which have been found in the state of 'Saṁsāra' would be obstructions; since they have been absent in 'Mukti', there would be the manifestation of eternal pleasure. This has been also not proper; since the body, etc., which have been the means of experiencing happiness, etc., they would not be obstructions at all. Further, since there would be no abode of enjoyment (experience) how could there be the experience of eternal happiness for the 'Jīvātman'? For that purpose, again, there would be the contingency of thinking about eternal body, etc. If it would be objected that it (eternal body, etc.,) cannot be done because of the absence of any authority, the answer has been that such a thinking would be untenable because there has been no authority as regards the existence of such an eternal happiness.

It may be argued in objection that the inclination has been found as regards the attainment of what would be aspired for in the case of all the beings; then on seeing the inclination for the sake of 'Mukti' also, the existence of eternal happiness has to be imagined; the answer here has been that it would be not tenable at all. Since the inclination has been found for the purpose of removing the undesirable, that untenability could not be said. If it were urged in objection that the 'Śruti' itself – "Vijñānaṁ Ānandaṁ Brahma" ("Brahman has been knowledge and bliss"), would itself be the authority for the existence of eternal happiness, the answer would be that it would be not tenable, because there would no possibility of using the word 'Sukha' at all in a situation of the total absence of

sorrow. In the world, however, the word 'Sukha' has been used in the absence of 'Duḥkha'. It would be thus: A wood-bearer would walk with an extremely heavy bundle of wood on his head and would become tired and exhausted because of his exposition to the extreme heat of the sun on the way. When, on coming to his house, he would keep down on the floor the bundle-load of wood from his head and would feel extremely joyous. Therein, since the load of wood borne on the head being the cause for sorrow, its removal from the head it would cease to be the cause of sorrow. Hence thereafter it would be blissful experience only and then it would culminate in the removal of sorrow only. In the same way, due to the absence of the body, etc., which would happen to be the causes of sorrow in the state of 'Mukti', the nature of bliss as propounded in the 'Agamas' would culminate in the absence of sorrow only.

Further, if it were accepted, according to the afore-said authority of the 'Āgamas', that the attainment of eternal happiness would be 'Mokṣa', then prior to the attainment of that bliss, there would be the necessity of 'Rāga' (attachment) in the form of desire for attaining it. Since attachment would be of the form of bondage, how could there be any scope for 'Mokṣa' in its ('Rāga's') presence ? Hence, this devil in the form of 'Tṛṣṇā' (thirst = greed), securing its prevalence, would lead the 'Puruṣa' through the pleasures of sense-objects and would drive the 'Mokṣa' far away. Realising this, it should not be given even a little scope to it. Hence, the 'Śruti' which would speak

of eternal bliss in the absence of total sorrow should be properly taken as 'Bhākta' (secondary). This has been the import.

It may be further objected thus : Since like attachment ('Rāga') hatred ('Dveṣa') too has been the obstruction to liberation, there would be the existence of hatred in you towards sorrow, yet you have given scope for hatred to operate; thus it would be a similar drawback. If it were objected like this, the answer has been that we have no hatred towards sorrow, but it has been the notion of 'enough'. That itself would be called 'Vairāgya' (absence of worldly attachment).

Hence, the thinking of the 'Naiyāyikas' that there would be brevity in discarding sorrow compared to the attainment of happiness, has a hidden import. Śrī Vācaspati Miśra has made the deliberation that in 'Mukti' the insistence on either attaining or not attaining eternal happiness should be given up, because one who has the attachment subsided would necessarily attain 'Mokṣa'. This he has brought out in his statement, viz., "Evam vairāgyeṇa, etc." : ["Thus when there would be an inclination for aspiring for 'Mokṣa' through 'vairāgya', if eternal happiness would be there for the liberated soul, let it occur or not occur. In both the cases, the attainment of 'Mokṣa' would not be doubted in the case of one who has the attachment subsided; it would mean that there would be no doubt in it"].

The great 'Pāśupata', Bhāsarvajña, however, would differ from the opinion of the 'Sūtrakāra'

(Gautama) and 'Bhāṣyakāra' (Vātsyāyana) and accept the manifestation of eternal happiness in 'Mukti' by saying : "Nityasaṁvedyamānena, etc." ["The liberation of 'Puruṣa' would consist in the total relief from sorrow characterised by eternal happiness that would be experienced continuously"]. This has been his import : (i) "Ānandam Brahmaṇo vidvānna bibheti" ["Having experienced bliss by realising Brahman, the enlightened one would not fear"], (ii) "Ānandam Brahmaṇo rūpaṁ tacca mokṣe'bhivyajyate" ["Bliss, indeed, has been the form of Brahman; that would be revealed in 'Mokṣa'"], (iii) "Vijñānamānandam Brahma" [Brahman has been the special knowledge and Bliss"], (iv) "Sukhamātyantikaṁ yatra buddhigrāhyam atīndriyam I Taṁ vai Mokṣam vijānīyād duṣprāpamakṛtātmabhiḥ II" ["Where there has been total happiness, it would be beyond the reach of sense and be grasped through intellect; that should be known as 'Mokṣa' which could not be attained by those who have become self-possessed ('Kṛtātmanaḥ')"] – the primary sense of these being without subject to annulement, there would be no propriety in thinking about secondary usage.

Another point here : The relation between eternal happiness and its experience would be born in the state of 'Mukti'. Hence, even though it has been artificial, it would be eternal only like 'Pradhvaṁsābhāva' (Negation – total annulment) because of the absence of its eradication. Further, as regards what has been said that the 'Rāga' (attachment) in the desire for attaining eternal happiness would be of the

nature of bondage. Hence if one would proceed with attachment to eternal happiness there would be no liberation. This would not be proper. 'Rāga' would consist in close association with the objects of senses such as sound, etc., which have been the means of happiness. That ('Rāga') would be the cause of 'Saṁsāra' through the inclination of acquiring, protecting, etc. Since the 'Rāga' with regard to eternal happiness, has been the cause for the operation of the cause of 'Mokṣa' in the form of the acquisition of all the objects of senses, etc., it would not be of be nature of bondage. Otherwise even in the case of one who has the 'Rāga' of total absence of sorrow would not get 'Mokṣa' at all.

In the context of dealing with the nature of 'Mukti', the 'Sūtrakāra' and the 'Bhāṣyakāra', have accepted total eradication of sorrows as 'Mokṣa'. Although the opinion of 'Bhāsarvajña' that ('Mokṣa' has been) the total eradication of 'sorrow' characterised by the happiness which would be continuously experienced, which would be of the nature of expansion, might appear charming, yet it has not been acceptable to the earlier 'Naiyāyikas', because in the 'Nyāya'-system, knowledge or bliss would be only an accidental property of 'Ātman'. Since it has been necessary that, in the opinion of the 'Naiyāyikas', there would be the eradication of knowledge and bliss when all the special properties have been eradicated, how could there be the experience of eternal happiness ? Further, there has been difference in thinking as regards the means of 'Mokṣa', between the earlier and the later 'Naiyāyikas'. The earlier 'Naiyāyikas'

would say that knowledge alone would be the primary stimulator for 'Mokṣa'. The great Pāśupata, Bhāsarvajña, would think that along with knowledge, there would be the necessity of 'Bhakti' towards Paraśiva as well as his indirect realisation.

About 'Jīvanmukti' and 'Videhamukti' :

As regards 'Jīvanmukti' and 'Videhamukti', there has been mutual difference of opinion among the scholars in Nyāya : It has been thus : "Niḥśreyasasya parāparabhedād yattāvadavaraṁ Niḥśreyasaṁ tat tattvajñānānantarameva bhavati" [" 'Niḥśreyas' has been of two kinds as 'Para' and 'Apara'; the 'Apara-Niḥśreyas' would be only after acquiring 'Tattvajñāna'. So it has been said : "Jīvanneva hi vidvān saṅgharṣāyāsābhyām vimucyata ityayaṁ śāstrārtha iti; Paraṁ tu Niḥśreyasaṁ tattvajñānāt krameṇa bhavati" ["The teaching of the 'Śāstra' has been that in Apara-Niḥśreyas, the enlightened soul would be released through struggle and fatigue. The Para-Niḥśreyas, on the other hand, could be attained by 'Tattvajñāna' gradually. Thus Udyotakara has settled 'Niḥśreyas' as of two types as 'Para' and 'Apara'. Here 'Apara-Niḥśreyas' has been 'Jīvanmukti', while 'Para-Niḥśreyas' has been 'Videha-mukti'.

Here this has been the import: If 'Apara-Niḥśreyas' were to be not accepted, then the tradition of the 'Śāstra' would be broken. The tradition would mean the aquisition of the 'Śāstra' without the break of academic relation of the teacher and the disciple. Otherwise the 'Śāstras' would not have been preceded

by the visionaries of 'Tattva'; instead of that they would have been compositions of rogues; it would mean that they have been unauthoritative. That has been the reason as to why 'Udyotakāra Bhāradvāja' has propounded twofold 'Mokṣa'. This 'Apara-Niḥśreyas' would be meant, as told earlier, for the Puruṣa who has been rich with 'Tattvajñāna', who has been associated with 'Prārabdha-Karma' (fund of accumulated karma) that has remained after the eradication of false knowledge through hearing, etc. That itself has been designated as 'Jīvanmukti'. So it has been told by 'Viśvanātha', the 'Vṛttikāra' : "Tatrā'param, etc." :

["Therein the definition of the 'Jīvanmukti' has been that which would come after 'Tattvajñāna'. That also would be in the case of one who has realised the principle of 'Ātman', who has his false knowledge removed by incessant practice and who has exhausted 'Prārabdha-karma' by experiencing it"].

The Para-Apavarga, which has otherwise its synonym as Videhamukti, would be obtained after the 'Tattvajñāna', gradually on the total eradication of birth, sorrow, inclination, etc. So it has been said – "Duḥkha, etc." :

["'Apavarga' would be obtained on the eradication of each of the latter states through the eradication of the former states as sorrow, birth, inclination, defect and false knowledge"].

'Maharṣi Gautama' and 'Vātsyāyana' have not propounded anything else as the 'Apara-Niḥśreyas'.

Since, in 'Mukti', the absence of all the experiences of 'Śarīra', etc., has been required, their (of 'Gautama' and 'Vātsyāyana') import as to how there would be 'Jīvanmukti' in the absence of 'Śarīra', etc., would be hinted"].

Although, in the case of the 'Puruṣa' who has been the 'Tattvajña', there would be no birth as a result of 'Karma' accumulated earlier ('Prāktana') 'Karma'. So does this Smṛti statement say : "Nābhuktaṁ kṣīyate karma kalpakokotiśatairapi" ["there would be no vanishing of 'karma' without its experience in the hundreds of crores of 'kalpas' (kalpa = a day of Brahman)"]. Hence, there would be no 'Para-Apavarga' at all. If it were argued as above, the answer would be that it would be not tenable, because there would be the contingency of experiencing the 'Sañcita-karma' by assuming many kinds of bodies from out of the collection of bodies obtained through the power of 'Yoga'. So it has been told by Keśava Miśra : "Purvopāttam, etc." :

["In the case of him, who having known through 'Yogic'-intellect the collection of 'Dharma' and 'Adharma' acquired earlier and enjoying them after collecting them, it could be told that he would not have association with twenty-one sorrows on the expiry of previous body and the assumption of the present body, because there would no cause at all. The annulment of the twenty-one kinds of sorrows has been the 'Mokṣa'. That would be designated as Apavarga"].

Thus in the 'Nyāya-darśana', since it has been accepted that there would be exhaustion of 'Sañcita-

karma' through 'bhoga' (experience), there would be the necessity of accomplishment in 'Yoga' along with 'Tattvajñāna'. Some scholars, however, propound that there would be the possibility of the exhaustion of 'sañcita-karma' through the realisation of 'Tattvajñāna', on the authority of the 'Śrutis' and 'Smṛtis' such as "Kṣīyante cāsya karmāṇi Tasmin dṛṣṭe parāvare" ["His (Puruṣa's) fund of karma would be exhausted on the realisation of the Supreme (Śruti)"], "Jñānāgniḥ sarvakarmāṇi bhasmasāt kurute tathā" ["The fire of knowledge would reduce all the 'Karma-s' to ashes (Smṛti)"]. "Nābhuktaṁ Kṣīyate Karma" (" 'Karma' would not be exhausted without being experienced") – this would mean that in the case of a 'Puruṣa' who has not rendered expiation, there would be no exhaustion of 'Karma' without the experience of its fruits. Or it would mean that there would no possibility of exhaustion of 'Prārabdha-karma' without its experience. This would be what has been settled (by the 'Naiyāyikas').

Here, compared to the view that would propound exhaustion of the karma accumulated by the group of bodies through 'Bhoga' aided by the power of 'Yoga', the view that propounds the exhaustion of the accumulated-karma through 'Tattvajñāna' has been acceptable to 'Śruti' and 'Smṛti'. This has been told by 'Śrīsvāmi Cidghanānandagiri Mahodaya'.

Thus, in this manner, when the 'Jīvātmans', having acquired 'Tattvajñāna' through the teaching of the Guru, would proceed to perform the auspicious 'Karma' without any desire after discarding prohi-

bited 'karma', then there would be no birth of new happiness and sorrow, since the casket of the sin and merit accumulated from the past would be made vacant through 'Tattvajñāna' and 'Bhoga'; then the bondage in the form of mental relation caused by 'Adṛṣṭa' (destiny), would be broken and the Jīva would become 'Mukta' (liberated). The mind, too, at that time, would become dull. In that mind there would not remain any power to function with 'Ātman'. Thus 'Mokṣa' would consist in the reduction of the 'Ātman' and the 'Manas' to the state of dullness. This has been the substance (about 'Mokṣa') in the case of the Naiyāyikas.

वैशेषिकदर्शने बन्धमोक्षयोः स्वरूपम्

तत्र वैशेषिकाचार्या मोक्षस्वरूपतत्साधनादिविषयेषु न्यायनयानुसारिणोऽपि किञ्चिद्वैशिष्ट्यं प्रतिपादयन्ति। "तदभावे संयोगाभावोऽप्रादुर्भावश्च मोक्षः"[64] इति सूत्रेण महर्षिः कणादस्तत्त्वज्ञानेन मिथ्याज्ञानदोषादीनां निवृत्तिस्ततश्चादृष्टाभावात् पुनः शरीरादीनां सम्बन्धाभावरूपोऽपवर्गः प्राप्यत इति प्रतिपादितवान्। तस्माद् मिथ्याज्ञानादिदुःखान्तानर्थपरम्परैव बन्धनमित्युच्यते।

धर्मस्वरूपम्

वैशेषिकदशनि – "धर्मविशेषप्रसूताद् द्रव्य-गुण-कर्म-सामान्य-विशेष-समवायानां पदार्थानां साधर्म्य-वैधर्म्याभ्यां तत्त्वज्ञानान्निःश्रेयसम्"[65] इति महर्षिणा कणादेन, तथा "द्रव्य-गुण-कर्म-सामन्य-विशेष-समवायानां

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64. वै.सू., ५.२.१८.
65. वै.सू., १.१.४.

षण्णां पदार्थानां साधर्म्य-वैधर्म्यतत्त्वज्ञानं निःश्रेयसहेतुः, तच्चेश्वरचोदनाभिव्यक्ताद्धर्मादिव"[66] इति भगवता प्रशस्तपादेन च निःश्रेयसकारणीभूतस्य तत्त्वज्ञानस्योत्पत्तौ निवृत्तिलक्षणो धर्मः कारणमिति निरूपितम् । किं तावद् धर्मस्वरूपमिति जिज्ञासायामुक्तं महर्षिणा कणादेन – "यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः"[67] इति ।

श्रीशङ्करमिश्राः सूत्रस्यास्य व्याख्यानावसरे – "अभ्युदयस्तत्त्वज्ञानम्, निःश्रेयसमात्यन्तिकी दुःखनिवृत्तिः, तदुभयं यतः स धर्मः । अभ्युदयद्वारकं निःश्रेयसमिति मध्यमपदलोपी समासः, पञ्चमीतत्पुरुषो वा[68] । स च धर्मो निवृत्तिलक्षणो वक्ष्यते"[69] इत्याहुः । अत्राभ्युदयो नाम तत्त्वज्ञानमिति कथयतां श्रीशङ्करमिश्राणामयमाशयः – अत्र धर्मशब्देन न सामान्यधर्मोऽभिप्रेतः, किन्तु निष्कामकर्मजन्यो विशेषरूपः । अत एव "स च धर्मो निवृत्तिलक्षणो वक्ष्यते" इति तैरेव प्रतिपादितम् । निवृत्तिलक्षणस्य धर्मस्य निष्कामकर्मानुष्ठानजन्यत्वात् तस्यैहिकामुष्मिकफलसाधनत्वं नैव सम्भवति, किन्तु ततस्तत्त्वज्ञानस्यैवोत्पत्तिः । अतोऽत्राभ्युदयशब्देन तत्त्वज्ञानमिति ज्ञातव्यम् ।

उत्तमूरुश्रीवीरराघवाचार्याः – "अत्राभ्युदयस्तत्त्वज्ञानमिति व्याख्यानं न स्वरसम् । उक्तरीत्या सर्वधर्मलक्षणपरत्वे सम्भवति सूत्रस्य धर्मविशेषपरतया संकोचो न युक्तः" इति प्रतिपादयन्तः – "अभ्युदय ऐहिकामुष्मिकफलम्, निःश्रेयसमपवर्गः, तयोर्यतो निष्पत्तिः स धर्मः"[70] इत्यभीष्टसाधनत्वेन सकाम-निष्कामोभयसाधारणं धर्मस्वरूपमभिप्रयन्ति ।

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66. प्र.पा.भा., पृ. १५-१८.
67. वै.सू., १.१.२.
68. कार्यसामान्यं प्रति कारणे काले धर्मलक्षणस्यातिव्याप्तिवारणाय समासद्वयस्य प्रतिपादनम् ।
69. वै.सू.उप., १.१.२.
70. वै.सू.रसा., १.१.२.

तदाऽभ्युदयनिःश्रेयसान्यतरसाधनत्वं धर्मत्वमिति तद्व्यापकं लक्षणम् । तत्रैहिकामुष्मिकाभ्युदयसाधनं ज्योतिष्टोमादि, निःश्रेयससाधनमात्मध्यानम् । एवम् – "विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन"[71] इति श्रुतिबलेन यदेवाभ्युदयसाधनं प्रयोगभेदेन तदेव निःश्रेयससाधनमपि भवतीत्यभ्युदयस्यानर्थरूपतया हेयत्वेऽपि तद्धेतवो धर्मा न हातुमर्हाः, निष्कामभावेन तेषामेव भूयोऽनुष्ठेयत्वात् । एवं विरक्तभावेनानुष्ठीयमान एव धर्मो निवृत्तिधर्म इत्युच्यते। एष एव धर्मस्तत्त्वज्ञानोत्पादनद्वारा मोक्षहेतुर्भवति।

किञ्च, निवृत्तिलक्षणस्य धर्मस्याचेतनत्वात् तस्य स्वयं नियतविषये प्रवृत्तिसामर्थ्यविरहेण कणादमते ईश्वरानुग्रहमन्तरेण तस्य मुक्तिफलोन्मुखत्वाऽसम्भवात् परमेश्वरानुग्रहोऽपेक्षितः । तदुक्तं प्रशस्तपादेन – "तच्चेश्वरचोदनाभिव्यक्ताद्धर्मादिव"[72] इति । श्रीधरभट्टेन चोक्तम् – "धर्मोऽपि तावन्न निःश्रेयसं करोति यावदीश्वरेच्छया नानुगृह्यते"[73] इति । तस्मादीश्वरेच्छाविशेषेण कार्यारम्भाभिमुखीकृताद् धर्मात् तत्त्वज्ञानम्, ततश्च निःश्रेयसं भवतीति प्रशस्तपादाभिप्रायः । अत्र तच्चेति चकारो द्रव्यादिसाधर्म्यवैधर्म्यज्ञानेन सह धर्मस्य निःश्रेयसहेतुत्वं समुच्चिनोति ।

तत्त्वज्ञानस्वरूपम्

वैशेषिकदर्शने द्रव्यादिषट्पदार्था एव तत्त्वानि, तेषां साधर्म्यवैधर्म्यात्मकं ज्ञानमेव तत्त्वज्ञानमित्युच्यते । यस्य वस्तुनो यो भावस्तत् तस्य तत्त्वम् । तत्त्वं नामानारोपितं रूपम् । तस्य साक्षात्कारात्मकोऽनुभवो ज्ञानम् । तदुक्तं शिवादित्येन – "एतेषां तत्त्वज्ञानं निःश्रेयसहेतुः । तत्त्वमनारोपितं रूपम्, तस्य ज्ञानमनुभवः"[74] इति । समानो धर्मो येषां ते

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71. बृ.उ., ४.४.२२.
72. प्र.पा.भा., पृ. १८.
73. न्या.क., पृ.१९.
74. स.प., पृ. ४१.

सधर्माणः, तेषां भावः साधर्म्यम् । विरुद्धो धर्मो येषां ते विधर्माणः, तेषां भावो वैधर्म्यम् । साधर्म्यवैधर्म्ये एव तत्त्वं साधर्म्यवैधर्म्यतत्त्वम्, तस्य ज्ञानं निःश्रेयसहेतुरित्यर्थः ।

निःश्रेयसं नाम नास्ति श्रेयो यस्मादधिकं तन्निःश्रेयसम्, परमपुरुषार्थ इत्यर्थः । तत्र धर्मार्थकाममोक्षाख्याश्चत्वारः पुरुषार्थाः । तेषु वेदविहित-कर्मानुष्ठानजन्यः स्वर्गादिफलहेतुर्धर्मः । धर्माविरुद्धौ हि अर्थकामौ । चतुर्थस्तु ईश्वरानुग्रहेण नवगुणोच्छेदलक्षणः । स एव श्रेयस्तमः, नित्यत्वात् । तदुक्तं चतुर्णामपि स्वरूपम् – "धर्मादयश्चत्वारः पुरुषार्थाः । अग्नि-होत्रादिलक्षण ईश्वराराधनादिलक्षणश्च धर्मः । अर्थकामौ धर्माविरुद्धौ । षट्पदार्थतत्त्वज्ञस्य पुंसः परमेश्वरप्रसादान्नवगुणोच्छेदलक्षणो मोक्षः"[75] इति ।

वैशेषिकग्रन्थेषु पदार्थानां साधर्म्य-वैधर्म्यज्ञानं सर्वत्र प्रतिपादितं वर्तते । तत्रापि प्रशस्तपादविरचिते पदार्थधर्मसंग्रहाख्ये भाष्ये, श्रीधर-भट्टविरचितायां तट्टीकायां न्यायकन्दल्यां च विस्तरेण निरूपितं वर्तते । तदनुसारेणात्र दिग्दर्शनं क्रियते । विस्तरस्तु तत्रैव द्रष्टव्यः ।

पदार्थानां साधर्म्यम्

अत्र द्रव्य-गुण-कर्म-सामान्य-विशेष-समवायानां षण्णां पदार्थानां भावत्वं साधर्म्यम् । अभावे भावत्वस्याविद्यमानत्वादिदमस्य वैधर्म्यम् । द्रव्यादिपञ्चानामनेकत्वविशिष्टभावत्वं[76] समवायित्वं[77] च साधर्म्यम् । ते एव समवायाभावयोर्वैधर्म्ये । द्रव्यादिकर्मान्तानां त्रयाणां सत्तावत्त्वं साधर्म्यम्, द्रव्यादिषु त्रिष्वेव सत्ताजातेः समवायसम्बन्धेन विद्यमानत्वात् । गुणादि-

75. सर्व.सं., पृ.२४.
76. अनेकभावपदार्थवृत्तिपदार्थविभाजकोपाधिं (द्रव्यत्व-गुणत्व-कर्मत्व-सामान्यत्व-विशेषत्व-समवायत्व) मत्त्वम् ।
77. समवायसम्बन्धेन सम्बन्धित्वम् ।

समवायान्तानां पञ्चानां निर्गुणत्व[78]-निष्क्रियत्वे[79] साधर्म्ये । द्रव्यादीनां त्रयाणां सत्तावत्त्वम्, सामान्यविशेषवत्त्वम्, धर्माधर्मजनकत्वं च साधर्म्यम् । नित्यपदार्थातिरिक्तानां पदार्थानामाश्रितत्वं[80] साधर्म्यम् । गुणकर्मणोरसमवायिकारणत्वं[81] साधर्म्यम् । जन्यपदार्थानामनित्यत्वं कार्यत्वं च साधर्म्यम् । सामान्य-विशेष-समवायानां नित्यत्वम्, असामान्यवत्त्वम्, बुद्धिवेद्यत्वं च साधर्म्यम् ।

द्रव्याणां साधर्म्यम्

पृथिव्यादिनवद्रव्याणां समवायिकारणत्वं गुणवत्त्वं द्रव्यत्वजातिमत्त्वं च साधर्म्यम् । क्षिति-जल-ज्योतिर्-अनिल-मनसां मूर्तत्वं-क्रियावत्त्व-वेगवत्त्व-परत्ववत्त्व-अपरत्ववत्त्वानि साधर्म्याणि । एतानि मूर्तत्वादीन्याकाश-काल-दिगात्मनां वैधर्म्याणि । आकाश-काल-दिगात्मनां विभुत्वं[82] परममहत्परिमाणवत्त्वं च साधर्म्यम् । पृथिव्यादीनां पञ्चानां भूतत्वं[83] साधर्म्यम् । पृथिव्यादीनां चतुर्ण्णां द्रव्यारम्भकत्व-स्पर्शवत्त्वे साधर्म्ये । पवनं विहाय तेषामेव रूपवत्त्वद्रवत्ववत्त्वे साधर्म्ये[84]। पृथिवीतेजसोर्नैमित्तिकद्रवत्वं साधर्म्यम् । जल-भूम्योर्गुरुत्व-रसवत्त्वे साधर्म्ये । पृथिव्यप्तेजोवायुनभ-

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78. गुणवदवृत्तिधर्मवत्त्वम् ।
79. कर्मवदवृत्तिपदार्थविभाजकोपाधिमत्त्वम् ।
80. वैशेषिकैः स्वयं व्यवहाराय यः सङ्केतः कृतोऽस्मिन् शास्त्रे – "अर्थशब्दाद् द्रव्यगुणकर्माणि प्रतिपत्तव्यानि" इति, तेन द्रव्यादीनि त्रीणि निरुपपदेनार्थशब्देनोच्यन्ते । (न्या.क., पृ. ४५)
81. "यथाहि भूमिरेकैव दीयमानाऽपह्रियमाणा च धर्माधर्मयोः कारणम्, एकः संयोगो द्वयोः कारणम्, यथा कपिलास्पर्शो नरास्थिस्पर्शश्च; एवं कर्माप्युभयकारणम्, यथा तीर्थगमनं शौण्डिकगृहगमनं च । एवमन्यदप्यूह्यम्" (न्या.क., पृ. ४५) ।
82. आकाश-काल-दिगात्म-मनांसि विहायेत्यर्थः ।
83. सर्वमूर्तद्रव्यसंयोगित्वम् ।
84. बहिरिन्द्रियग्राह्यविशेषगुणवत्त्वम् ।

सामात्मनां च वैशेषिक[85]-गुणवत्त्वं साधर्म्यम् । क्षित्युदकात्मनां[86] चतुर्दश-गुणवत्त्वं साधर्म्यम् । आकाशात्मनां[87] क्षणिकैकदेशवृत्तिविशेषगुणवत्त्वं[88] साधर्म्यम्। दिक्कालयोः पञ्चगुणवत्त्वं[89] सर्वकार्यनिमित्तकारणत्वं च साधर्म्यम्।

गुणानां साधर्म्यम्

रूपादिचतुर्विंशतिगुणानां गुणत्वसमवायित्वम्, द्रव्यसमवेतत्वम्, निर्गुणत्वम्, निष्क्रियत्वं च साधर्म्यम् । रूप-रस-गन्ध-स्पर्श-परत्वापरत्व-गुरुत्व-स्नेह-वेगानां[90] मूर्तद्रव्यसमवेतत्वं साधर्म्यम् । शब्द-बुद्धि-सुख-दुःख-इच्छा-द्वेष-प्रयत्न-धर्माधर्मसंस्काराणा[91]ममूर्तद्रव्यसमवेतत्वम्, निमित्तकारणत्वं च साधर्म्यम् । संख्या-परिमाण-पृथक्त्व-संयोग-

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85. "विशेषो व्यवच्छेदः, विशेषाय स्वाश्रयस्येतरेभ्यो व्यवच्छेदाय प्रभवन्तीति वैशेषिका रूपादयस्तद्योगो भूतात्मनाम्" (न्या.क., पृ. ६४)।
86. स्पर्श-संख्या-परिमाण-पृथक्त्व-संयोग-विभाग-परत्वापरत्व-वेग-नैमित्तिकद्रवत्व-गुरुत्व-रूप-रस-गन्धाः पृथिव्या गुणाः । स्पर्शादयोऽष्टौ, वेगः, गुरुत्वम्, द्रवत्वम्, रूपम्, रसः, स्नेहश्चेति चतुर्दशगुणाः जलस्य । बुद्ध्यादि-षट्कम्, संख्यादिपञ्चकम्, भावना, धर्माधर्मौ-एते चतुर्दशगुणा आत्मनः ।
87. तृतीयक्षणवृत्तिध्वंसप्रतियोगित्वरूपस्य क्षणिकत्वस्य आकाशविशेषगुणे शब्दे-सम्भवेऽप्यात्मविशेषगुणानां धर्माधर्मसंस्काराणां तदसम्भवः, किन्तु ज्ञानादिपु षट्सु सम्भवत्येव क्षणिकत्वम् ।
88. आकाशविशेषगुणः शब्दो नहि सर्वत्रोत्पद्यते, किन्तु भेर्याद्युपहिताकाशे । एवमेवात्मनो बुद्ध्यादिविशेषगुणा यस्मिन् प्रदेशे मनसा साकमात्मनः संयोगस्तत्रैवेत्येतेषामेकदेशवृत्तित्वम् ।
89. संख्या-परिमाम-पृथक्त्व-संयोग-विभागाः ।
90. पृथिव्यप्-तेजो-वायुमनांसि मूर्तद्रव्याः । तत्र – "रूप-स्पर्श-परत्वापरत्व-वेगाः पृथिव्यादिषु त्रिषु, वायौ रूपवर्जम्, रूपस्पर्शवर्जं मनसि, रस-गुरुत्वे पृथिव्युदकयोः, द्रवत्वं पृथिव्युदकतेजस्सु, स्नेहोऽम्भसि, गन्धः पृथिव्याम्" (न्या.क., पृ. ४५) ।
91. आकाश-काल-दिक्-आत्मनोऽमूर्तद्रव्याः । तत्र – "बुद्ध्यादयो भावनान्ता आत्मगुणाः । आकाशगुणः शब्दः ।" (न्या.क., पृ. २२९) ।

विभागानां मूर्तामूर्त-द्रव्यसमवेतत्वं साधर्म्यम् । रूप-रस-गन्ध-स्पर्श-स्नेह-सांसिद्धिकद्रवत्व-बुद्धि-सुख-दुःख-इच्छा-द्वेष-प्रयत्न-धर्माधर्म-भावना-शब्दानां षोडशानां[92] विशेषगुणत्वं साधर्म्यम् । संख्या-परिमाण-पृथक्त्व-संयोग-विभाग-परत्वापरत्व-गुरुत्व-नैमित्तिकद्रवत्व-वेगानां[93] सामान्यगुणत्वं साधर्म्यम् । शब्द-स्पर्श-रूप-रस-गन्धानां बाह्यैकैकेन्द्रिय-ग्राह्यत्वं साधर्म्यम् । संख्या-परिमाण-पृथक्त्व-संयोग-विभाग-परत्वा-परत्व-द्रवत्व-स्नेह-वेगानां द्वीन्द्रियग्राह्यत्वं[94] साधर्म्यम् । बुद्धि-सुख-दुःख-इच्छा-द्वेष-प्रयत्नानां मनोमात्रग्राह्यत्वं साधर्म्यम् । गुरुत्व-धर्माधर्मभावनानामतीन्द्रियत्वं साधर्म्यम् । अपाकजरूप-रस-गन्ध-स्पर्श-परिमाण-एकत्व-पृथक्त्व-गुरुत्व-द्रवत्व-स्नेह-वेगानां कारणगुणपूर्वकत्वं साधर्म्यम् । अपाकजत्वविशेषणं स्पर्शान्तानाम् । पाकस्तु परमाणावेव । द्व्यणुकादौ त्वपाकजाः । बुद्ध्यादीनां नवानां शब्दस्य चाकारणगुणपूर्वकत्वं साधर्म्यम् । बुद्धि-सुख-दुःख-इच्छा-द्वेष-प्रयत्न-धर्माधर्म-भावना-शब्द-तूल-परिमाण-उत्तरसंयोग-नैमित्तिकद्रवत्व-परत्व-अपरत्व-पाकजरूप-रस-स्पर्शानां संयोगजन्यत्वं साधर्म्यम् । तत्र बुद्ध्यादयो नव आत्ममनः-संयोगजाः । शब्दो भेरीदण्डसंयोगजः । तूलपरिमाणं प्रचयाख्यसंयोगजम् । उत्तरसंयोगः पूर्व-संयोगजन्यः । नैमित्तिकद्रवत्वं वह्निसंयोगजम् । परत्वापरत्वे दिक्कालपिण्डसंयोगजे । पाकजरूप-रस-स्पर्शा वह्निसंयोगजा इति विवेकः[95] । संयोग-विभाग-वेगानां कर्मजन्यत्वं साधर्म्यम् । गुरुत्व-द्रवत्व-वेग-प्रयत्न-धर्माधर्मसंयोगानां क्रियाहेतुत्वं साधर्म्यम् । अत्र

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92. बुद्ध्यादिषट्कं स्पर्शान्ताः स्नेहः सांसिद्धिको द्रवः ।
अदृष्टभावनाशब्दा अमी वैशेषिका गुणाः ॥ (कारि. ९०-९१)

93. नह्येतेषु स्वाश्रयाणामितरव्यावर्तकसामर्थ्यमस्ति । "सामान्याय स्वाश्रयसाधर्म्याय गुणाः, न स्वाश्रयविशेषायेत्यर्थः" (न्या.क., पृ.२३१) ।

94. "चक्षुस्पर्शनग्राह्याः । यथा चक्षुषा 'स्निग्धोऽहम्' इति प्रतीतिरेवं त्वगिन्द्रियेणापि भवति, संख्यादिवत् स्नेहोऽपि तदुभयग्राह्यः" (न्या.क., पृ.२३२) ।

95. न्या.क., पृ.२३८-२३९

गुरुत्वादाद्यपतनम्, द्रवत्वादाद्यस्यन्दनम्, वेगादिषोरुत्तरकर्माणि, प्रयत्नाच्छरीरादिक्रिया, नोदनादविभागरूपं कर्म, अभिघाताद्विभागरूपं कर्म, धर्माधर्मयोरग्नेरूर्ध्वज्वलनादिरूपं कर्म इत्यवगन्तव्यम् । एवमेवान्येषामपि गुणानां साधर्म्यं परिशीलनीयम् ।

कर्मसाधर्म्यम्

उत्क्षेपणादीनां पञ्चानामपि कर्मत्वसमवायित्वम्, एकद्रव्यवत्त्वम्[96] क्षणिकत्वम्, गुरुत्वद्रवत्वसंयोगप्रयत्नजन्यत्वम्, मूर्तद्रव्यवृत्तित्वम्,[97] असमवायिकारणत्वम्,[98] स्वपराश्रयसमवेतकार्यारम्भकत्वम्, उत्क्षेपणत्वादिप्रतिनियतजातिसमवायित्वम्, द्रव्यानारम्भकत्वं च साधर्म्यम् ।

सामान्यसाधर्म्यम् – परापरयोर्द्वयोः सामान्ययोः[99] स्वविषयसर्वगतत्वम्, नित्यत्वम्,[100] अनेकसमवेतत्वम्, अकार्यत्वम्,[101] जातिशून्यत्वम्, गुणक्रियाशून्यत्वं च साधर्म्यम् ।

विशेषसाधर्म्यम् – विशेषाणां स्वतोव्यावृत्तत्वम्,[102] नित्यद्रव्यसमवेतत्वम्, स्वाश्रयवेदकत्वम्, नित्यत्वम्, जाति-गुण-क्रियाशून्यत्वं च साधर्म्यम्।

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96. "एकं कर्म एकत्रैव द्रव्ये वर्तत इत्येकद्रव्यवत्त्वम्" (तत्रैव., पृ.६९७) ।
97. "यथा गुणानां निमित्तकारणत्वमपि, नैवं कर्मणाम्, किन्त्वसमवायिकारणत्वमेवेत्यर्थः" (न्या.क., पृ.६९८) ।
98. "स्वाश्रये पराश्रये च व्यासज्य समवेतं यत्कार्यं संयोगविभागलक्षणं तदारम्भकत्वम्" (तत्रैव., पृ.६९८-६९९) ।
99. "यत् सामान्यं यत्र पिण्डे प्रतीयते स तस्य स्वो विषयः, तत्र सर्वस्मिन् गतं समवेतम्, सर्वत्र तत्प्रत्ययात्" (तत्रैव., पृ.७४१-७४२) ।
100. ध्वंसाप्रतियगित्वम् ।
101. कार्यभिन्नत्वम् ।
102. "नित्यद्रव्येष्वण्वाकाशकालदिगात्ममनस्सु" (प्र.पा.भा., पृ.७६६) ।

समवायसाधर्म्यम् – समवायस्य एकत्वाद्[103] द्रव्यादेरिव स्वभेदगत-साधर्म्याभावः। पदार्थसाधर्म्यनिरूपणावसरेऽन्यपदार्थैः साकमस्य साधर्म्यं प्रदर्शितमेव।

तदेवं विस्तरभयाद् द्रव्यादीनां साधर्म्यस्य दिग्दर्शनमात्रं कृतम्। एतेषां वैधर्म्यं तु "पृथिवीत्वाभिसम्बन्धात् पृथिवी"[104] इत्यादिरूपेण तत्तद-साधारणस्वरूपमेव वैधर्म्यरूपं तत्तदसाधारणत्वलक्षणमेवेतरव्यावर्तनद्वारा तत्तद्व्यवहारहेतुर्भवति। अत एवोक्तम् – "व्यावृत्तिर्व्यवहारो वा लक्षणस्य प्रयोजनम्" इति।

आत्मानात्मविवेकस्यैव तत्त्वज्ञानत्वं दार्शनिकैर्निरूप्यते। प्रकृते च द्रव्यादिषट्पदार्थज्ञानमेव तद्भवति, षट्पदार्थेष्वात्मानात्मनोरुभयोरपि सत्त्वात्। तत्र षट्पदार्थावान्तरविभागरूपाणां पृथिव्यादीनां सर्वेषां मध्ये येषां यावन्तः समाना धर्मा भवन्ति, यावन्तश्च विरुद्धा विशेषरूपाः, तेषां तावद्विशिष्टत्वेन विवेचने आत्मनोऽप्यनात्मभूतपृथिव्यादिभिः कियदंशे साम्यम्? कियदंशे च वैषम्यम्? कथं च ऐक्यभ्रमरूपमिथ्याज्ञानम्? कियदंशज्ञानाच्च तन्निवृत्तिः? अन्तत आत्मासाधारणधर्माः के? तत्रा-नात्मसम्बन्धायत्ताः के? के च स्वाभाविकाः? कथं चौपाधिकांशनिवृत्तिः? इत्यादिकं सर्वं क्रमेण गुरुमुखात् श्रुत्वा यो जिज्ञासुर्मननं निदिध्यासनं च करोति स एव सर्वपदार्थव्यावृत्तं स्वात्मानं स्वाभाविकविभुत्वैकत्वनित्यत्व-निरवयवत्वादिविशिष्टं साक्षात्करोतीति वैशेषिकदर्शने पदार्थानां साधर्म्य-वैधर्म्यरूपं तत्त्वज्ञानं निःश्रेयसहेतुरिति प्रतिपादितम्।

अत्र "धर्मविशेषप्रसूताद्.....तत्त्वज्ञानान्निःश्रेयसम्"[105] इति महर्षिणा कणादेनादिष्टत्वादात्मज्ञानस्य यथावन्निष्पत्तये सर्वाण्यपि विहितकर्माणि

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103. "समवायस्त्वेक एव" (त.सं., प्रत्यक्ष.)।

104. प्र.पा.भा., पृ.७०.

105. वै.सू., १.१.४.

फलाभिसन्धिरहितानीश्वरार्पणबुद्ध्याऽनुष्ठेयानि । एवमाराधितश्च परमात्मा प्रसन्नः सन्ननुगृह्णाति । ईश्वरानुगृहीतादेव निवृत्तिलक्षणाद्धर्मात् तत्त्वज्ञान-मुदेति । ततश्च निःश्रेयसावाप्तिरिति तत्त्वज्ञानोत्पादनद्वारा निःश्रेयसहेतु-भूतो धर्मो निःश्रेयसार्थिना न त्याज्य इति वैशेषिकदर्शने धर्मस्याभ्युपगमः कृतः ।

श्रीश्रीधरभट्टमहाभागाः – नित्यनैमित्तिकयोः कर्मणोर्यावज्जीवं कर्तव्यत्वाद् जिज्ञासुना ज्ञानिना वा तयोर्निवृत्तिर्न सम्भवा, अन्यथा प्रत्यवायोत्पत्तिरिति मुक्तये ज्ञानकर्मसमुच्चयवादमभ्युपगच्छन्ति । उक्तं च तैः – "किं ज्ञानमात्रान्मुक्तिः ? उत ज्ञानकर्मसमुच्चयात् ? ज्ञानकर्म-समुच्चयादिति वदामः । निवृत्तेतराभिलाषस्य काम्यकर्मभ्यो निवृत्तस्यापि नित्य-नैमित्तिकाधिकारो न निर्वर्तते, तानि ह्युपनीतं ब्राह्मणमात्रमधिकृत्य विहितानि । मुमुक्षुरपि ब्राह्मण एव, जातेरनुच्छेदात्"[106] इति ।

अत्राऽयमाशयः – यो हि विहितकर्माधिकारी सन्नपि विहितान्यति-क्रमते, तस्य प्रत्यहं प्रत्यवाय उपचीयते । तादृशप्रत्यवायोपचयेन च बद्धो न मोक्षमर्हति । ननु तत्त्वज्ञानेन रागादेः समुच्छेद इति कुतो नु बन्धसम्भव इति चेन्न, तत्त्वज्ञानेन संशयविपर्ययादेरुन्मूलने सत्यपि विहिताकरणजन्य-प्रत्यवायप्रतिरोधे सामर्थ्यस्यादृष्टचरत्वात् । किञ्च, यद्यात्मज्ञानं कर्माणि निरुणद्धि, तदा प्रारब्धकर्मणोऽपि निरोधः स्यादिति शास्त्रसिद्धजीवन्मुक्ते-रपलापप्रसङ्गः । तस्मादस्त्येव विहिताकरणे बन्धः । तदुक्तम् –

यानि काम्यानि कर्माणि प्रतिषिद्धानि यान्यपि ।
तानि बध्नन्त्यकुर्वन्तं नित्यनैमित्तिकान्यपि ॥[107] इति ।

ननु विहिताकरणमभावरूपम्, नह्यभावस्य भावोत्पादनसामर्थ्यं दरीदृश्यते लोके ? इति चेन्न, धृतशरीरो ह्यात्मा कायेन, वाचा, मनसा च

106. न्या.क., पृ.६८३
107. न्या.क., पृ.६८४

सदा किञ्चिदिव कुर्वन्नेव तिष्ठति । सन्ध्यावन्दनवेलायां विहितमकृत्वा यदन्यत् कर्म करोति, तेनैव हि प्रत्यवायोत्पत्तिरिति नह्यभावेन भावोत्पत्तिप्रसङ्गः । तदुक्तम् –

कर्मणां प्रागभावो यो विहिताकरणादिषु ।
न चानर्थकरत्वेन वस्तुत्वान्नापनीयते ॥
स्वकाले यदकुर्वंस्तत् करोत्यन्यदचेतनः ।
प्रत्यवायोऽस्य तेनैव नाभावेन स जन्यते ॥[108] इति ।

ननु सन्ध्यावेलायां निषिद्धाचरणं प्रत्यवायहेतुस्तर्हि कोऽपि तस्मिन् समये किमपि निषिद्धाचरणमकुर्वन् तूष्णींभावेन तिष्ठति, योगं वाभ्यस्यति, तदा तूष्णीभावस्य योगाभ्यासस्य निषिद्धाचरणाभावात् कथं तस्य प्रत्यवायोत्पत्तिरिति चेन्न, केवलशरीरधारिणा योगमभ्यस्यतापि वा पुरुषेणावश्यकर्तव्यताविधेरुल्लङ्घनाद् भवत्येव प्रत्यवायः। तस्माद् विहिताकरणेन प्रत्यवायसमुत्पत्तेस्तस्य च बन्धनकारणतयाऽन्यतो विरतिविरहेण प्रत्यवाय-निरोधार्थं मुक्तिमभिलषता पुरुषेण योगाभ्यासाप्रातिकूल्येन भिक्षाभोजनादिकमिव यथाकालं विहितकर्मजातमनुष्ठातव्यम् ।

अत्र प्रकृष्टतत्त्वज्ञानस्यैव मोक्षहेतुत्वात् तत्प्रकर्षे च दुरितानां प्रतिबन्धकारितया नित्यनैमित्तिककर्मभिरवश्यं विनाशनीयानि दुरितानि । तदुक्तम् –

नित्यनैमित्तिकैरेव कुर्वाणो दुरितक्षयम् ।
ज्ञानं च विमलीकुर्वन्नभ्यासेन तु पाचयेत् ॥
अभ्यासात् पक्वविज्ञानः कैवल्यं लभते नरः ।[109] इति ।

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108. न्या.क., पृ.६८४
109. न्या.क., पृ.६८९

तथा परैरप्ययं गृहीतो मार्गः –

कर्मणा सत्त्वसंशुद्धिर्ज्ञानेनात्मविनिश्चयः ।
भवेद् विमुक्तिरभ्यासात् ताभिरेव समुच्चयात् ॥[110] इति ।

एवं श्रीधरभट्टेन मुक्तये ज्ञानकर्मसमुच्चयवादोऽभ्युपगतः ।[111]

उदयनाचार्यास्तु-सत्त्वशुद्धिद्वारा आरादुपकारकं कर्म, सन्निपत्योपकारकं च तत्त्वज्ञानमिति प्रतिपादयन्तो जिज्ञासुनाऽकृतानि नित्यनैमित्तिकानि प्रत्यवायोत्पत्तिद्वारा तज्ज्ञानोत्पत्तौ प्रतिबन्धकान्यप्युत्पन्नज्ञानस्य न तदुत्पादकानि, यतो हि तत्त्वज्ञानेन मिथ्याज्ञानरूपदोषाभावात् तत्प्रयोज्यरागद्वेषयोरप्यभावात् प्रवृत्तेरभाव इति तत्त्वज्ञस्य न विहिताकरणजन्यः प्रत्यवायो न वा तत्प्रयुक्तो बन्धः ।

तत्त्वज्ञस्य नित्यकर्मादिविहितानुष्ठानं तु लोकसंग्रहार्थम् । यथा वृष्ट्यर्थं प्रारब्धस्य कारीरियागस्य परिसमाप्तेः प्राग् यदि मध्य एव वृष्टिर्भवति चेत्, अथापि सङ्कल्पितस्य यागस्य विधिवत् समाप्तिः क्रियते, तथा ज्ञानोत्पत्तौ दुरितप्रतिबन्धकतया प्रारब्धानि नित्यनैमित्तिकानि तत्त्वज्ञानोत्पत्त्यनन्तरमपि लोकसंग्रहार्थं कर्तव्यानीत्यभिप्रयन्ति । तदुक्तम् – "तत्त्वज्ञानमेव निःश्रेयसहेतुः, कर्माणि त्वनुत्पन्नज्ञानस्य ज्ञानार्थिनस्तत्प्रतिबन्धकाधर्मनिवारणद्वारेण प्रायश्चित्तवदुपयुज्यन्ते । उत्पन्नज्ञानस्य त्वन्तरालब्धवृष्टेः कारीरिपरिसमाप्तिवत् प्रारब्धाश्रमधर्मसमापनं लोकसंग्रहार्थमिति युक्तमुत्पश्यामः"[112] इति। तदेवमुदयनाचार्याभिप्रायानुसारेण तत्त्वज्ञानमेव साक्षाद् मिथ्याज्ञानविध्वंसनद्वाराऽपवर्गहेतुः, कर्म तु परम्परया चित्तशुद्ध्यादिकं विदधत् तत्त्वज्ञानानुकूल्येनैव मोक्षहेतुरिति सिद्धम् ।

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110. न्या.क., पृ.६८९
111. न्या.क., पृ.६८३-६८९
112. किर., पृ.१३२

वस्तुतस्तु वैशेषिकदर्शनं मोक्षं प्रति ज्ञानकर्मसमुच्चयस्य साधनत्वमिति न निरूपयति, किन्तु तत्त्वज्ञानस्यैवेति । अत एव भगवत्पादैः शङ्कराचार्यैरपि सर्वसिद्धान्तसंग्रहे वैशेषिकपक्षनिरूपणावसरे –

षट्पदार्थपरिज्ञानान्मोक्षं वैशषिका विदुः ।...
तेषां साध्यर्म्यवैधर्म्यज्ञानं मोक्षस्य साधनम् ॥

इति तत्त्वज्ञानस्यैव मोक्षहेतुत्वं प्रतिपादितम् । तदेवं परिशीलनेनेत्थं निर्णेतुं शक्यते यत् तत्त्वज्ञानमेव साक्षान्मोक्षहेतुरतो तत्त्वज्ञानप्रेप्सुभिः सर्वैरपि तदुत्पत्तौ हेतुभूतो निवृत्तिलक्षणो धर्मो निष्कामकर्म वा समाचरणीयमिति ।

मोक्षस्वरूपम्

तत्रभवता महर्षिणा कणादेन – "तदभावे संयोगाभावोऽप्रादुर्भावश्च मोक्षः"[113] इति तत्स्वरूपं प्रतिपादितम्। अस्यायमर्थः– तस्य अभावस्तदभावः, अदृष्टाभाव इत्यर्थः । अदृष्टस्यैव शरीरप्रापणद्वारा बन्धनहेतुत्वात्, तत्त्वज्ञेन पुरुषेण सञ्चितप्रारब्धकर्मणोरुपभोगेन क्षपितत्वात्, भाविशरीरारम्भकादृष्टाभावाच्च शरीरान्तरानारम्भः, तथा सति च मोक्षः । अर्थाददृष्टाभावसाध्यः शरीरनाशविशिष्टशरीरान्तरानुत्पादलक्षणो मोक्ष इत्यर्थः । तदुक्तं प्रशस्तपादेनापि – "ज्ञानपूर्वकात्तु कृतादसंकल्पितफलाद् विशुद्धे कुले जातस्य दुःखविगमोपायजिज्ञासोराचार्यमुपसङ्गम्योत्पन्नषट्पदार्थतत्त्वज्ञानस्याज्ञाननिवृत्तौ विरक्तस्य रागद्वेषाद्यभावात् तज्जयोर्धर्माधर्मयोरनुत्पत्तौ पूर्वसञ्चितयोश्चोपभोगान्निरोधे सन्तोषमुखं शरीरपरिच्छेदः चोत्पाद्य रागादिनिवृत्तौ निवृत्तिलक्षणः केवलो धर्मः परमार्थदर्शनजं सुखं कृत्वा निवर्तते । तदा निरोधान्निर्बीजस्यात्मनः शरीरादिनिवृत्तिः, पुनः शरीराद्यनुत्पत्तौ दग्धेन्धनानलवदुपशमो मोक्षः"[114] इति ।

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113. वै.सू., ५.२-१८
114. प्र.पा.भा., पृ.६७९-६८२

यथा दग्धेन्धनस्यानलस्य पुनरनुत्पादरूपोपशमस्तथैव शरीराद्यनुत्पत्तौ करणोपरमात्मको मोक्षः सम्पद्यते । नैय्यायिकवद् वैशेषिका अपि मुक्तावात्मन आनन्दरूपत्वं नाङ्गीकुर्वन्ति । अत एव श्रीधरभट्टेन – "किं पुनरात्मनः स्वरूपं येनावस्थितिर्मुक्तिरुच्यते ? आनन्दात्मनेति केचित् । तदयुक्तम्, विकल्पासहत्वात्"[115] इत्यत्र बहु विकल्प्यात्मन आनन्दरूपत्वं खण्डितं वर्तते । सर्वमतसंग्रहाख्यग्रन्थे पूज्यपादशङ्कराचार्या अपि – "यो वै भूमेत्यादिवाक्येषु परमात्मनो दुःखासंस्पृष्टस्वभावत्वमेवोच्यत इति निःशेषदुःखोच्छेद एव मोक्षः । स च बुद्ध्यादिगुणान्तरसद्भावे न सम्भवतीति नवगुणोच्छेदलक्षण इत्याचार्यः कणादः स्मरति" इति वैशेषिकाभिमतमुक्तौ निःशेषदुःखोच्छेदमात्रमिति प्रतिपादितवन्तः ।

ननु नवगुणयुक्तत्वं हि संसार्यात्मनः स्वरूपम् । मुक्तौ तादृशात्मस्वरूपाभावाद् यस्य बन्धस्तस्यैव मोक्ष इति सामानाधिकरण्यनियमभङ्गप्रसङ्ग इति चेन्न, नवगुणोपलक्षितस्यात्मन आत्यन्तिकी दुःखनिवृत्तिर्मोक्ष इति स्वीकारेण दोषाभावात् । तदुक्तं श्रीधरभट्टेन – "समस्तात्मविशेषगुणोच्छेदोपलक्षिता स्वरूपस्थितिरेव"[116] इति ।

अत्रायमभिप्रायः – वैशेषिकमते आत्मा चतुर्दशगुणाधारः । तत्र संख्यापरिमाणपृथक्त्व-संयोग-विभागाख्याः पञ्च सामान्यगुणाः, बुद्ध्यादयः षट्, धर्माधर्मौ, भावनाख्यसंस्कारश्चेति नव विशेषगुणाः । यदा बुद्ध्यादयो विशेषगुणाः सर्वे समुच्छिद्यन्ते, तदा शिलाकल्पस्यात्मनोऽवस्थानं सार्वदिकी स्थितिः । यथा प्रलयकाले आकाशविशेषगुणस्य शब्दस्यात्यन्तोच्छेदात् केवलमाकाशो व्यवतिष्ठते तद्वदिति । श्रीवल्लभाचार्यैरत्र विषयेऽनुमानं च प्रदर्शितम् । तद्यथा – "आत्मा कदाचिद्ध्व-

115. न्या.क., पृ.६९०
116. न्या.क., पृ.६९२

स्ताशेषविशेषगुणः, विभुत्वे सति कार्यविशेषगुणत्वात्, महाप्रलयावस्थाया-माकाशवत्''[117] इति ।

अत एवोदयनाचार्याः किरणावल्याम् – ''निःश्रेयसं पुनर्दुःखनिवृत्ति-रात्यन्तिकी, अत्र च वादिनामविवाद एव'' इति मुक्तौ नित्यसुखाभि-व्यक्तिमङ्गीकुर्वद्भिरपि दुःखस्यात्यन्तिकी निवृत्तिः स्वीक्रियत इति तदंशे विवादाभावादस्योपादेयत्वं समर्थितवन्तः ।

तदेवं दुःखात्यन्तविमुक्तिर्वा, समस्तगुणोच्छेदो वा, समस्तगुणोच्छेदोप-लक्षितस्वरूपस्थितिर्वा मुक्तिरित्येतयोर्न्यायवैशेषिकमतयोः सुतरामवैषम्यम् ।

The Nature of Bondage and Liberation in the Vaiśeṣika-darśana

Although the teachers of 'Vaiśeṣika-darśana' have been the followers of the views of the Nyāya discipline, yet they have propounded some special views. "Tadabhāve saṁyogābhāvo'prādurbhāvaśca Mokṣaḥ" ["Due to its ('Adṛṣṭa's' = Destiny's) absence, there would be no 'Saṁyoga' and there would be no re-birth. This would be 'Mokṣa' "] – through this 'Sūtra', 'Maharṣi Kaṇāda' has propounded that there would be reverting of false knowledge, 'Doṣa', etc., and that then there would be the attainment of 'Apavarga' in the form of the absence of relation with the body, etc. Hence, bondage has been said to be the absence of the series of the misfortunes in the form of sorrow such as false knowledge, etc.

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117. न्या.ली., पृ.५९८

The Nature of 'Dharma' : "Dharmaviśeṣaprasūtād, etc."

["It has been through the 'Tattvajñāna' that 'Niḥśreyas' (the final good) would arise by virtue of the true knowledge of categories ('padārthas') arising from the special 'Dharma' (merit), viz., Substance, Quality (property), Action, Generality, Speciality and Inseparable Relation (Inherence) along with the consideration of relative similarity and mutual difference among them"] – this has been told by 'Maharṣi Kaṇāda'. So it has been told by 'Bhagavān Praśastapāda' : "Dravya-Guṇa, etc." : ["The cause of 'Niḥśreyas' has been the 'Tattvajñāna' of Substance, Quality (property), Action, Generality, Speciality and Inherence along with the consideration of relative similarity and mutual difference among them; that being the result of the 'Dharma' which has been manifested by the 'Īśvara's' urge. It is ascertained by Bhagavān Praśastapāda that in the arising of the 'Tattvajñāna' that has been the cause of 'Niḥśreyas', the cause has been the 'Dharma' of the nature of detachment. In the context of the enquiry as regards the nature of Dharma', it has been told that 'Dharma' would be that by which there would be the accomplishment of prosperity ('Abhyudaya') and highest good ('Niḥśreyas').

While explaining this 'Sūtra', Sri Śaṅkara Miśra has said : " 'Abhyudaya' would stand for 'Tattvajñāna' and 'Niḥśreyas' for the total reverting of 'Duḥkha'. Dharma has been that by which both would be achieved. In "Abhyudayaniḥśreyasoḥ siddhiḥ' the com-

pound has been with the elision of the middle word as 'Abhyudayadvarakam Niḥśreyasam' or 'Pañcamī-Tatpuruṣa'. That 'Dharma' has been told as of the nature of detachment. In calling 'Abhyudaya' as standing for 'Tattvajñāna', 'Śrī Śaṅkara Miśra's import has been : Here it would not be ordinary 'Dharma' that has been meant, but that 'Dharma' would be that of special nature which would arise from that which has been of the nature of 'Karma' which would be free from desire for anything. That has been the reason as to why "it has been told as that which has been told by him only as of nature of detachment. Since the 'Dharma' of the nature of detachment would aris through 'Niṣkāmakarma', it would not be instr mental to the attainment of the fruit here a hereafter, but it would be instrumental to the rising of the respective 'Tattvajñāna'. Here the meaning 'Tattva-jñāna' should be grasped through the word 'Abhyudaya'.

Uttamūru Śrī Vīrarāghavacārya has propounded thus : "Here the explanation that 'Abhyudaya' would mean 'Tattvajñāna' has not been interesting. As already told it ('Abhyudaya') would be in favour of the characteristic of all 'Dharma'. It would not be proper to restrict the meaning of the 'Sūtra' to anyone particular 'Dharma'." He has been of the opinion that the nature of 'Dharma' should be taken as common to both 'Sakāma' and 'Niṣkāma' as it has been the means of attaining the aspired fruit. Then the 'Dharmatva' has been 'Sādhanatva' (instrumental to) the attainment of either 'Abhyudaya' or 'Niḥśreyas'. This has

been its pervasive definition. Therein the means of attaining 'Abhyudaya' would be 'Jyotiṣṭoma' (Soma-sacrifice) and that of attaining 'Niḥśreyas' would be 'Ātmadhyāna' (meditation on Self). Thus – "They would aspire to know through sacrifice, generocity, and unfailing penance" – on the strength of this 'Śruti', whatever has been the means of 'Abhyudaya', the same has been the means of 'Niḥśreyas' by virtue of difference in application (procedure). On this ground, although the 'Abhyudaya' would be fit to be left out as something not very purposeful, yet the cause of that has not been fit to be left out, because they should be again put into practice with the notion of 'Niṣkāma'. Thus the 'Dharma' which itself has to be practised with the notion of detachment, would be called 'Nivṛtti-dharma'. This itself has been the 'Dharma' which would become the means of attaining liberation through the rising of the 'Tattvajñāna'.

Further, in the opinion of Kaṇāda the favour of 'Īśvara' would be necessary, because the 'Dharma' would not be prone to the fruit of liberation without the favour of 'Īśvara'. This has been because 'Dharma' being without consciousness would not by itself has the capacity to proceed in any specific matter. So it has been told by Praśastapāda : "(It could be attained) through the manifestion of 'Īśvara's' urging. Hence 'Tattvajñāna' would arise by virtue of the 'Dharma' turning to start action on account of the same aspiration of 'Īśvara' and then there would be 'Niḥśreyas'. Here the 'Cakra' in 'Tacca' would mean the combination of 'Niḥśreyas' as the cause along with the

knowledge of the similarity or dissimilarity with substance ('dravya') etc.

The Nature of 'Tattvajñāna' :

In the 'Vaiśeṣika-darśana' the six categories, 'Dravya', etc., have been the 'Tattva-s'. The knowledge of similarity and dissimilarity among them has been said to be 'Tattvajñāna'. 'Tattva' would stand for the superimposed form. The experience in the form of realisation of it ('Tattva') has been the knowledge. So it has been said by Śivāditya : "The knowledge of their underlying principles has been the cause for attaining 'Niḥśreyas'. 'Tattva' would stand for the form that would not be superimposed. Its knowledge would be experience. Those that have common 'Dharma' have been those possessing 'Sadharma'. Those that would not possess common 'Dharma' would be those who have opposite 'Dharma'. The 'Tattva' in 'Sādharmya' and 'Vaidharmya' would be the 'Tattva' in similarity and dissimilarity. Its knowledge would be the cause of 'Niḥśreyas'."

'Niḥśreyas' has been that of which there would be nothing greater; it would mean the highest value of human life ('Parama-puruṣārtha'). In that fold there have been four values of human life as 'Dharma', 'Artha', 'Kāma' and 'Mokṣa'. Among them, 'Dharma' has been that which would arise from the practise of 'Karma' which has been prescribed by 'Veda' and which has been the cause for attaining the fruits in the form of heaven, etc. 'Artha' and 'Kāma' have been those which would be unopposed to 'Dharma'.

The fourth one ('Mokṣa') has been that of the nature of the eradication of new properties. That would be the best of 'Śreyas', because it has been eternal. The nature of all the four has been told thus : " 'Dharma' etc., have been the 'puruṣārthas'; 'Dharma' has been of the nature of 'Īśvara's' worship (propitiation) in the form of 'Agnihotra', etc.; 'Artha' and 'Kāma' that would be unopposed to 'Dharma'; 'Mokṣa' has been of the nature of eradication of new properties by virtue of the favour of 'Parameśvara'."

In 'Vaiśeṣika'-texts the 'Sādharmya' and 'Vaidharmya' among the categories have been propounded. Among them those have been presented in detail in the 'Bhāṣya' written by Praśastapāda called 'Padārthadharmasaṅgraha' and in its 'Tīkā Nyāyakandalī' written by Śrīdharabhaṭṭa. Here some guidance would be given in accordance with that. Details could be seen there itself (i.e., in the 'Bhāṣya' itself).

Relation of similarity among the categories :

Here 'Bhāvatva' (positivity) has been the similarity relation among the six categories (i.e., as 'Bhāva-Padārthas'), viz., 'Dravya', 'Guṇa', 'Karma', 'Sāmānya', 'Viśeṣa' and 'Samavāya'. Since 'Bhāvatva' has not been present in 'Abhāva', there has been the dissimilarity-relation in it. Among the five categories from 'Dravya' to 'Viśeṣa', the similarity-relation has been that of having manifoldness and 'Samavāya'-relation. Those very relations (of manifoldness and 'Samavāyatva') have been characterised by the dissimilarity-relation between 'Samavāya' and 'Abhāva'.

The three categories from 'Dravya' to 'Karma' would have 'Sattavatva' (the state of existence), 'Sāmānya-viśeṣavatva' (the state of being characterised by 'Sāmānya' and 'Viśeṣa') and 'Dharmādharmajana-katva' (the state of having the capacity to give rise to 'Dharma' and 'Adharma'). As regards those categories which have been different from the eternal categories, the similarity-relation has been that of 'Āśritatva' (dependence). As regards 'Guṇa' and 'Karma', the similarity relation has been that of having 'Asama-vāyikāraṇa'. As regards the categories that have to be born, the similarity-relation has been that of non-eternality and that of being effects. As regards 'Sāmānya', 'Viśeṣa' and 'Samavāya', the similarity-relation has been that of being eternal, that of not being 'Sāmānya' and that of being grasped by the intellect.

Similarity-relation among the substances ('Dravyas') :

In the case of the nine substances, earth, etc., the similarity relations have been 'Samavāyikāraṇatva' (the state of having the cause in the form of 'Samavāya'), 'Guṇavatva' (the state of having 'Guṇas') and 'Dravya-tvajātimatva' (the state of possessing the generality in the form of 'Dravyatva'). In the case of 'Pṛthivī', 'Ap', 'Tejas', 'Vāyu' and 'Manas', the similarity relations have been 'Mūrtatva' (the state of being corporeal), 'Kriyāvatva' (the state possessing action), 'Vegavatva' (the state of possesing speedy movement), 'Paratva-vatva' (the state of remaining beyond) and 'Aparatva-

vatva' (the state of remaining near). These similarity-relations such as 'Mūrtatva', etc., have been the dissimilarity relations in the case of 'Ākāśa' (ether), 'Kāla' (time), 'Dik' (direction) and 'Ātman' (Soul). In the case of ether, time, direction and soul the similarity-relation has been that of all-pervasive-ness ('vibhutva'). In the case of the five, 'Pṛthivī', etc., similarity-relation has been that of being elements ('bhūtatva'). In the case of the four, 'Pṛthivī', etc., the similarity-relations have been 'Dravyārambhakatva' (the nature of being prone to start the forming a substance) and 'Sparśavatva' (the state of possessing touch). With the exception of 'Vāyu' in the case of those very (three) substances, the similarity-relation has been 'Rūpa-vatva' (the state of possessing form) and 'Dravyatva-vatva' (the state of possessing the nature of a substance). In the case of 'Pṛthivī' and 'Tejas', the similarity-relation has been 'Naimittika dravyatva' (the possession of the nature of being occasional substance). In the case of water and earth, the similarity-relation have been 'Gurutva' (heaviness) and 'Rasavatva' (the nature of possessing taste). In the case of earth, water, brightness, air and ether and of the Soul, the similarity-relation has been the possession of differentiating property. In the case of earth, water and the Soul, the similarity-relation has been that of possessing fourteen 'guṇas'. In the case of the ether and the soul, the similarity relation has been that of possessing the special property of remaining momentarily in one place. In the case of direction and time, the similarity-relations have been 'Pañcaguṇa-

vatva' (the state of possessing five 'guṇas') and 'Sarvakāryanimittakāraṇatva' (the state of possessing the nature of instrumental cause of all the actions).

The similarity-relation among the 'Guṇas' :

In the case of the twenty-four 'Guṇas', 'Rūpa', etc., the similarity-relations have been 'Guṇatvasamavāyitva' (the state of having 'Samavāya' relation in the form of 'Guṇatva'), 'Dravyasamavetatva' (the state of possessing 'Samavāya' relation with substances, 'Nirguṇatva' (the state of not possessing 'Guṇa' – since 'Guṇa' would not have another 'Guṇa') and 'Niṣkriyatva' (the state of not possessing action). In the case of 'Rūpa', 'Rasa', 'Gandha', 'Sparśa', 'Paratvāparatva', 'Gurutva', 'Sneha' and 'Vega', the similarity-relation has been of the nature of 'Mūrta dravyasamavetatva' [the state of possesing the 'Samavāya' (inherent relation) among the corporeal substances and its being the instrumental cause]. In the case of 'Saṅkhyā', 'Parimāṇa', 'Pṛthaktva', 'Saṁyoga' and 'Vibhāga', the similarity-relation has been that of 'Mūrtāmūrtadravyasamavetatva' (the state of having inherence among the corporeal and non-corporeal substances). In the case of the sixteen 'Guṇas', viz., 'Rūpa', 'Rasa', 'Gandha', 'Sparśa', 'Sneha', 'Sāṁsiddhika-dravatva', 'Buddhi', 'Sukha', 'Duḥkha', 'Icchā', 'Dveṣa', 'Prayatna', 'Dharmādharma', 'Bhāvanā' and 'Śabda', the similarity-relation has been that of being a special property ('viśeṣaguṇatva'). In the case of 'Saṅkhyā', 'Parimāṇa', 'Pṛthaktva', 'Saṁyoga', 'Vibhāga', 'Paratvāparatva', 'Gurutva', 'Nimittika-dravatva' and 'Vega', the

similarity-relation has been that of being a general (common) property. In the case of 'Śabda', 'Sparśa', 'Rūpa', 'Rasa' and 'Gandha', the similarity-relation has been that of being grasped by each of the external senses. In the case of 'Saṅkhyā', 'Parimāṇa', 'Pṛthaktva', 'Saṁyoga', 'Vibhāga', 'Paratvāparatva', 'Dravatva', 'Sneha' and 'Vega', the similarity-relation has been 'Dvīndriyagrāhyatva' (that of being grasped by two senses). In the case of 'Buddhi', 'Sukha', 'Duḥkha', 'Icchā', 'Dveṣa' and 'Prayatna' the similarity-relation has been that of being grasped by mind only. In the case of 'Gurutva', 'Dharmādharma' and 'Bhāvanā', the similarity-relation has been that of being beyond senses. In the case of 'Rūpa', 'Rasa', 'Gandha', 'Sparśa', 'Parimāṇa', 'Ekatva', 'Pṛthaktva', 'Gurutva', 'Dravatva', 'Sneha' and 'Vega' that are not rendered ripe, the similarity-relation has been that of having precedence to causal property ('Kāraṇaguṇapūrvakatva'). The adjective in the form of 'not rendered ripe' ('apākajatva') would be with reference to that would end with 'Sparśa'. The 'Pāka' would be only with reference to 'Paramāṇu'. In the case of 'Dvyaṇuka', etc., they have not been subjected to ripeness. In the case of the nine, 'Buddhi', etc., and in the case of 'Śabda', the similarity-relation has been of having no precedence to causal property. In the case of 'Buddhi', 'Sukha', 'Duḥkha', 'Icchā', 'Dveṣa', 'Prayatna', 'Dharmādharma', 'Bhāvanā', 'Śabda', 'Tūla' (cotton) 'Parimāṇa', 'Uttarasaṁyoga', 'Naimittika-dravatva', 'Paratva', 'Aparatva', 'Rūpa-Rasa-Sparśa' which have been rendered ripe, the similarity relation has been that of being born due to

'Saṁyoga'. Therein, the nine, 'Buddhi, etc.,' have been born due to association between 'Ātman' and 'Manas'. 'Śabda' would be born due to association between a kettle drum and a staff. The 'Tūla-parimāṇa' (the measurement of cotton) would be possible through 'Saṁyoga' called 'Pracaya' (gathering or collecting like flowers). The later 'Saṁyoga' would be born from the earlier 'Saṁyoga'. Liquidity due to cause would be born from the association with fire. 'Paratva' and 'Aparatva' would arise from the combination of the collection, direction and time. 'Rūpa', 'Rasa', 'Sparśa' of the type of ripeness have been born from the contact with fire. This has been the discriminative awareness. In the case of 'Saṁyoga', 'Vibhāga' and 'Vega', the similarity-relation has been that it would be born from action. In the case of 'Gurutva', 'Dravatva', 'Vega', 'Prayatna', 'Dharmādharma' and 'Saṁyoga', the similarity-relation has been that they would be born from action. In the case of 'Gurutva', 'Dravatva', 'Vega', 'Prayatna', 'Dharmādharma' and 'Saṁyoga', the similarity-relation has been that they have been causes of action. Here, there would be initial fall due to 'Gurutva'; the initial flow would be due to 'Dravatva'; there would be the later actions of the arrow due to 'Vega' (speed); the action of the body, etc., would be due to 'Prayatna' (effort); the action of the type of non-separation would be due to 'Nodana' (rushing); the action of the type of separation would be due to 'Abhighāta' (beating); the action of the type of upward burning of fire would be due to 'Dharmādharma'. This should be understood. In the

same way, the similarity-relation of other 'Guṇas' should be studied.

The similarity-relation of Karma :

The similarity-relation of the five kinds of action, viz., 'Utkṣepaṇa', etc., (the others being 'Apakṣepaṇa', 'Ākuñcana', 'Prasaraṇa' and 'Gamana'), have been (i) 'Ekadravyavatva' (the state of being one in a substance; one action being in one substance at a time, it would be taken so), (ii) 'Kṣaṇikatva' (having momentariness), (iii) 'Gurutva-dravatva-saṁyogaprayatnajanyatva' (being born through the effort of combining heaviness and liquidity), (iv) 'Mūrtadravyavṛttitva' (existing in the corporeal substances), (v) 'Asamavāyi-Kāraṇatva' (being non-inherent cause), (vi) 'Svaparāśrayasamavetakāryārambhakatva' (having the capacity to start the activity which would be inherent between the dependence on itself and others), (vii) 'Utkṣepaṇatvādi-pratiniyatajātisamavāyitva' (having inherent relation with the generality such as 'Utkṣepaṇatva', etc., with certain type of those actions), and (viii) 'Dravyānārbhakatva' (not starting any substance).

Similarity-relation of 'Sāmānya' :

Between the two 'Sāmānyas' (generalities), the 'Para' (higher) and 'Apara' (lower), the similarity-relations have been 'Svaviṣayasarvagatatva' (being existent in all the matters in the fold of its constituents), 'Nityatva' ('eternality'), 'Anekasamavetatva' (being in an inherent relation with many), 'Akāryatva' (not being effects, 'Jātiśūnyatva' (not having generality-

Jāti = Sāmānya), and 'Guṇakriyāśūnyatva' (not having 'guṇas' and 'kriyās' (qualities and actions).

Similarity-relation in 'Samavāya' :

'Samavāya' being one only, there would be no similarity-relation in its own types as it has been possible in the case of 'Dravya', etc. Its similarity-relation has been pointed out in the context of showing the similarity relation of the other categories ('Dravya', 'Guṇa', etc.).

Thus in this manner, due to the fear of prolixity, the similarity-relations of 'Dravya', etc., have been pointed out by way of showing how it should be done (dig-darśana). The dissimilarity-relation of these ('Dravya', etc.,) has been, however, the individual ('asādhāraṇa'-unique) nature of each of them, in such a form as "Pṛthivītvābhisambandhāt Pṛthivī". [It would be 'Pṛthivī' since it has been related the generality of 'Pṛthivī'. There would be the transaction of rejecting the other substance through the respective definitions. So it has been said : "Vyāvṛttirvyavahāro va Lakṣaṇasya prayojanam" (i.e., the transaction of rejectioning has been the use of a definition).

The 'dārśanikas' (philosophers) would say that the 'Tattvajñāna' has been the discriminative knowledge between the 'Ātman' and 'Anātman'. In the present case, however, it amounts to knowledge of the six categories such as 'Dravya', etc., because among the six categories, there would exist the discriminative knowledge between the 'Ātman' and 'Anātman'. Therein, when among all the six categories, Pṛthivī,

etc., having their respective kinds, there would be a reflection as to how many have been common properties and as to how many have been the opposite properties and then regarded as characterised by them, there would be questions such as, in what portion there would be similarity ?; in what portion there would be dissimilarity ?; would it not been the false knowledge in the form of the delusion of oneness ?; in how much portion of knowledge would there be dissappearance of it ?; and in the end there would be questions such as, which have been the properties of the 'Ātman' which would be uncommon ?; which among them have been residing with the 'Ātman' ?; which have been inborn (in the 'Ātman') ?; and how could the adjunctuous portions be removed ? The enquirer who would get answers to all those questions, who would understand and would deeply meditate on them, would alone realise his 'Ātman' as divested of all categories and as characterised by inborn pervasiveness, oneness, eternality, free from limbs, etc. Thus in the 'Vaiśeṣika-darśana' it is propounded that the 'Tattvajñāna' of the nature of similarity and dissimilarity among the categories, has been the cause for the highest good ('Niḥśreyas' = Liberation).

Here since it has been directed by 'Maharṣi Kaṇāda' as "Dharmaviśeṣaprasūtād...tattvajñānānniḥśreyasam" ["The highest good would be obtained by the 'Tattvajñāna' which has been born from a special 'Dharma' (merit)"].

Hence, for the rising of the realisation of 'Ātman' as it should be, all the prescribed actions have not

been associated with the fruit but have been meant for practising with a view to dedicate to 'Īśvara'. Thus the 'Paramātman' who has been so adored would become pleased and would do favour. It has been by virtue of the 'Dharma' (merit) in the form of separation from the world ('nivṛtti'), there would be the rising of 'Tattvajñāna'. Then there would be the attainment of the highest good. Such being the case, the merit which would be the cause of highest good should not be discared by him who has been an aspirant of the highest good. Thus in the 'Vaiśeṣikadarśana' 'Dharma' has been accepted.

Śrī Śrīdharabhaṭṭa would accept 'Jñānakarma-samuccayavāda' (the view pertaining to the co-ordination between knowledge and action) for 'Mukti', thinking that since the 'Nitya' (daily-necessary) and the 'Naimittika' (occasional), actions (rites) have to be carried out throughout one's life, it would not be possible for the seeker of knowledge or the knower to be free from them; otherwise there would be generation of sin. So it has been told by him : "Kiṁ jñānamātran-muktiḥ, etc.," ["would there be 'Mukti' through 'Jñāna' alone ? Or would it be through the combination of 'Jñāna' and 'Karma' ? We would say that it would be through the combination of 'Jñāna' and 'Karma'. In the case of one in whom all other desires, although there would be relief from 'Kāmya-karma' (rites performed for some purpose), there would be no relief from responsibility of performing the 'Nitya' and the 'Naimittika' rites. They have been prescribed for the 'Brāhmaṇas' who have been 'Upanīta' (got sanctified

by 'Upanayana'). The seeker of 'Mukti' has been a 'Brāhmaṇa' only because there would be no eradication of 'Jāti'. Here the import has been this : He who transgresses (gives up) the prescribed rites, although he has been one who has the authority to perform the prescribed rites, he would get his sin accumulated everyday. Having been caught with such bondage due to the accumulation of sin, he would not deserve to be liberated (to attain 'Mokṣa'). It may be objected here saying that since there would be eradication of 'rāga' (desire), etc., through 'Tattvajñāna', how could there be the possibility of bondage. If it would be so objected, the answer would be that it has not been tenable. Although doubt, misapprehension, etc., would get eradicated through 'Tattvajñāna', there would be no capacity to prevent the sin that would be born from the prescribed 'Karma' because that capacity would not be available to him. Further, when the knowledge of 'Ātman' would be obstructed, then there would be obstruction for the 'Prārabdha-karma' (accumulated 'karma') also. On this ground there would be the contingency of the denial of 'Jīvanmukti' approved in the 'Śāstras'. Hence, there has been the bondage due to the absence of doing the prescribed 'Karma'. So it has been said :

"Those actions which have been 'Kāmya' and also those which have been prohibited, would cause bondage, if they were not done and so have been the daily and the occasional 'Karma'."

It may be further objected saying : Not doing the prescribed 'Karma' has been of the nature of 'Abhāva'.

The capacity of producing 'Bhāva' from the 'Abhāva' has not been found strikingly in the world. If it is argued as above, the answer has been that it would not been tenable. The 'Ātman' who has been endowed with a body, would be engaged in doing something or the other through his body, speech and mind. At the time of 'Sandhyāvandana', if one were to do other actions abandoning the prescribed action, it has been from that only there would be the birth of sins, but not the birth of 'Bhāva' from 'Abhāva'. So it has been told :

"Those of actions which have no prior existence due to non-performance of prescribed actions, would not be shunted away because they have been really existent due to their being not harmful. That which was not done at its proper time, would be done by something which was other than sentient, and there would be sin through that only, it would not arise due to 'Abhāva'."

It may be further objected thus : The performance of prohibited action during 'Sandhyā'-time would be the cause for sin. Then he who would remain in a silent state at that time without doing any prohibited practice, or would practise Yoga, then the remaining in a silent state and the practise of 'Yoga' being not prohibited practices, how could there be any committing of sin. If it were so objected, the answer would be that it has not been tenable, because there would be necessarily sin although he might be bearer of a body and although he might be practising Yoga. Hence, there would arise the sin in case the prescribed action has not been done and that being the cause of bondage

and as there would be no other go, a person who would aspire for Mukti, the prescribed action should be practised in such a way as it would not come in the way of 'Yoga-practise', like partaking begged food, etc.

Here, since the exquisite knowledge of 'Tattva' has been the cause for liberation and since in its exquisite nest would rest its capacity to prevent the sinful effects, these sinful effects could be necessarily eradicated through the 'Nitya' and the 'Naimittika' actions. So it has been said : 'Nitya-naimittikaiḥ, etc.' : [Effecting the eradication of sinful effects through the 'Nitya' and the 'Naimittika' actions and making the knowledge pure, one should make it ripened; the person who has rendered his special knowledge ripe through practise, would attain 'Kaivalya'].

In that way others also have adopted that path : 'Karmaṇā, etc.' : [There has been the purification of 'Sattva' through Karma and the ascertainment of the nature of 'Ātman' through (right) knowledge; there would be the liberation through the practise of the combination of those two].

Udayanācārya has been of following opinion : The action would be closely beneficial through the purification of 'Sattva'; combining with that (action), the 'Tattvajñāna' would be beneficial. On propounding that, it has been said that the 'Nitya' and the 'Naimittika' actions being not performed by the enquirer of truth would be impediments to the birth of such a knowledge by giving birth to sin; although they have been so, yet they would not produce such an impediment to the knowledge that would arise. This has been

so because since there would be no defect in the form of false knowledge due to that 'Tattvajñāna', there would be no 'Rāga' and 'Dveṣa' due to that (false knowledge). Since, again, in the case of the knower of the 'truth', there would be neither the sin for not doing the prescribed action nor the bondage on account of that. In the case of the 'Tattvajña', the practise of prescribed 'Nitya' action, etc., would be, however, meant for 'lokasaṅgraha' (guidance of the seekers). Just as if even before the end of the 'Kārīrayāga' started for the purpose of getting rain, the rain would fall in the middle yet the proposed 'Yāga' would be continued until its completion, in the same way the 'Nitya' and 'Naimittika' actions that have been undertaken as the obstructions to the impediments to the birth of knowledge, would be continued as necessarily to be completed even after the rising of the 'Tattvajñāna', for the purpose of 'Lokasaṅgraha'. So it has been told : "Tattvajnanameva, etc." ["The 'Tattva-jñāna' has been the cause for 'Niḥśreyas' and the actions, however, have been utilised as 'Prayascitta-s' as the measures for removing the 'Adharma' which would come as an impediment in the case of the seekers of 'Truth'. The knowledge that has arisen, has been for the purpose of 'Lokasaṅgraha', since the completion of the action started as a 'Āśrama-dharma', like the completion of 'Kārīrayāga' after the intermediate falling of rain. This has been what we think as proper"]. The same, in the opinion of Udaya-nācārya, has been thus : The knowledge of the 'Tattva' has been directly the cause of 'Apavarga' through the

total eradication of false knowledge and action has been, however, the cause of liberation, in being in the sequence of purity of mind, etc., by virtue of the help of 'Tattvajñāna'.

In fact, the 'Vaiśeṣika-darśana' would not advocate the combination of knowledge and action as the means to attain 'Mokṣa' (liberation), but would only advocate 'Tattvajñāna' alone. That has been the reason as to why 'Śaṅkarācārya-Bhagavatpāda' has advocated, in his 'Sarvasiddhānta-saṅgraha', in the context of propounding the view of the 'Vaiśeṣika-s', that 'Tattva-jñāna' alone has been the cause of liberation, saying : The Vaiśeṣikas would understand that liberation would be secured by the knowledge of the six categories ('Dravya', 'Guṇa', 'Karma', 'Sāmānya', 'Viśeṣa' and 'Samavāya'); the nature of 'Similarity'-relation and 'dissimilarity'-relation would be the means to liberation. Thus, having examined in this manner, it would be possible to decide thus : The 'Tattvajñāna' has been the direct means to liberation. Hence, all those who aspire to attain 'Tattvajñāna', should practise 'Niṣkāmakarma' (action bereft of desire for fruit), which has been the cause for its birth and the 'Dharma' of the nature of disinterest in worldly life.

The Nature of 'Mokṣa' :

Maharṣi Kaṇāda has propounded that "In its absence, the absence of relation and the absence rebirth would be liberation". Its import has been thus : 'Tadabhāvaḥ' would mean 'tasya abhavaḥ', the absence of destiny ('Adṛṣṭa'). Since destiny has been the cause

of bondage through the attainment of the body, since the accumulated 'prārabdha'-actions could be eradicated through their experience and due to the absence of destiny pertaining to the assumption of the future body there would be no appearance of the other body. When the situation would be such, there would be liberation. It would mean that the liberation would be of the nature of the absence of another body characterised by the eradication of the body which could be obtained due to the absence of destiny. So it has been told by 'Praśastapāda' also : "Jñānapūrvakāttu, etc." : ["In the case of a blessed Soul who would be born in a family rendered pure by the observance of action with the knowledge without the thought of purpose behind it, there would arise an aspiration to know the means of removing sorrow. Again when the ignorance of the seeker of truth would get removed by his approaching of the 'Ācārya' ('Guru') and getting the knowledge of the six 'Padārthas' (categories) clearly known, the 'Rāga' and 'Dveṣa' of the aspirant who has attained the state of 'virakti' would get negated. Hence, the 'Dharma' and the 'Adharma' arising from them ('Rāga' and 'Dveṣa') would also get negated. This has been because there would be the restraint over 'Dharma' and 'Adharma' that have been prior-accumulated through their experience. As a result of that, due to the generation of the conception of the body preceded by happiness, the reverting of 'Rāga', etc., would give rise to the 'Dharma' of the nature of 'Nivṛtti'. That would give rise to joy consequent on the vision of the 'Paramātman' and would

get itself reverted. Thus on getting obstructed, the 'Jīva', who has been without any seed of rebirth, would get his body, etc., not born again. Then there would be attainment of 'Mokṣa' in the same way as the fire would get pacified after the burning of the fuel.

Just as in the case of fire there would be exstinction in the form of not burning again as its fuel has been fully burnt, in the same way when the body, etc., would not be born, 'Mokṣa' in the form of the absence of senses, etc., would be attained. Like the 'Naiyāyikas', the 'Vaiśeṣikas', too, would not accept the blissful form of 'Ātman' in liberation. That has been the reason as to why 'Śrīdharabhaṭṭa' has refuted the blissful form of 'Ātman', by formulating many alternatives as "What would be the nature of 'Ātman' on account of which he would be said to have attained liberation ? Some would say that it would be Ātman's blissfulness. That would be incorrect, because it would not stand alternatives". In the work called 'Sarvamatasaṅgraha', His Holiness 'Śaṅkarācārya' also has propounded that in the liberation admitted by the 'Vaiśeṣikas', there would be merely eradication of the entire sorrow.

It may be objected here thus : The nature of the 'Ātman' caught in the series of birth and death, would be indeed, association with a new 'guṇa'. Since there would not be such a nature of 'Ātman' in liberation, and hence there would be bondage. That itself has been the liberation-there would be the contingency of the breaking of the rule of such a co-ordination ('Samānādhikaraṇya'). If it were so objected the answer has been : it has not been tenable, because there would

no 'doṣa' if it were accepted that liberation consisted of total eradication of sorrow in the case of the 'Ātman' characterised by new 'guṇa'. So it has been said by 'Śrīdharabhaṭṭa' : "It would be in its own nature as characterised by the eradication of the entire special 'guṇas' of Ātman.

This has been import here : In the opinion of the Vaiśeṣikas, the Ātman has been the substratum of fourteen 'guṇas'. Therein, the common 'guṇas' have been the five, viz., 'Saṅkhyā', 'Parimāṇa', 'Pṛthaktva', 'Saṁyoga' and 'Vibhāga'; the total of nine as the six 'guṇas', 'Buddhi', etc., 'Dharma' and 'Adharma' and the 'Saṁskāra' called 'Bhāvanā', have been the special 'guṇas'. When all the special 'guṇas', 'Buddhi', etc., would be eradicated, then the state of the 'Ātman' would be that of remaining in all times. At the time of annihilation, after the total eradication of 'Śabda', the special 'guṇa' of 'Ākāśa', the mere 'Ākāśa' would remain. The situation has been the same here. Here, Śrī Vallabhācārya has not shown any inferential argument. It has been thus : Sometimes Ātman has all his special 'guṇas' totally eradicated, because along with all-pervasiveness, he has action as the special 'guṇa', like the 'Ākāśa' in the state of 'Mahāpralaya' (great annihilation).

That has been the reason as to why 'Udayanācārya' has confirmed that even those who accept the manifestation of eternal bliss in liberation, would also accept the total removal of sorrow and that there would be no scope for admitting any controversy in that part by saying : " 'Niḥśreyas' would consist in totally reverting

the sorrow (for all times); in this there would be no controversy among the disputants".

Thus there has not been any difference of opinion among the 'Nyāya-vaiśeṣikas' as to whether it would be total eradication of sorrow or the eradication of all 'guṇas' or liberation.

सांख्यदर्शने बन्धमोक्षयोः स्वरूपम्

तत्र तावत् सांख्यदर्शने महर्षिणा कपिलेन – "अथ त्रिविधदुःखात्यन्तनिवृत्तिरत्यन्तपुरुषार्थः"[118] इत्युपक्रम्य "यद्वा तद्वा तदुत्पत्तिः पुरुषार्थस्तदुच्छित्तिः पुरुषार्थः"[119] इत्युपसंहृत्य च उपक्रमोपसंहारलिङ्गेन दुःखत्रयस्यात्यन्तिकी निवृत्तिरेव परमपुरुषार्थ इति प्रतिपादितम् । श्रीमदीश्वीकृष्णेनापि –

दुःखत्रयाभिघाताज्जिज्ञासा तदुपघातके हेतौ ।[120] इति,

प्राप्ते शरीरभेदे चरितार्थत्वात् प्रधानविनिवृत्तौ ।
ऐकान्तिकमात्यन्तिकमुभयं कैवल्यमाप्नोति ॥[121]

इति चोपक्रमोपसंहाराभ्यां स एवार्थः प्रतिपादितः । तस्मान्न्यायवैशेषिकवत् साख्यैरप्याध्यात्मिकादिदुःखनिवृत्तिरेव परमपुरुषार्थोऽभ्युपगतः ।

लोके यथा चिकित्साशास्त्रे रोगः, रोगनिदानम् (रोगकारणम्), आरोग्यम्, तदुपायश्चेति चत्वारो व्यूहाः प्रतिपादितास्तथैव मुमुक्षुभि-

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118. सां.सू. १.१.
119. सां.सू. ६.७०.
120. सां.का. १.
121. सां.का. ६८.

र्जिज्ञासितत्वान्मोक्षशास्त्रेऽपि हेयम्, हेयहेतुः, हानम्, हानोपायश्चेति चत्वारो व्यूहा निरूपिताः सन्ति । अत्र खलु सांख्यशास्त्रे दुःखत्रितयं हेयम्, प्रकृति-पुरुषयोर्विवेकख्यातिस्तु हानोपायः । प्रकृते प्रबन्धे हेयहेतुः, हेयम्, हानोपायः, हानमिति क्रमेणालोच्यते ।

बन्धस्वरूपम् (हेयहेतुः)

तत्रभवता कपिलेन – "प्रकारान्तरासम्भवादविवेक एव बन्धः"[122] इति सूत्रेण 'बुद्धिरात्मनो भिन्ना' इत्याकारकस्य विवेकख्यातेर्विपरीत-रूपस्याविवेकस्यैव बन्धरूपत्वं निरूपितम् । अत्रायमाशयः – सांख्यदर्शले बन्धमोक्षौ महत्तत्त्वनामिकायां बुद्धावेव सम्भवतः, पुरुषस्तु पुष्करपलाश-वन्निर्लेपः । बुद्धिसांनिध्यरूपदोषात् तद्भेदग्रहाभावाच्च पुरुषे तदुपचार-मात्रम् । तदुक्तमीश्वरकृष्णेन –

तस्मान्न बध्यतेऽद्धा न मुच्यते नापि संसरति कश्चत् ।
संसरति बध्यते मुच्यते च नानाश्रया प्रकृतिः ॥[123]

अस्य च बन्धस्य 'नास्मि, न मे, नाहम्' इत्याकारकेण पुरुषबुध्यो-र्विविक-ज्ञानेनैव नाश्यमानत्वादविवेक एव बन्धनमित्युच्यते ।

अस्य चाविवेकस्य सादित्वे तस्य स्वत एवोत्पत्तौ तदुत्पत्तेः प्राग् यो मुक्त आसीत् स इदानीं बद्ध इति मुक्तस्य बन्धनापत्तिः, कारणान्तर-जन्यत्वे च तस्यापि पुनः कारणान्तरस्यावश्यकतेत्यनवस्थापत्तिरित्येवं दोषप्रसङ्ग इति सांख्यदर्शनेऽविवेकरूपस्य बन्थस्यानादित्वमङ्गीक्रियते । तदुक्तं कपिलमहर्षिणा – "अनादिरविवेकः, अन्यथा दोषद्वयप्रसक्तेः"[124] इति ।

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122. सां.सू. ६.१६.
123. सां.का. ६२.
124. सां.सू. ६.१३.

नन्वेवमविवेकस्यानादित्वे तस्य नित्यत्वापत्त्या तदनिवृत्तित्वप्रसङ्गः, इति चेन्न, सांख्यसिद्धान्ते कूटस्थनित्यत्वं परिणामिनित्यत्वं चेति द्विविधं नित्यत्वमङ्गीक्रियते। तत्र पुरुषः कूटस्थनित्यः, प्रकृतिस्तु परिणामिनित्या। अविवेकस्य बुद्धिधर्मत्वाद् बुद्धेश्च प्रकृतिपरिणामत्वात् कूटस्थनित्यत्वस्याविवेकेऽविद्यमानत्वात् सम्भवत्येव तन्निवृत्तिः। तदुक्तं भगवता कपिलेन – "न नित्यः स्यादात्मवत्, अन्यथाऽनुच्छित्तिः"[125] इति। अनेन चाविवेकेन पुरुषे दुःखत्रयाभिघातः, प्रतिकूलवेदनीयतयाऽभिसम्बन्ध इत्यर्थः।

त्रिविधदुःखस्वरूपम् (हेयम्)

तत्रभवता कपिलेन – "कुत्रापि कोऽपि सुखी न"[126], "तदपि दुःखशबलमिति दुःखपक्षे निक्षिपन्ते विवेचकाः"[127] इत्यादिसूत्रैः सांसारिकसुखस्यापि दुःखाविनाभूतत्वं निरूपितमिति बौद्धा इव सांख्या अपि सर्वस्य प्रपञ्चस्य दुःखरूपत्वमभ्युपगच्छन्ति। सर्वत्र व्याप्तस्यास्य दुःखस्यात्र शास्त्रे आध्यात्मिकम्, आधिभौतिकम्, आधिदैविकं चेति त्रैविध्यं प्रतिपादयन्ति[128]। एतान्येव त्रितापशब्देनाप्युच्यन्ते। तत्र आत्मानम्, अर्थात् स्वसङ्घातं मनःशरीरं चाधिकृत्य प्रवृत्तमाध्यात्मिकं दुःखम्। शरीरे वात-पित्त-कफानामपचयोपचयाभ्यां यज्ज्वरादिदुःखमुपजायते, तच्छरीरम्। यच्च मनसि काम-क्रोध-लोभ-मोह-भय-ईर्ष्या-विषादादिभिर्दुःखमुत्पद्यते, तन्मानसम्। सर्वं चैतत् शारीरं मानसं चान्तरोपायसाध्यत्वादाध्यात्मिकं दुःखम्।

तत्र तावत् सारबोधिनीकाराः – "असाध्योऽयं रोगः" इत्यादौ साध्धातोर्निवृत्तिरूपार्थदर्शनात् साध्यशब्दोऽत्र निवर्तनीयपर्याय इति

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125. सां.सू. ६.७.
126. सां.सू. ६.८.
127. सां.सू. ६.९.
128. सां.त.कौ., पृ. १२-१५.

"आन्तरोपायसाध्यत्वादाध्यात्मिकम्" इत्यस्य वाचस्पतेर्वचनस्यान्तरोपायनिवर्तनीयत्वादाध्यात्मिकमित्यप्यर्थं प्रतिपादयन्ति । तद्यथा – "अनुपदमेव प्रदर्शितं शारीरं मानसं च दुःखम्, आन्तरोपायसाध्यत्वात्, आन्तराः = शरीराभ्यन्तरे वा अन्तःकरणे वा भवाः सत्तावन्तो य उपायाः = अन्नाम्बुभेषज-दम-दया-दान-विवेचनादयः साधनविशेषाः, तैः साध्यत्वात् = निवर्तनीयत्वाद् दुःखमप्युपचारादान्तरं सदाध्यात्मिकमित्युच्यत इत्यर्थः । तत्र अन्नमन्तर्गुतं सद् बुभुक्षां वारयति, जलं चान्तर्गतं सत् पिपासां दूरीकरोति, औषधं चान्तरं सज्ज्वरादिकमपनयति, दमश्च कामं शिथिलयति, दया च क्रोधं शमयति, दानं च लोभं विनाशयति, विवेचनं च मोहमुन्मूलयतीत्येवमन्नादिभिः सर्वैरप्यान्तरैरेव सद्भिस्तत्तद्दुःखमपनीयत इत्यान्तरोपायसाध्यत्वादान्तरं सदाध्यात्मिकमित्युच्यत इति भावः"[129] इति ।

आधिभौतिकं नाम भूतानि प्राणिनोऽधिकृत्य प्रवृत्तमित्याधिभौतिकम्, अर्थान्मनुष्य-पशु-पक्षि-सर्पादिभिर्यद् दुःखं जायते, तदधिभौतिकमित्यर्थः ।

आधिदैविकं नाम देवान् यज्ञादीन्, दिवः प्रभवान् वातवर्षाऽऽतपशीतोष्णादीन् वाऽधिकृत्य प्रवृत्तमाधिदैविकम्, अर्थाद् यक्षराक्षसपिशाचादिभिर्वर्षाऽऽतपैश्च यद् दुःखं जायते, तदाधिदैविकमित्यर्थः ।

नव्यास्तु – "परसार्थतस्तु दुःखं द्विविधमेव-शारीरं मानसं च । देवसम्पादितस्य भूतादिकृतस्य वा दुःखस्य वस्तुतो मनःशरीरयोरेव जायमानत्वात् । नहि शरीरं मनश्च विहाय तत्कृतेऽन्यत् स्थानमस्ति, येन आधिदैविकस्याधिभौतिकस्य च पार्थक्येन कल्पनं सार्थकं स्यात् । तस्मात् त्रिधा वा चतुर्धा वा तत्प्रपञ्चनं केवलं शिष्यधीवैशद्यार्थमेव"[130] इति विवेचयन्ति । महाभारते भगवता व्यासेन –

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129. सां.त.कौ. सारबोधिनीव्याख्या, पृ.१३.
130. सां.त.कौ., सारबोधिनी, पृ.१५.

सुखस्यानन्तरं दुःखं दुःखस्यानन्तरं सुखम् ।
सुखदुःखे मनुष्याणां चक्रवत् परिवर्ततः ॥[131]

इति कथितत्वादाध्यात्मिकादीनि दुःखानि पुनरावृत्तिधर्मकाणीति लौकिकैर्मणिमन्त्रौषधादिभिरुपायैर्निवार्यमाणान्यपि कालान्तरे पुनस्तमेव पुरुषमाक्रामन्तीत्येतेषामात्यन्तिकी निवृत्तिर्दृष्टोपायैरसम्भवैव, तदर्थं च विवेकख्यातेरावश्यकत्वात् तस्यैव जिज्ञासा कर्तव्येति सांख्या अभिप्रयन्ति । तदुक्तमीश्वरकृष्णेन – "दृष्टे सापार्था चेन्नैकान्ताऽत्यन्ततोऽभावात्"[132] इति । वाचस्पतिमिश्रैश्चोक्तम् – "एतदुक्तं भवति-यथाविधि रसायनादिकामिनी-नीतिशास्त्राभ्यासमन्त्राद्युपयोगेऽपि तस्य तस्याध्यात्मिकादेर्दुःखस्य निवृत्तेरदर्शनादनैकान्तिकत्वम्, निवृत्तस्यापि पुनरुत्पत्तिदर्शनादनात्यन्तिकत्वमिति सुकरोऽप्यैकान्तिकात्यन्तिकदुःखनिवृत्तेर्न दृष्ट उपाय इति नापार्था जिज्ञासेत्यर्थः"[133] इति ।

अपरं च वैदिकैर्ज्योतिष्टोमादिभिः प्राप्यस्य स्वर्गस्य क्षयसातिशयादिदोषदुष्टत्वात् स्वर्गोऽपि न श्रेयान् । तथाहि स्मर्यते – "ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति"[134] इति । एवं च लौकिकवद् वैदिकोपायानामपि नात्यन्तिकदुःखनिवृत्तौ हेतुत्वमित्युभयोः साम्यमेव । तदुक्तं महर्षिणा कपिलेन – "अविशेषश्चोभयोः"[135] इति । उक्तं चेश्वरकृष्णेन –

दृष्टवदानुश्रविकः स ह्यविशुद्धिक्षयातिशययुक्तः ।
तद्विपरीतः श्रेयान् व्यक्ताव्यक्तज्ञविज्ञानात् ॥[136] इति ।

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131. म.भा.शान्तिप. २५.२३.
132. सां.का. १.
133. सां.त.कौ., पृ. २४-२६.
134. भ.गी. ९.२१.
135. सां.सू. १.६.
136. सां.का. २.

तस्मादपवर्गस्य विवेकख्यातिप्राप्यत्वेन स्वर्गस्य च यागादिप्राप्यत्वादपवर्गस्य स्वर्गवैलक्षण्यसिद्धेरत्यन्तदुःखोपरसलक्षणविलक्षणपरमपुरुषार्थाय प्रवृत्तैर्जिज्ञासुभिर्विवेकख्यातिरेव समाश्रयणीयेति निष्पक्षपातः पन्थाः।

विवेकख्यातेः स्वरूपम्

महामुनिनेश्वरकृष्णेन –

एवं तत्त्वाभ्यासान्नास्मि न मे नाहमित्यपरिशेषम्।
अविपर्ययाद्विशुद्धं केवलमुत्पद्यते ज्ञानम् ॥[137]

इति विवेकख्यातेः स्वरूपमुक्तम्। अस्यायमर्थः – गुरुवाक्येष्वादरपूर्वकं निरन्तरं दीर्घकालं च सेवितेन तत्त्वविषयकश्रवण-मनन-निदिध्यासनेन संशय-विपर्ययसहितस्य मिथ्याज्ञानस्य निवृत्तौ, अपरिशेषं नास्ति परिशेषो ज्ञातव्यो विषयो यस्मिन् तादृशम्, अर्थात् – "येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातम्"[138], "कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवति"[139], "यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते"[140] इत्यादिश्रुतिस्मृतिवचलेभ्यः कस्यापि विषयस्य परिशेषाभावात् सम्पूर्णामित्यर्थः, एवम्भूतं नास्मि 'अहं क्रियाशून्योऽस्मि, नाहम् = अहं न कर्ता, अर्थाद् अकर्तास्मि', न मे "मम किञ्चिदपि नास्ति, अर्थात् स्वामित्वरहितोऽस्मीत्यात्मकं क्रिया-कर्तृ-स्वामित्वाभिमानरहितं यत् शुद्धं बुद्धि-पुरुषयोर्विवेकख्यात्यात्मकं केवलं ज्ञानमुत्पद्यते, तदेव तत्त्वज्ञानमिति।"

अत्र 'अस्मि' इत्युत्तमपुरुषैकवचनेन 'अहम्' इति कर्तृपदस्याप्याक्षेपाद् 'अहं नास्मि' इत्यनेनैवात्मनः क्रिया-कर्तृत्वयोः प्रतिषेधात् 'नाहम्'

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137. सां.का. ६४.
138. छा.उ. ६.१.३.
139. मुण्ड., १.१.३.
140. भ.गी. ७.२.

इत्यनेन पुरुषे कर्तृत्वनिषेधे पुनरुक्तिः स्यादित्याशङ्क्य वाचस्पतिमिश्रः – "नास्मि इति पुरुषोऽस्मि न प्रसवधर्मा । अप्रसवधर्मित्वाच्चाकर्तृत्वमाह- नाहमिति"[141] इति कर्तृरूपायाः प्रकृतेर्भिन्नत्वं पुरुषस्य प्रतिपादितम् । ना = पुरुषोऽस्मि, न प्रसवधर्मीत्यत्र ना इति नृशब्दस्य प्रथमैकवचनमिति ज्ञातव्यम् । गुणपरिणामं विना क्रियाप्रवृत्तेरसम्भवाद् अहं जानामि, अहं जुहोमि, इत्यादिव्यवहारः पुरुषे नास्त्येव । क्रियाश्रयस्यैव कर्तृपदवाच्यत्वात् पुरुषे क्रियाभावात् स कर्ताऽपि न भवति । एवं कर्तृत्वाभावात् तस्य स्वामित्वाभावोऽपि सुतरां सिद्ध्यति । स्वामित्वं च न स्वभावसिद्धम्, किन्त्वर्जनसाध्यम्। अर्जनं च क्रियाविशेषः। तदेवार्जयितुः स्वामित्वमाधत्ते। आत्मनः क्रियासामान्याभावेऽर्जनकर्तृत्वासम्भवात् स्वामित्वासम्भवेन मदीय- मिदं हिरण्यादिकमिति धनस्य तन्निष्ठस्वामित्वनिरूपितस्वत्ववत्त्वज्ञानं विवेकदशायां न सम्भवति । अविवेकदशायामेव बुद्धेः क्रियाया आत्मन्या- रोपाद् ममेदं धनमिति ज्ञानमुत्पद्यते । अतो ममेत्यभिमानेन बन्धः, न ममेति निरभिमानने च मुक्तिरिति विवेकख्यात्यनन्तरं पुरुषो 'न मे किञ्चित्' इति तात्त्विकं स्वस्य स्वामित्वाभावं गृह्णाति । अत एवोक्तम् –

द्वे पदे बन्ध-मोक्षाय न ममेति ममेति च ।
ममेति बध्यते जन्तुर्न ममेति प्रमुच्यते ॥ इति ।

नन्वेतादृशेन तत्त्वज्ञानेन कथं दुःखानामात्यन्तिकी निवृत्तिः? सांख्य- सिद्धान्ते हि 'नासत उत्पादो न वा सतो निरोधः' इत्यङ्गीकाराद् दुःखानां च सद्रूपत्वादिति चेत्, सत्यम्, सत्कार्यवादिभिः सतां दुःखानामत्यन्तो- च्छेदः कर्तुं न शक्यते, तदभिभव एवात्रोच्छेदशब्देन व्यवह्रियते । तदुक्तं वाचस्पतिमिश्रैः – "यद्यपि न सन्निरुध्यते दुःखम्, तथापि तदभिभवः शक्यः कर्तुम्"[142] इति ।

141. सां.त.कौ. पृ. ४८५-४८६.
142. सां.त.कौ. पृ. १६-१७.

अत्रेदं बोध्यम्-सांख्यदर्शने नैय्यायिकैरिवोत्पत्तेः प्राक् कार्यस्य कारणे न प्रागभावः, न वा ध्वस्तस्य प्रध्वंसाभावोऽङ्गीक्रियते, सत्कार्यवादित्वेनासत उत्पादस्य सतो विनाशस्य चासम्भवात् । किन्तूत्पत्तेः प्राक् कारणे सूक्ष्मरूपेण वर्तमानमेव कार्यमनागतरूपेण सद् 'अव्यपदेश्यम्' इत्यभिधीयते । कारणव्यापारेण स्थूलरूपेण व्यक्तं सद् 'उदितम्' इत्युच्यते । नाशकसामग्र्या च कारणरूपतामापन्नं तिरोहितं सत् 'शान्तम्' इत्याख्यायते । तदुक्तं महर्षिणा पतञ्जलिना – "शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मी"[143] इति । तस्माद् दुःखस्य यदतीतावस्थीकरणं तदेवात्र दुःखोच्छेद इति कथ्यते, न त्वत्यन्तनाशः ।

अत्रातीतं दुःखं भोगेनातीतावस्थां प्राप्तमिति, वर्तमानं च भोगारूढतया क्षणान्तरे स्वयमेवातीतावस्थां प्राप्स्यतीति न ते हेयकोटिं प्रविशतः, किन्त्वनागतमेव । अत एवोक्तं पतञ्जलिना – "हेयं दुःखमनागतम्" इति । विवेकख्यात्यनन्तरमुत्पत्स्यमानमप्यनागतं दुःखं न पुरुषभोगयोग्यं भवति, उपभोगे स्वोपाधिसंयोगविशेषतत्कारणाविवेकादीनां निमित्तत्वात्, मुक्तस्य च तेषां निमित्तानामभावादन्यात् प्रति प्रधानस्योपसर्पणेऽपि न मुक्तस्योपभोगो भवति । तदुक्तं भगवता कपिलेन – "नान्योपसर्पणेऽपि मुक्तोपभोगः, निमित्ताभावात्"[144] इति ।

तस्मादविवेकदशायां बुद्ध्या सहाभेदमभिमन्यमानः पुरुषस्तद्गतेन दुःखेन दुःखी भवन् विवेकख्यात्या तदभिमानशून्यो भूत्वा दुःखेनासंपृक्तो भवतीति तत्त्वज्ञानेऽस्त्येव दुःखाभिभवनसामर्थ्यम् । अयं च दुःखाभिभवो दुःखोच्छेदेन व्यपदिश्यत इति ज्ञातव्यम् । अयमेवाशयः सारबोधिनीकारैरपि प्रकटीकृतः । तथाहि – "पुरुषस्य स्वत एव दुःखं नास्ति, किन्त्वन्तःकरणगतदुःखेनैवाऽविवेकदशायां पुरुषस्य दुःखाभिमानित्वम् ।

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143. यां.सू. २.१६.
144. सां.सू. ६.४४.

प्रकृतिपुरुषयोर्विविक्तताज्ञानात्तु दुःखित्वाभिमानिता निवर्तत इति दुःखनिवृत्तिर्विवेकज्ञानफलतयोच्यते । तस्यां विवेकज्ञानावस्थायां बुद्धावुत्पन्नमपि दुःखं पुरुषो नात्मीयत्वेनाभिमन्यत इति पुरुषस्य दुःखोत्पादो न स्यादेवेति''[145] इति ।

ननु विवेकज्ञानोत्पत्त्यनन्तरं पुरुषस्य भोगार्थं प्रकृतिः पुनः कथं न प्रवर्तत इति चेत्, श्रूयतां रहस्यम् । विवेकज्ञानसम्पन्नो हि पुरुषः कूटस्थवद् द्रष्टृरूपेणावतिष्ठते । एवं द्रष्टृस्वभावेन पुरुषेण दृष्टा सा प्रकृतिर्यथा कृतनृत्या नर्तकी रङ्गमञ्चान्निवर्तते, यथा वा सूदः पाकं कृत्वा तज्जनकव्यापारान्निवृत्तो भवति, तथैव प्राप्तकैवल्यं पुरुषं प्रति कृतकृत्या सा प्रकृतिः पुनस्तस्य भोगाय न प्रवर्तते, आकैवल्यार्थत्वात् प्रवृत्तः । तदुक्तमीश्वरकृष्णेन –

रङ्गस्य दर्शयित्वा निवर्तते नर्तकी यथा नृत्यात् ।
पुरुषस्य तथात्मानं प्रकाश्य विनिवर्तते प्रकृतिः ॥
दृष्टा मयेत्युपेक्षक एको दृष्टाऽहमित्युपरमत्यन्या ।
सति संयोगेऽपि तयोः प्रयोजनं नास्ति सर्गस्य ॥[146] इति ।

महर्षिणा कपिलेनापि – "विविक्तबोधात् सृष्टिनिवृत्तिः प्रधानस्य, सूदवत् पाके"[147] इति सूत्रेणायमेवाशयः प्रकटीकृतः ।

मुक्तिस्वरूपम्

तदेवं सत्त्वरजस्तमसां साम्यावस्थारूपायाः प्रधानाभिधानाया जडायाः प्रकृतेस्तथा नित्यस्यापरिणामिन उदासीनस्य चेतनस्य च पुरुषस्य विवेकख्यात्याऽनादेरविवेकस्य निवृत्तौ त्रिविधदुःखात्यन्तनिवृत्तः स पुरुषो यद् वास्तविकेन कूटस्थरूपेणावतिष्ठते तदेव सांख्याभिमतं मोक्षस्वरूपम् ।

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145. सां.त.कौ., सारबोधिनी टिप्पणी, पृ. ८१.
146. सां.का. ५९, ६६.
147. सां.सू. ३.६३.

जीवन्मुक्तिः

ननु – "न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्त्यशरीरं वा प्रियाप्रिये न स्पृशतः"[148] इति श्रुत्या सशरीरस्य सुखदुःखानिवृत्तेः प्रतिपादितत्वात् तत्त्वज्ञस्य पुरुषस्य शरीराङ्गीकारे मुक्तत्वव्याधातः, तदनङ्गीकारे च – "प्रकृतिं पश्यति पुरुषः प्रेक्षकवदवस्थितः स्वच्छः"[149] इति तत्त्वज्ञेन प्रकृतिदर्शनप्रतिपादकसिद्धान्तवचनविरोधः, यतो हि प्रकृति-दर्शनक्षणपर्यन्तं देहसद्भाव आवश्यकः, अन्यथा निष्क्रियेण निर्विकारेण पुरुषेण देहरहितेन कथं प्रकृतेर्दर्शनम् ? इति चेन्न, तत्त्वज्ञस्य प्रेक्षकवत् प्रकृतिं प्रपश्यतः सशरीरिणोऽपि पुरुषस्य ममेदमित्यभिमानराहित्यान्न प्रारब्धकर्मणां सुखदुःखजनकत्वम् । सञ्चितक्रियमाणे च ज्ञानाग्निना प्रदग्धे । अत एवाकारणतां प्राप्ते सती अपनीततुषा दग्धबीजभावा वा शालितण्डुला इव न भाविशरीरारम्भके इति यथा घटसम्पादनार्थं कुलालेन भ्रामितं चक्रं फलोत्पत्त्यनन्तरमपि वेगसंस्कारेण किञ्चित्कालपर्यन्तं भ्रमदेव तिष्ठति, तथा ज्ञानोत्पत्त्यनन्तरमपि प्रारब्धकर्मपरिक्षयपर्यन्तं सशरीर-स्तिष्ठन् पुरुषो बुद्ध्यादिधर्मेषु निरभिमानः सन् –

हर्षामर्षभयक्रोधकामकार्पण्यदृष्टिभिः ।
न परामृश्यते योऽन्तः स जीवन्मुक्त उच्यते ॥
यस्य नाऽहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।
यः समः सर्वभूतेषु जीवितं तस्य शोभते ॥
शान्तसंसारकलनः कलावानपि निष्कलः ।
यः सचित्तोऽपि निश्चित्तः स जीवन्मुक्त उच्यते ॥

इत्यादिजीवन्मुक्तिवचनानुरूपं व्यवहरन् जीवन्मुक्त इत्युच्यते । तस्मात् सशरीरस्य तत्त्वज्ञस्य मुक्तत्वं प्रकृतिद्रष्टृत्वं चेत्युभे अपि सम्भवत इति न कोऽपि दोषः ।

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148. छां.उ. ८.१२.१.
149. सां.का., ६५.

मुक्तस्य शरीरधारित्वं सदृष्टान्तमुक्तमीश्वरकृष्णेन –

सम्यग् ज्ञानाधिगमाद् धर्मादीनामकारणप्राप्तौ ।
तिष्ठति संस्कारवशाच्चक्रभ्रमिवद् धृतशरीरः ॥[150] इति ।

श्रीवाचस्पतिमिश्रैश्च – "तत्त्वसाक्षात्कारोदयादेवानादिरप्यनियत-विपाककालोऽपि कर्माशयप्रचयो दग्धबीजभावतया न जात्याद्युपभोग-लक्षणाय फलाय कल्पते । क्लेशसलिलावसिक्तायां हि बुद्धिभूमौ कर्म-बीजान्यङ्कुरं प्रसुवते । तत्त्वज्ञाननिदाघनिपीतसकलक्लेशसलितायामूषरायां कुतः कर्मबीजानामङ्कुरप्रसवः"[151]? इति जीवन्मुक्तस्य सञ्चितागामिनोः कर्मणोः फलाऽनारम्भकत्वं प्रतिपादितमिति मुक्तस्य शरीरधारणे न काचिदनुपपत्तिः ।

विदेहकैवल्यम्

ननु – "तस्य तावदेव चिरं यावन्न विमोक्षेऽथ सम्पत्स्ये"[151(a)] इति श्रुत्युक्तं परमकैवल्यं कदा भवतीति जिज्ञासायामक्तं मुनिनेश्वरकृष्णेन –

प्राप्ते शरीरभेदे चरितार्थत्वात्प्रधानविनिवृत्तौ ।
ऐकान्तिकमात्यन्तिकमुभयं कैवल्यमाप्नोति ॥[152] इति ।

अस्यायमर्थः – प्रारब्धकर्मणो बुद्ध्या भोगेनात्यन्तं विनाशे सति वर्तमानस्य शरीरस्य भेदः, अर्थात् नाशो भवति । एवं शरीरनाशे बुद्धि-तत्त्वादिद्वारा भोगापवर्गलक्षणस्य प्रयोजनस्य साधितत्वात् प्रधानं तस्मात् पुरुषाद्विनिवर्तते । प्रधानविनिवृत्तौ च पुरुष ऐकान्तिकमात्यन्तिकम्, अर्थात् सुनिश्चितं नित्यं च दुःखत्रयविगमरूपं परमकैवल्यं प्राप्नोतीति ।

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150. सां.का. ६७.
151. सां.त.कौ., पृ. ४९३.
151(a) छां.उ. ६.१.४-२
152. सां.का. ६८.

तदेवं विचार्यमाणे सतीदमेव ज्ञायते यन्न्यायवैशेषिकवत् सांख्य-दर्शनेऽपि दुःखानामात्यन्तिकी निवृत्तिरेव परमप्रयोजनं न त्वानन्दावाप्ति-रिति । महर्षिणा कपिलेन – "दुःखनिवृत्तेर्गौणः"[153], "विमुक्तिप्रशंसा मन्दानाम्"[154], "अथ त्रिविधदुःखात्यन्तनिवृत्तिरत्यन्तपुरुषार्थः"[155] इत्यादि-सूत्रेषु दुःखनिवृत्तेरेव परमप्रयोजनत्वम्, दुःखनिवृत्त्या च तत्र श्रुत्या प्रयुज्यमान आनन्दशब्दो गौण उत तत्प्रशंसामात्रपर इति प्रतिपादितम् ।

तस्मात् – "धीरो हर्षशोकौ जहाति"[156], "अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः"[156(a)] इत्यादि-श्रुतिप्रामाण्यान्मोक्ष इति पारिभाषिक-शब्दस्य विमोचनार्थकत्वाद् दुःखैर्विमोचनम्, अर्थाद् दुःखनिवृत्तिरेव प्रयोजनं नानन्दावाप्तिरिति सांख्याभिप्रायः ।

Nature of Bondage and Liberation in the Sāṅkhya-darśana

There in the Sāṅkhya-darśana, Maharṣi Kapila starts with the saying – "The highest human value (atyanta-puruṣārtha) is the total eradication of three kinds of sorrow" and ends with the saying "In whatever manner the 'puruṣārtha' might arise, the human value consists in the eradication of total sorrow". Having thus ending it, he has propounded that the total eradication of three sorrows (Ādhi-daivika, Ādhyātmika and Ādhibhautika) has been the highest human value. Śrī Īśvarakṛṣṇa has also said :

153. सां.सू. ५.६७.
154. सां.सू. ५.६८.
155. सां.सू. १.१.
156. कठो. २.१२.
156(a) छां.उ. ८.१२.१.

"After the eradication of three sorrows, there is the desire to know the cause for that eradication. On the separation from 'Pradhāna' ('Prakṛti'), there would be disintegration of the body as it is bound to happen. Both (Prakṛti and Puruṣa) would individually and totally attain 'Kaivalya' (emancipation)."

Thus the same significance is imparted by correlating the 'Upakrama' and 'Upasaṁhāra' (beginning and conclusion). Hence, as in the case of the Nyāya-Vaiśeṣikas, so in the case of the Sāṅkhyas, too, it is admitted that the eradication of three sorrows such as 'Ādhyātmika' is the highest human value.

Just as in medical treatment, four sub-heads as the disease (roga), cause of disease (roga-nidāna), cure (ārogya) and its procedure (tadupāya), are propounded, in the same way in the 'Mokṣaśāstra' (Science enquiring into emancipation), four sub-heads as 'heya' (to be abandoned), 'heya-hetu' (reason for abandonment), 'hāna' (that which is abandoned) and 'hānopāya' (means of abandonment) are propounded. Here in the Sāṅkhya-darśana, three sorrows constitute 'heya', lack of discrimination between the 'Prakṛti' and the 'Puruṣa' is the 'heyahetu', the total eradication of sorrow is the 'hāna', and the realisation of the discrimination between the 'Prakṛti' and the 'Puruṣa' is the 'hānopāya'. Here in this thesis the four in the order of 'heyahetu', 'heya', 'hānopāya' and 'hāna' are discussed.

Bandhasvarūpa (Heyahetu) – the nature of Bondage

His Holiness Kapila, through the sūtra "Prakārāntarāntarābhāvād aviveka eva bandhaḥ" (Bondage has

been lack of discrimination itself because it does not occur in any other manner), has pointed out that indiscrimination in the form of the opposite of the realisation of discrimination in the form of "Buddhirātmano bhinna" (intellect is different from 'Ātman'), as the nature of bondage. Here, this is what is intended: In the 'Sāṅkhya-darśana', bondage and liberation are born in the intellect itself and 'Puruṣa' is, however, not attached to anything like lotus leaf. It appears as figurative (metaphorical) in the 'Puruṣa' because of the defect of association with intellect and because of the absence of realisation of difference between them ('buddhi' and 'puruṣa'). So it is said by Īśvarakṛṣṇa –

"Tasmanna badhyate'ddhā, etc."

"Hence 'Puruṣa' is neither get bound, nor get released, nor revolves in life anywhere; it is 'Prakṛti' residing in many, that revolves in life, gets bound and gets released."

Lack of discrimination is said to be bondage because that bondage is due to be eradicated by the realisation of discrimination between 'Puruṣa' and 'Buddhi' in the form of 'I do not exist, nothing is mine nor I am (anything)'.

If this indiscrimination has a beginning, it is born on its own; he who was free earlier has now become bound. Thus there would be the contingency of the released would get bound. If this bondage would arise due to some cause or the other, it would again depend on another cause. The necessity of some cause or the other would have the contingency of the defect of

regres-ad-infinitive (absence of finality). With this background, the bondage in the form of indiscrimination has been accepted as beginningless, as accepted in the 'Sāṅkhya-darśana'. So it is said by Maharṣi Kapila – "Anādiravivekaḥ, anyathā doṣadvayaprasakteḥ" (Indiscrimination is beginningless, otherwise there would be contingency of two defects).

It may be objected thus : If indiscrimination were to be beginningless, there would be the occurance of its eternality, and it would give rise to the contingency of its being not getting eradicated at all. If it is so objected, the answer is that it is not tenable, because two kinds of 'eternality' are accepted as 'Kūṭasthanityatva' and 'Pariṇāminityatva'. Therein 'Puruṣa' is 'Kūṭasthanitya' (perpetually eternal) and 'Prakṛti' is 'Pariṇāminitya' (eternal in transformation). Since indiscrimination is the property of intellect, since intellect is the transformation of 'Prakṛti' and since perpetual eternality does not exist in the indiscrimination, its eradication is quite possible. So it is said by His Holiness Kapila : "Na nityaḥ syādātmavat, anyathā anucchitiḥ" : ("It is not eternal like 'Ātman', otherwise it would not have been eradicated"). It is due to this indiscrimination only that there would be attack of three sorrows; it is connected with disagreeable feeling.

The nature of three kinds of sorrow : (Heya)

His Holiness Kapila has pointed out that the mundane happiness has not been free from sorrow. Thus, like 'Bauddhas', 'Sāṅkhyas' too accept that the

world is overpowered by sorrow. [This he has pointed out through such Sūtras as "Kutrāpi Ko'pi sukhī na" (No one is happy anywhere), "Tadapi duḥkhaśabalamiti duḥkhapakṣe nikṣipante vivecakāḥ" (Even that little happiness is interspersed with sorrow]. Here in the 'Śāstra', the sorrow which has pervaded everywhere, is propounded as of three kinds as 'Ādhyatmika', 'Ādhibhautika' and 'Ādhidaivika'. These themselves are designated by the term 'Tritāpa' (three torments). Among them, the 'Ādhyatmika' is that which is concerning one's 'Ātman', in other words, mind and body which are grouped with 'Ātman', in the body there would be fever, etc., on account of the increasing and declining of 'vāta' (wind, a physical humour), 'pitta' (bile) and 'kapha' (phlegm). That is physical sorrow; that sorrow which is produced in the mind by 'Kama', 'Krodha', 'Lobha', 'Moha', 'Bhaya', 'Īrṣyā', 'Viṣāda', etc., (passion, anger, avarice, delusion, fear, jealousy, dejection, etc.), is 'manasa' (mental). All this is 'Ādhyatmika' sorrow because the physical and the mental sorrows are caused by inner means.

In that context the author of 'Sārabodhinī' has propounded the meaning of 'Ādhyatmika' also on the ground that in "Asādyo'tra rogaḥ", etc.; the meaning of the root 'Sādh' being found to be with the sense of 'nivṛtti' (desisting), it should be taken as a synonym of what is to be desisted. It is thus : "Immediately after this the physical and mental sorrow is revealed, since it can be got through the internal means. 'Āntarāḥ' are those means which are existent as remaining inside the body or in the inner senses. They are food, water,

medicine, restraint, kindness, donation, discrimination, etc., which are special kinds of means, because something has to achieved by them. Since it is to be desisted, sorrow is also said to be always 'Ādhyatmika' as it is internal by secondary (metaphorical) application. Therein, the food being internal allays hunger, water being internal drives away thirst, medicine being internal drives away fever, etc., restraint (being internal) slackens passion, kindness pacifies anger, generosity destroys avarice, and discrimination roots out delusion. Thus through all these which are internal, sorrow is eradicated. The substance is that these being obtained through internal means are called 'Ādhyatmika'."

'Ādhibhautika' is that which proceeds pertaining to the 'bhūtas', i.e., beings. It means : That sorrow is born through human beings, animals, birds, serpents, etc.,

'Ādhidaivika' is that which proceeds as pertaining to gods, sacrifices, storm, rain, sunshine, cold, heat, etc.; it means that such a sorrow as born through 'Yakṣa' (ghost or spirit), 'Rākṣasa' (demon), 'Piśāca' (devil), and through rain and heat, is 'Ādhidaivika'.

The later scholars discuss thus : "Ultimately sorrow is two-fold only as physical and mental, because the sorrow that is effected by gods or that is produced by beings, is pertaining to the mind and body. Leaving the body and the mind, there is no other place for that, by which the imagination separately as 'Ādhidaivika' and 'Ādhibhautika' has no meaning.

Hence, the detail of sorrow as threefold or fourfold is meant for the clear understanding in the mind of the disciples. Thus they discuss it. In the Mahābhārata, His Holiness Vyāsa has said :

"Sorrow comes after happiness and happiness comes after sorrow. The happiness and sorrow of human beings revolves like a wheel."

Since Vyāsa has told as above, the sorrows such as 'Ādhyatmika', etc., have the property in the form of recurrence. Hence, although they can be prevented by mundane means such as gems, incantations, medicines, etc., yet after some time they would attack the same persons. Hence the ultimate eradication would not be possible through the known means. For that purpose, the realisation of discrimination is necessary. Hence, enquiry into that only should be done. Thus the 'Sāṅkhyas' opine. So it is said by Īśvarakṛṣṇa : "Dṛṣṭe sāpārthā cennaikāntā'tyantato' bhāvāt" ["When the incoherent sense is found, then there is absolutely no sense coherent with one meaning only"]. Vācaspati Miśra has also said : "Etaduktaṁ bhavati, etc."

["The eradication of sorrows such as 'Ādhyātmika', etc., are not found to be possible in spite of the use of 'rasāyana' (elixir vitae), company of damsels, study of moral science and application of incantation. Hence the eradication of sorrow cannot be said to be ultimate. Even after its eradication, it is found to be arising again. Hence, this eradication of sorrow cannot said to be ultimate. Thus, even though there is

a known means, yet it is not an absolute and ultimate eradication. Hence, the enquiry into the manifest as well as unmanifest knowledge (about sorrow) is not futile, but most useful."

Further even the heaven which would be attained by the 'Vaidikas', being vitiated by the defect of diminution, excess, etc., is not preferable. So it is told in the Smṛtis : "Te taṁ bhuktvā Svargalokaṁ viśālaṁ kṣīṇe puṇye martyalokaṁ viśanti" ["After enjoying that vast heavenly region, on the exhaustion of 'puṇya' (merit), they enter the human world"]. Thus as in the case of the worldly means so in the case of the 'vaidika' means also, there are no causes for the ultimate eradication of sorrow. Hence, both the worldly and heavenly means are similar. So it is said by Īśvara-Kṛṣṇa :

"What is known is like Vedic (sacred) tradition; it is associated with impurity, exhaustion and increase. What is opposite of it is better because of giving the knowledge of what is manifest and unmanifest."

Hence since 'Apavarga' (emancipation) has to be attained through the realisation of discrimination and since heaven has to be attained through sacrifice, etc., the difference of heaven is achieved, those who are occupied with the ultimate value of man should be depended upon. This is an impartial path.

The nature of 'Viveka-khyāti' :

The great sage Īśvara-Kṛṣṇa has told the nature of 'Vivekakhyāti' :

"Thus by virtue of the study of the principle (of discrimination), there is no distinction as 'I do not exist', 'nothing is mine' and 'I am not noted as he'. Due to the absence of this contrariness, the pure (clear) knowledge alone is produced." This is its substance : When false knowledge coupled with doubt and its contrariness, is reverted through hearing, understanding and pondering over the subject of the principle on serving the Guru continuously for a long time with respect towards his sayings, there would be nothing that remains and yet what else to be done should be known. Such is the matter, i.e., by the 'Śruti' and 'Smṛti' statements such as "Yenaśrutaṁ Śrutaṁ bhavati amataṁ matam, avijñātaṁ vijñātam" ("That by which it is not known is known through 'Śruti', what which is not understood is understood and what is not thoroughly known is thoroughly known"), "Kasminnu Bhagavo vijñāte sarvamidam vijñātaṁ bhavati" ("That in which the 'Bhagavān' is thoroughly known all this would be thoroughly known"), "Yajjñātvā neha bhūyo'nyajjñātavyaṁ avaśiṣyate", ("On getting the knowledge of that– Bhagvān–, nothing else would remain to be known"), etc. It means that there would remain no matter to be known; since nothing remains to be known and what is known has been complete. Such a matter as "I am not what appears to be like this', 'I am without anything to be done', 'I am not that'. It means that 'I am not the doer', i.e., 'I am not the agent of action. I do not have anything, "I do not have anything of me", i.e., I am without any ownership. Thus there is no conceit regarding what is action, what is agent-ship and what is ownership.

Thus 'Tattvajñāna' is that only (i.e. what is free from the above mentioned conceit), which happens to be pure knowledge of the nature of the realisation of the discrimination between 'Buddhi' and 'Puruṣa'.

Here, by the term 'asmi', singular of first person, the meaning of 'Kartṛ' (doer) as 'Ahaṁ' is hinted; hence through the term 'ahaṁ nāsmi', there is the denial of the action and agency of 'Ātman', there is repetition (punarukti) of the same by the term 'nāhaṁ'. With this doubt, Vācaspati Miśra has told : "Nāsmi iti Puruṣo'smi na prasavadharmā. Aprasava-dharmitvācca akartṛtvamāha – nāhamiti" ["Nāsmi = I am a man (Na = Nominative singular form of 'Nṛ'-man (puruṣa'. I am not associated with that which has 'prasavadharmā' (as Prakṛti). This is the meaning that is obtained here. Thus being not 'prasavadharmin', the agency of action does not reside in the 'Puruṣa'. Thus 'Puruṣa' does not have 'Prasavadharma'. Through 'Nāham', 'aprasavadharmitva' is told in the sense of Puruṣa being not characterised by 'Kartṛtva'. Thus 'Puruṣa' is propounded as different from 'Prakṛti' which is of the nature of the 'doer'. Nā = I am Puruṣa. 'I am not 'Prasavadharmin'. Here it should be understood as the Nominative singular of 'Nṛśabda'. Since proceeding with action is not possible without 'guṇa-pariṇāma' (transformation of property), the procedures such as 'I know', 'I sacrifice', etc., are not at all found in 'Puruṣa'. Since the meaning of the 'Kartṛ-pada' (agent of action) applies to only to what has the relation with action, 'Puruṣa' cannot at all be the agent of action. Thus due to the absence of agentship, it can be absolutely

established that he does not at all have the ownership. The ownership is not that which is not proved by 'svabhāva', but only that which can be proved through acquisition only. Aquisition is a kind of action. It is that which confers ownership on him who acquires. When the Ātman (Puruṣa) has no action at all, it is not possible to take him as the agent of aquisition. Hence, he is possibly not having any ownership. It is because of that, the knowledge of indicated ownership in his case about the wealth as 'this gold, etc., is mine', does not arise at the stage of discrimination. It is only at the stage of absence of discrimination only that there would be superimposition of action on the intellect, the knowledge that this wealth is mine. Hence, it is due to the conceit of ownership only that there is bondage and that when there is no conceit in the form as it is not mine. Hence after realising the knowledge of discrimination only, 'Puruṣa' understands spiritually the absence of ownership on his part as 'I have nothing of my own'. So it is said :

"Two are two expressions as regards bondage and release in the form of 'it is mine' and 'it is not mine'. The being is bound when he thinks that 'it is mine' while he is released when he thinks that 'it is not his'."

It may be objected thus : How could there be absolute eradication of sorrows through such a spiritual knowledge? Since in the 'Sāṅkhya-siddhānta' itself it is accepted that 'there is no production of what does not exist nor there is no prevention of what exists, the sorrows are of the nature of consciousness. This objection is accepted as true, because the advocates of

'Satkārya-vāda' would not accept total eradication of the existing sorrows as possible; it is only their 'abhibhava' (subjugation) that is meant by the term 'uccheda' (eradication). So it is said by Vācaspati Miśra : "Yadyapi na tanniruddhyate, tathāpi tadabhibhavaḥ śakyaḥ kartum" ["Although that sorrow cannot be prevented, yet it is possible to subjugate it."

Here this should be known : In the Sāṅkhya-darśana, unlike among the Naiyāyikas, there is no prior absence of the effect in the cause, not it is accepted that there is absence of the nature of total destruction. Due to the acceptance of 'Satkāryavāda', there is possibility of neither the production of what does not exist nor the destruction of what exists.

Here it is, at present, necessary to understand through discrimination : That which is the past sorrow has attained the past state without special effort through its experience. Thus that sorrow has at present become an object of experience. Hence with a delay for a moment, that would become matter of the past. Hence, two kinds of sorrow, i.e., one of the past and another of present, cannot be kept in the province of what is to be desisted. It is only the unattained sorrow, that is kept in the province of what is to be desisted. Hence the teacher Pātañjali has clearly said as "Heyaṁ duhkham anāgatam" ["what is to be desisted is the sorrow which not yet come"]. Even the sorrow which has not come as produced after the realisation of knowledge of discrimination, does not deserve to be an object of enjoyment of 'Puruṣa'. Since discrimination, etc., are the cause due to the special

conjunction with one's own experience as the adjunct and since the causes of those are not ever present. When there is the advancement of 'Pradhāna', there would be no possibility of experience in the case of the 'Mukta' (released). So it is said by the revered Kapila : "Nānyopasarjane'pi mukopabhogaḥ, nimittābhāvāt" ["Even when there is the advancement of another ('Prakṛti'), there would be no experience in the case of a 'Mukta', because there can be no cause for it"].

Hence, at the state of indiscrimination (between 'Prakṛti' and 'Puruṣa'), Puruṣa who has the conceit of non-difference with intellect, becomes caught with sorrow which arises in that state of indiscrimination. Then due to the realisation of discrimination, he becomes bereft of conceit and becomes un-touched by sorrow. This shows that there is the power of becoming free from the overpowering by sorrow in the realisation of the spiritual knowledge. This overpowering of sorrow should be understood as what is noted through the eradication of sorrow. This is the opinion which is expressed by the author of Sārabodhinī. It is thus : " 'Puruṣa' does not have sorrow on his own. But the conceit of sorrow arises in the case of Puruṣa at the stage of indiscrimination due to the sorrow existing in the internal sense (antaḥkaraṇa). Through the realisation of the discrimination between 'Prakṛti' and 'Puruṣa', there would be the removal of the conceit of being caught with sorrow. Hence the removal of sorrow has been said to be born as a result of the realisation of discrimination between 'Prakṛti' and 'Puruṣa'. In that state of the realisation of the

knowledge of discrimination, although the sorrow would arise in the intellect, there would be no rise of sorrow in the case of 'Puruṣa' because there would be no conceit on the part of him as caught with sorrow".

If it is asked as to has how 'Prakṛti' would not proceed for the enjoyment with 'Puruṣa', after the rise of the knowledge of discrimination, listen to this secret : 'Puruṣa' who is endowed with knowledge of discrimination, would remain as a witness like a 'Kūṭastha' (one who is perpetually same – Supreme soul). 'Prakṛti' who is witnessed by 'Puruṣa' who has the nature of a witness, would not proceed for the enjoyment with 'Puruṣa', as he has been proceeding until he attains 'Kaivalya'. Prakṛti, on meeting the 'Puruṣa', would be like a dancer who has achieved her aim would retire from the stage or like a cook who would retire from his duty after producing food. In the same manner, Prakṛti who has accomplished her function towards Puruṣa, would not again proceed towards him for enjoyment. So it is said by Īśvara-Kṛṣṇa : "Raṅgasya darśayitvā, etc." :

"Just as a dancer retires from her dance after displaying her histrionic skill pertaining to the stage, in the same way Prakṛti would retire from the presence of 'Puruṣa' after displaying her appearance before him. One on-looker feels that he has seen her and she feels that she is seen by him. Although they are together, there is use of them as there is no creation".

Maharṣi Kapila has also expressed the same idea through the 'Sūtra' – "Viviktabhodhāt sṛṣṭinivṛttiḥ

Pradhānasya, Sūdava pāke" ["On the realisation of distinction, there would be reverting from creation on the part of 'Pradhāna', like a cook on the completion of cooking"].

The Nature of Mukti :

The 'sāmyāvastha' (the state of equilibriam) of 'Sattva', 'Rajas' and 'Tamas' is the nature of the 'Jaḍa' (the unconscious one) that is called by the name 'Pradhāna' and he who ever undergoes modification (change) is the conscious one called 'Puruṣa'. When there arises the realisation of discrimination between 'Prakṛti' and 'Puruṣa', then the beginningless indiscrimination is reverted, that 'Puruṣa' whose three kinds of sorrow are absolutely eradicated, would remain as the 'Kūṭastha' (Absolute Self). Then alone there would be Mokṣa accepted by the Sāṅkhas.

Liberation even one is alive ('Jīvanmukti') :

It may be objected thus : On the authority of the Śruti-statement as "Na vai śarīrasya sātaḥ priyāpriyayor apahatir asti, aśarīraṁ vā priyāpriye na spṛśataḥ", ["there is no removal of what are dear and what are not dear in the case of him who has the body or in the case of him who has no body, what are dear and what are not dear do not touch (do not have any effect)]", there is no removal of happiness and sorrow. Hence there is no impediment in the form of having the body in the case of 'Puruṣa' who has spiritual awareness. When that (body) is not assumed (accepted), he who has spiritual awareness, then it would be opposed

to the 'Siddhānta'-statement, because the existence of the body should be there until the moment of the sight of 'Prakṛti'. Otherwise a question arises as to how could there be the sight of 'Prakṛti' for a 'Puruṣa' who is without any action, without transformation in the absence of a body ? If it is so objected, the answer is that it is not tenable, because there can be no scope for the accumulated destiny to give rise to happiness and sorrow, since he who has spiritual awareness, is looking upon 'Prakṛti' like a spectator. Although he has a body, Puruṣa has no conceit that 'this is mine'.

The fruits of Karma, both the accumulated and actually done, are burnt by the fire of knowledge. Hence, when it is obtained without any cause, it is like the rice of paddy which has its husk is removed and which has the nature of burnt seed. When the future body has commenced to take shape, it is like the revolving of the wheel by the potter, for some more time, even when the result (in the form of the shaping of the pot), has arisen due to the impression of the speed. In the same way, even after the realisation of the rise of knowledge, 'Puruṣa' remains endowed with a body until the exhaustion of the accumulated fruit of Karma, without any conceit of the properties of the intellect, etc. Then "Harṣāmarṣa, etc."

"He is called 'Jīvanmukta', i.e., he who does not visualise inside through the point of view of joy, jealousy, fear, anger, passion and wretchedness, is called 'Jīvanmukta'. He who does not possess any form of arrogance, whose intellect (mind) does not

get tainted, who has the same attitude towards all elements (beings), whose life shines (is bright), in whom there is the defect of mundane life pacified, who is not killed even when he is killed, who is without digits, although he has digits and who is without consciousness although he is endowed with consciousness, is the one who is called 'Jīvanmukta'."

In accordance with these statements pertaining to 'Jīvanmukti, he who behaves accordingly, is called Jīvanmukta. Hence, in the case of him who has the body with spiritual experience, both the state of emancipation and that of being witnessed by 'Prakṛti', are possible. Hence there is no defect whatever.

The state of possessing the body is told with an example by Īśvara-kṛṣṇa : "Samyag jñānādhigamāt, etc." :

"Through the aquisition of perfect knowledge and through the attainment of 'dharma' (property), etc., without the necessity of cause, 'Puruṣa' stands possessing the body like the revolving of the wheel due to possession of perfection".

Śrī Vācaspati Miśra has said : "Tattvasākṣātkārodayād, etc." : "After merely by the rising of the realisation of the spiritual awareness, even the indefinite time of fructification, enhanced by the intention of doing action, would not be meant for attaining the fruit (reward) in the form of enjoyment of birth, etc., because of the nature of burnt seed. The seeds of Karma would put forth the sprouts in the earth in the form of intellect, which is dampened by

the water in the form of suffering. How is it possible to have the sprouts of the seed of 'Karma', in the barren earth with the entire water of suffering being drunk by the heat of spiritual knowledge? Here it is propounded that the accumulated as well as aquired 'Karmas' in the case of the 'Jīvanmukta', would not proceed to produce their fruit at all. Hence there would be no conclusiveness in as much as it is propounded that the 'Mukta' can assume the body.

Kaivalya in the absence of body (Videha) :

In response to the enquiry as to when would there be 'Supreme-Kaivalya', as per the Śruti-statement "Tasya tāvadeva ciram yāvanna vimokṣe'tha sampatsye" ["His (Puruṣa's) emancipation would become permanent as long as he is not released nor he gets rebirth again"], sage Īśvarakṛṣṇa has told :

"When the change of body is attained and when 'Pradhāna' gets termination due to the serving of the purpose, both would attain absolute and ultimate 'Kaivalya' (emancipation)".

This is what is meant here : When there is the total eradication of the aquired 'Karma' through the intellectual determination and experience, there would be change of the present body. It means that it gets eradicated. Thus when the body gets eradicated, the purpose of the nature of experience and emancipation is accomplished. Hence, 'Pradhāna' gets away from 'Puruṣa'. When 'Pradhāna' is got away, 'Puruṣa' would attain the 'Supreme-Kaivalya' of the nature of

the reverting of three sorrows. Thus 'Puruṣa' would be on his own and absolutely emancipated. It means that it is absolutely decided and eternal.

When it is so thought over, what would be known that as in 'Nyāya-Vaiśeṣikas' so in the 'Sāṅkhya-darśana' also, it is the total eradication (removal) of sorrows that would be the ultimate purpose, but not the attainment of bliss. Maharṣi Kapila has propounded that the eradication of sorrows alone is the supreme purpose served and on the termination of sorrow, the term 'Ānanda' employed in the 'Śruti' would turn out to be subordinate and would be meant for its praise. This is propounded through the 'Sūtras' such as (i) "Duhkha-nivṛttergauṇaḥ" ["It (Ānanda) is subordinate after the reverting of sorrows"], (ii) "Vimukti-praśaṁsā mandānām", ["The praise of release is meant for the dullards"], (iii) "Atha trividha-duhkhātyantanivṛttir atyanta puruṣārthaḥ", ["Then the reverting of three kinds of sorrow is the absolute value of man's life"].

Hence, on the authority of the 'Śrutis' such as :

(i) "Dhīro harṣaśokau jahāti" ["The wise one would relinquish joy and sorrow"] and (ii) "Aśarīram vāva santam na priyāpriye spṛśataḥ" ["What are dear and not dear would not touch him who is without the body"], the technical term 'Mokṣa' would mean release ('vimocana'); it is the release from (three) sorrows. It means that in the opinion of the 'Sāṅkhyas' the reverting of sorrows alone would be the purpose to be served, but not the attainment of bliss.

योगदर्शने बन्धमोक्षयोः स्वरूपम्

तत्रभवता महर्षिणा पतञ्जलिना – "हेयं दुःखमनागतम्"[157], "द्रष्टृदृश्ययोः संयोगो हेयहेतुः"[158], "तदभावात् संयोगाभावो हानं तद्दृशेः कैवल्यम्"[159], "विवेकख्यातिरविप्लवा हानोपायः"[160] इति चतुर्भिः सूत्रैर्दुःखं हेयमिति, अविवेको हेयहेतुरिति, दुःखात्यन्ताभावो हानमिति, विवेकख्यातिश्च हानोपाय इति सांख्यदर्शनवदेव चत्वारो व्यूहा निरूपिताः। किन्त्वस्य विवेकख्यात्यपरपर्यायस्य हानोपायस्य तत्त्वज्ञानस्यैहिकामुष्मिकविषयवैतृष्ण्यं विनोत्पत्त्यसंभवाद् योगदर्शने सांसारिकविषयेभ्यश्चित्तवृत्तिनिवृत्त्यर्थमष्टाङ्गयोग ईश्वरप्रणिधानं च प्राधान्येनाङ्गीकृतमिति सांख्यदर्शनादस्य वैलक्षण्यम्।

बन्धस्वरूपम्

भगवता पतञ्जलिना– "द्रष्टृदृश्ययोः संयोगो हेयहेतुः"[161] इत्युक्तत्वाद् योगदर्शनेऽप्यनादिरविवेक एव बन्धनम्। अनेन च बद्धोऽयं पुरुषः पञ्चक्लेशैरनादिकालात् परितप्यमान इव परिदृश्यते। सांख्यवद् योगदर्शनेऽपि पुरुषः पुष्करपलाशवन्निर्लिप्तः। अथापि प्रधानकार्यभूतायां बुद्धौ प्रधानगुणानां सत्त्वादीनां विद्यमानत्वाद् बुद्धिस्थितस्तापकारको रजोगुणस्तत्रत्यमेव सत्त्वं सन्तापयति। सत्त्वांशे च पुरुषस्य प्रतिबिम्बसत्त्वात् तदानीं तमोगुणोत्पन्नाऽविद्याभिधा मनोवृत्तिस्तयोः सत्त्वपुरुषयोरभेदभावमुत्पादयतीति भेदग्रहाभावात् सत्त्वांशगतं सन्तापं स्वात्मीयत्वेन जानन् पुरुषस्तप्य इत्युच्यते। तदुक्तमाचार्यैः –

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157. यो.सू., २.१६.
158. यो.सू., २.१७.
159. यो.सू., २.२५.
160. यो.सू., २.२६.
161. यो.सू., २.१७.

सत्त्वं तप्यं बुद्धिभावेन वृत्तं भावा ये वा राजसास्तापकास्ते ।
तप्याभेदग्राहिणी तामसी या वृत्तिस्तस्यां तप्य इत्युक्त आत्मा ॥[162] इति ।

महर्षिणा पतञ्जलिनाप्युक्तम् – "सत्त्वपुरुषयोरत्यन्तासंकीर्णयोः प्रत्ययाविशेषो भोगः"[163] इति ।

ननु सुखदुःखादिकं बुद्धेरेव धर्मो न पुरुषस्येत्यत्र किं विनिगमकम्? इति चेत्, सर्वानुभवसिद्धान्वयव्यतिरेक एवात्र विनिगमकम् । तद्यथा – जाग्रत्स्वप्नयोर्बुद्धेर्विद्यमानत्वात् तदानीं सर्वैरपि सुखदुःखानुभवः क्रियते । सुषुप्तावस्थायां तु बुद्धेः स्वकारणे विलीनत्वात् तदानीं न कोऽपि सांसारिकसुखदुःखादिकमनुभवति । न च तदानीं पुरुषस्याभावः, तस्य कूटस्थनित्यत्वात् । तस्माद् बुद्धिसत्त्वे सुखदुःखसत्त्वं बुद्ध्यभावे सुखदुःखादेरभाव इत्यन्वयव्यतिरेकाभ्यां सुखदुःखादिकं बुद्धेरेव धर्मो न पुरुषस्येति निश्चीयते । तदुक्तं मधुसूदनसरस्वतीभिः –

रागेच्छा सुखदुःखादिबुद्धौ सत्यां प्रवर्तते ।
सुषुप्तौ नास्ति तन्नाशे तस्माद् बुद्धेस्तु नात्मनः ॥[164] इति ।

माधवाचार्यैरपि– "तथा शुद्धोऽपि पुरुषः प्रत्ययं बौद्धमनुपश्यति, तमनुपश्यन्नतदात्मापि तदात्मक इव प्रतिभासते"[165] इत्युक्तत्वात् शुद्धोऽप्ययमनाद्यविवेकवशात् क्लेश-कर्म-विपाकाशयैर्युक्तः सन् पुरुषो बद्ध इत्युच्यते ।

पञ्च क्लेशाः

भगवता भाष्यकारेण व्यासेन – "क्लेशा इति पञ्च विपर्यया इत्यर्थः"[166] इति प्रतिपादितत्वादविद्याऽस्मितारागद्वेषाभिनिवेशाख्याः पञ्च क्लेशाः पूर्वोक्तस्य विवेकख्यात्यपरपर्यायस्य विपर्ययज्ञानस्यावयवभूताः ।

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162. स.द.सं., पृ.६५४.
163. यो.सू., ३.३६.
164. अद्वैतसिद्धि-लघुचन्द्रिका., पृ.८०.
165. स.द.सं., पृ.६५६.
166. यो.सू.भा., २.३.

तत्र– "अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या"[167] इति सूत्रेण महर्षिः पतञ्जलिः सर्वानर्थबीजभूताया अविद्यायाः स्वरूपं प्रतिपादितवान् । अस्यायमर्थः – अनित्ये नित्यत्वाभाववति, अर्थात् कार्यभूतघटादौ नित्यत्वज्ञानम् । अशुचौ = परमबीभत्से शरीरे शुचित्वज्ञानम् । योगभाष्यकारैः शरीरस्य पञ्चभिर्हेतुभिरशुचित्वं प्रदर्शितम् । तद्यथा –

स्थानाद् बीजादुपष्टम्भान्निःस्यन्दान्निधनादपि ।
कायमाधेयशौचत्वात् पण्डिता ह्यशुचिं विदुः ॥[168] इति ।

अस्य शरीरस्योत्पत्तिस्थानं मलमूत्रादिदुर्गन्धवस्तुपूर्णं मातुरुदरम्, अस्य बीजमत्यन्तमपवित्रं मातापित्रो रजोवीर्यम्, अस्योपष्टम्भो भुक्तपीतानामन्नजलादीनां परिणामरूपमपवित्रं रसासृङ्मांसमेदोऽस्थिमज्ज्ञाशुक्ररूपं धातुसप्तकम् । एतावदेव न, किन्त्वस्मात् शरीरात् सर्वदा मलमूत्र-स्वेद-कफाद्यपवित्राणामेव वस्तूनां निस्यन्दो भवति, अस्य च मरणेऽशौचप्राप्तिः, मृतशरीरस्पर्शे स्नानाद्युक्तेः । एवं शरीरस्य स्थानबीजोपष्टम्भनिष्यन्दनिधनानामपवित्रत्वाच्छरीरमप्यपवित्रमिति भाष्यकाराशयः । एवमशुचौ शरीरेऽज्ञानिनः शुचित्वभ्रान्तिस्तं मोहयति । एवमेव दुःखमयेषु स्रक्चन्दनवनितादिविषयभोगेषु सुखत्वज्ञानम्, परिणामे विषयभोगस्य दुःखरूपत्वं सर्वानुभवसिद्धम् । उक्तं च भर्तृहरिणा – "भोगे रोगभयम्"[169] इति ।

महाकविना भारविणाप्युक्तम् – "आपातरम्या विषयाः पर्यन्तपरितापिनः"[170] इति । अथाप्यज्ञानिनस्तत्र सुखबुद्ध्या प्रवर्तन्ते । एवमेवानात्मनि बुद्ध्यादावात्मत्वज्ञानमित्येवंप्रकारेणानित्ये नित्यत्वमिति, अशुचौ शुचित्वमिति, दुःखे सुखत्वमिति, अनात्मन्यात्मत्वमितीयमविद्या

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167. यो.सू.भा., २.५.
168. यो.सू.भा., २.६.
169. वै.शू., ३१.श्लो.
170. कि.म., ११.१२.

चतुष्पदा भवति ।[171] इयमेवाविद्या उत्तरेषामस्मितादीनां प्रसवभूमिः । तदुक्तम् – "अविद्या क्षेत्रमुत्तरेषां ....."[172] इति ।

अस्मिता नाम सत्त्वपुरुषयोरहमस्मीत्येकताभिमानः । तदुक्तम् – "दृग्दर्शनशक्त्योरेकात्मतेवास्मिता"[173] इति । अस्यायमर्थः-दृक्शक्तिः = पुरुषः, दर्शनशक्तिश्च बुद्धिः । अत्र पुरुषस्य चिद्रूपत्वात् तस्यैव द्रष्टृत्व-सम्भव इति पुरुषो दृक्शक्तिरित्युच्यते । प्रपञ्चदर्शने च बुद्धेर्द्वारकत्वाद् बुद्धिर्दर्शनशक्तिरित्यभिधीयते । एवं नितान्तं भिन्नयोश्चिज्जडयोर्दृग्दर्शनशक्त्योरेकात्मतेव प्रतीयमानोऽहङ्कार एवास्मितेति । एवं बुद्ध्या सह तादात्म्यापत्तौ सत्यां पुरुषस्य सुखदुःखभोगः । तदुक्तम् – "सत्त्वपुरुषयोरत्यन्ताऽसङ्कीर्णयोः प्रत्ययाविशेषो भोगः"[174] इति । तस्मात् सुखदुःखान्यतरसाक्षात्काररूपस्य भोगस्य वस्तुतो बुद्धिधर्मत्वेऽपि तत्तादात्म्यमापाद्य पुरुषं सुखदुःखैः क्लिश्नातीत्यस्मिता क्लेश इत्युच्यते । अत एवास्मितायामेव सत्यां पुरुषोऽहमस्मि सुखी दुःखी कर्ता भोक्तेत्यभिमन्यते ।

रागो नाम सुखभोगानन्तरमन्तःकरणे वर्तमानोऽभिलाषविशेषः । तदुक्तम् – "सुखानुशयी रागः"[175] इति । अस्यायमर्थः – सुखमनुशेते विषयीकरोतीति व्युत्पत्त्या सुखाभिज्ञस्य सुखानुस्मृतिपूर्विका सुखतत्साधनेषु या तृष्णा सैव राग इति । यदा यस्य यादृशसुखानुभवो भवति, तदा तच्चेतसि तादृशसुखसंस्कारस्तत्साधनसंस्कारश्चोदेति, ततः संस्कारात् तस्य सुखतत्साधनयोः स्मृतिर्भवति, स्मृत्या च पुनस्तादृशसुखस्य तत्साधनस्य च योऽभिलाषो जायते, स एव राग इति तात्पर्यम् ।[176]

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171. यो.सू.भा., २.५., तथा स.द.सं., पृ.६९६-६९८.
172. यो.सू., २.४.
173. यो.सू., २.६.
174. यो.सू., ३.३५.
175. यो.सू., २.७.
176. यो.सू.भा., २.६., तत्त्ववैशारदीच.

दुःखाभिज्ञस्य तदनुस्मृतिपुरःसरं दुःखतत्साधनयोर्यः क्रोधः स द्वेष इत्युच्यते । तदुक्तम् – "दुःखानुशयी द्वेषः"[177] इति । दुःखज्ञातुर्जीवस्य तस्य ज्ञातदुःखस्य ज्ञातदुःखीयसाधनस्य च स्मृतिपूर्वकस्तादृशदुःखविषयकस्तादृश-दुःखीयसाधनविषयकश्च यः क्रोधो भवति, स द्वेष इति तात्पर्यम् ।[178]

प्राक्तनानेकमरणदुःखानां संस्काराज्ज्ञान्यज्ञानिनोः सञ्जायमानः शरीरविषयादेर्मम वियोगो मा भूदिति प्रत्यहं निमित्तं विना प्रवर्तमानो मरणत्रासोऽभिनिवेशः । तदुक्तम् – "स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः"[179] इति । अत्र स्वरसवाहीत्यस्य – "स्वभावेन वासनारूपेण वहनशीलः, न पुनरागन्तुकः"[180] इति वाचस्पतिमिश्रैरनादिवासनारूपोऽर्थः प्रतिपादितः । तस्मादनेकजन्मानुभूतं यन्मरणदुःखं तज्जन्यो यः संस्कारः स स्वरसः, तेन वाही = सदा जायमानो यो मरणत्रासः, ममाभावः कदापि मा भूदित्यात्मकं मरणाद् यद् भयम्, सोऽभिनिवेश इति सरलार्थः ।

नन्वविदुषो भवतु मरणत्रासः, विदुषोऽपि कथं सम्भवेदिति चेन्न, सम्प्रज्ञातसमाधिसम्पन्नस्य मरणत्रासाऽभावेऽपि केवलं श्रौतानुमानविवेकिनो भवत्येव मरणत्रास इति पतञ्जलेराशयः । तदुक्तं वाचस्पतिमिश्रैः – " न सम्प्रज्ञातवान् विद्वान्, अपि तु श्रुतानुमानविवेकीति भावः"[181] इति । एतेषु पञ्चक्लेशेष्वस्मिताद्यभिनिवेशपर्यन्तानां चतुर्णामप्यविद्यामूलकत्वादेतेऽविद्याया एव विभागरूपाः । तदुक्तं भाष्यकारेण व्यासेन – "सर्व एवामी क्लेशा अविद्याभेदाः कस्मात् ? सर्वेष्वविद्यैवा-

177. यो.सू., २.८., स.द.सं., पृ.६९९.
178. यो.सू.भा., २.८.
179. यो.सू., २.९.
180. त.वै., पृ.६८.
181. त.वै., पृ.६८.

भिप्लवते । यदविद्यया वस्त्वाकार्यते तदेवानुशेरते क्लेशा विपर्यासप्रत्यय-काल उपलभ्यते क्षीयमाणां चाविद्यामनु क्षीयन्त इति''[182] इति ।

एत एवाविद्यादयः पञ्च क्लेशाः सांख्यदर्शने तमोमोहमहामोहतामिस्राऽन्धतामिस्रसंज्ञया व्यवह्रियन्ते। तदुक्तं वाचस्पतिमिश्रैः – "अविद्याऽस्मितारागद्वेषाभिनिवेशा यथासंख्यं तमोमोहमहामोहतामिस्रान्धतामिस्रसंज्ञकाः''[183] इति योगभाष्यकारेणाप्यविद्यादीनां तमोमोहादिपर्यायवाचकत्वमुक्तम् – "सेयं पञ्चपर्वा भवत्यविद्या, अविद्याऽस्मितारागद्वेषाभिनिवेशाः क्लेशा इति एत एव स्वसंज्ञाभिस्तमो मोहो महामोहस्तामिस्रोऽन्धतामिस्र इति''[184] इति ।

तत्रभवता ईश्वरकृष्णेनाविद्यादिपञ्चक्लेशपर्यायाणां तमोमोहादीनां द्वाषष्टिरवान्तरभेदाः प्रतिपादिताः । तथा हि –

भेदस्तमसोऽष्टविधो मोहस्य च दशविधो महामोहः ।
तामिस्रोऽष्टादशधा तथा भवत्यन्धतामिस्रः ॥[185] इति ।

अस्यायमर्थः – तत्राविद्यापर्यायं तमोऽव्यक्तमहदहङ्कारपञ्चतन्मात्रेष्वष्टस्वनात्मस्वात्मत्वबुद्धिं जनयतीति प्रधानादीनां विषयाणामदृष्टत्वेन विषयिणस्तमसोऽष्टविधत्वम् । देवा ह्यष्टविधैश्वर्यमासाद्यामृतत्वाभिमानिनः सन्त इदमणिमादिकमस्माकं शाश्वतिकमैश्वर्यमस्तीति जानन्ति । एवमशाश्वतिकेषु शाश्वतिकत्वाभिमानोऽस्मितापरपर्यायो मोहः । अत्राभिमानविषयाणामैश्वर्याणामष्टप्रकारकत्वान्मोहोऽप्यष्टविध इत्युच्यते । दिव्यादिव्यभेदेन दशविधेषु शब्द-स्पर्श-रूप-रस-गन्धेषु रञ्जनीय विषयेषु, अर्थादिष्टसाधनताज्ञानजन्येच्छाविषयेष्वासक्तिरूपो रागो महामोहः । अत्र

182. यो.सू.भा., २.४.
183. सां.त.कौ., पृ.४१६-४१८.
184. यो.सू.भा., १.८.,
185. सां.कू., ४८.

महामोहविषयाणां दशविधत्वात् सोऽपि दशविधो भवति । दिव्यादिव्यभेदेन दशविधानां शब्दादिविषयाणाम्, अणिमाद्यष्टविधैश्वर्याणां चोपभोगावसरे कदाचित् प्रतिबन्धे सति तस्मिन् प्रतिबन्धके यः क्रोधः स एव तामिस्रः । अत्र शब्दादिदशविषयाणामणिमाद्यष्टविधैश्वर्याणां च सङ्कलनयाऽष्टादश क्रोधस्य विषया इति क्रोधापरपर्यायस्तामिस्रोऽष्टादशविधो भवति । देवाः खल्वणिमादिकमष्टविधैश्वर्यमासाद्य दिव्यादिव्यभेदभिन्नान् दशविधान् शब्दादिविषयानुपभुञ्जाना अस्माकं भोग्याः शब्दादयस्तदुपायाश्चाणिमादयोऽसुरादिभिर्मा स्मोपहृता भवेयुरिति बिभ्यति । अयमेवाभिनिवेशापरपर्यायोऽन्धतामिस्रः । अन्धतामिस्रोऽष्टादशविषयत्वाद् अष्टादशधेत्युच्यते । एवं तमसोऽष्टौ, मोहस्याष्टौ, महामोहस्य दश, तामिस्रस्याष्टादश, अन्धतामिस्रस्य चाष्टादश भेदा इत्याहत्य तमोमोहादीनां द्वाषष्टिरवान्तरभेदाः[186] ।

भगवता पतञ्जलिना – "क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः"[187] "सति मूले तद्विपाको जात्यायुर्भोगाः"[188] इति सूत्राभ्यां शुभाशुभकर्मणां तदाशयानाम्, अर्थाद् आफतविकासात् चित्तभूमौ शेरत इत्याशया धर्माधर्मसंस्कारास्तेषाम्, तत्फलानां च जात्यायुर्भोगानामुत्पत्तौ पूर्वोक्ताः पञ्च क्लेशा एव निमित्तकारणमिति प्रतिपादितम् । तस्माद् दुःखमूलानां क्लेशानां निवृत्तेर्विना न दुःखानामात्यन्तिकी निवृत्तिर्न वा कैवल्यावाप्तिरिति महर्षिणा पतञ्जलिना तदर्थं प्रमाणविपर्ययादिपञ्चप्रकाराणां वृत्तीनां निरोधरूपो योगोऽभिहितः ।

योगसाधनानि

स च चित्तवृत्तिनिरोधरूपो योगः केनोपायेन प्राप्यत इति जिज्ञासायाम् – "अभ्यासवैराग्याभ्यां तन्निरोधः"[189], "ईश्वरप्रणिधानाद्वा"[190],

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186. सा.त.कौ., पृ.४१९-४२३.
187. यो.सू., २.१२.
188. यो.सू., २.१३.
189. यो.सू., २.१२.
190. यो.सू., १.२३.

"तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः"[191], "यमनियमाऽऽसनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि"[192] इत्युपायचातुर्विध्यमाह महर्षिः । तत्र च – "योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः"[193] इति सूत्रेण यमाद्यनुष्ठानेन स्थूतसूक्ष्मशरीरगताशुद्धिनिवारणद्वाराऽष्टाङ्गानि योगसाधनानीति निरूपितत्वाद् योगाङ्गानुष्ठाने उभयविधदोषवन्तस्तदपनिनीषव एवाधिकारिण इत्यूह्यते । "तपःश्वाध्यायेश्वरप्रणिधानानि क्रियायोगः" इत्यस्यावतरणिकाभाष्ये भगवता व्यासेन – "उद्दिष्टः समाहितचित्तस्य योगः, कथं व्युत्थितचित्तोऽपि योगयुक्तः स्यादित्येतदारभ्यते" इति निगदितत्वादितः प्राक् प्रथमपादे महर्षिणैव – "अभ्यासवैराग्याभ्यां तन्निरोधः", "ईश्वरप्रणिधानाद्वा" इत्युपायद्वयस्य विकल्पेन निरूपितत्वाच्च तावुपायौ समाहितचित्तायोत्तमाधिकारिण इति ज्ञायते । तस्मादभ्यासवैराग्यावीश्वरप्राणिधानं वोत्तमाधिकारिणां कृते, क्रियायोगो मध्यमाधिकारिणाम्, यमाद्यष्टाङ्गानि तु मन्दाधिकारिणां योगसाधनानीति निश्चेतुं शक्यते ।

उक्तं च विज्ञानभिक्षुणा – "तत्र मन्दमध्यमोत्तमभेदेन त्रिविधा योगाधिकारिणो भवन्त्यारुरुक्षुयुञ्जानयोगारूढरूपाः । .... उत्तमाधिकारिणस्त एव ये पूर्वभवानुष्ठितबहिरङ्गसाधनतया तन्नैरपेक्ष्येणैव योगारूढाः । यथा जडभरतादयः तेषां योगनिष्पत्तावभ्यासवैराग्ये एव मुख्यसाधनम् । न तु वक्ष्यमाणः क्रियायोगो वक्ष्यमाणानि योगबहिरङ्गानि वाऽऽवश्यकानि । ...... अथ मध्यमाधिकारिणो युञ्जानस्य वानप्रस्थादेः प्रकृष्टक्रियायोगरूपं योगसाधनं निरूप्यते । तस्य च क्रियायोगो मुख्यतः साधनम् । ...... तानि च यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधय इति मन्दाधिकारिभिर्धारणादिरूपोऽभ्यासो यमनियमादिरूपः

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191. यो.सू., २.१.
192. यो.सू., २.२९.
193. यो.सू., २.२८.

समग्रक्रियायोगश्च यथाक्रममनुष्ठेय इत्याशयेन पिण्डीकृत्य सर्वमेव मन्दाधिकारिभ्य उपदिश्यते''[194] इति ।

अष्टाङ्गस्वरूपम्

भगवता पतञ्जलिना चित्तशुद्धिद्वारा निर्बीजाख्यासम्प्रज्ञातसमाधिलाभार्थं यमाद्यष्टाङ्गानि प्रतिपादितानि । तत्र – ''अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः''[195] इति पञ्चविधं यमाख्यं प्रथमं योगाङ्गम् ।

पञ्चविधा यमाः

१. **अहिंसा** – अत्र भगवान् भाष्यकारो व्यासः – ''तत्राऽहिंसा सर्वथा सर्वदा सर्वभूतानामनभिद्रोहः''[196] इत्याह । वृत्तिकारो भोजदेवोऽपि – ''तत्र प्राणवियोगप्रयोजनं व्यापारो हिंसा, सा च सर्वानर्थहेतुः, तदभावोऽहिंसा''[197] इत्युक्तवान् । तस्मान्मीमांसकाभिमता – ''वैदिकी हिंसा हिंसा न भवति'' इत्युक्तिर्योगदर्शने नाभिमता । अग्नीषोमीये यागे पश्वालम्भनस्य क्रतूपकारकत्वेऽपि ''मा हिंस्यात्'' इति निषेधोल्लङ्घनात् सा हिंसा पुरुषस्य दोषमपि सम्पादयिष्यति ।

ननु ''सति विरोधे सामान्यशास्त्राद् विशेषशास्त्रं प्रबलम्'' इति न्यायेन ''मा हिंस्यात् सर्वा भूतानि'' इति सामान्यशास्त्रं विशेषशास्त्रेण ''अग्नीषोमीयं पशुमालभेत'' इत्यनेन बाध्यत इत्यग्नीषोमीयपश्वालम्भनेन न पुरुषस्य दोषावाप्तिरिति चेन्न, सत्येव समानविषये सामान्यविशेषयोर्बलीयसा विशेषेण सामान्यं बाध्यते । प्रकृते च ''मा हिंस्यात्'' इति निषेधबोधकेन सामान्यवाक्येन ''हिंसा पुरुषानर्थकरी'' इत्येव बोध्यते, न

194.
195.
196.
197.

तु "हिंसा यागोपकारिणी" इत्येवमपि । एवं "अग्नीषोमीयं पशुमालभेत" इत्यनेन विशेषवाक्येन "हिंसा यागोपकारिणी" इत्येव ज्ञाप्यते, न तु "हिंसा नानर्थकरी" इत्येवमपि । एवं चोभयोर्भिन्नविषयत्वान्न विरोधः, न वा बाध्यबाधकभावः । तस्मादग्नीषोमयागे पश्वालम्भनेन पुरुषस्य दोषः क्रतूपकारश्चेत्युभावपि सम्भवतः । तदुक्तं वाचस्पतिमिश्रैः – "न चानर्थहेतुत्व-क्रतूपकारकत्वयोः कश्चिद् विरोधोऽस्ति, हिंसा हि पुरुषस्य दोषमावक्ष्यति क्रतोश्चोपकरिष्यतीति"[198] इति । मुनिना ईश्वरकृष्णेन च – "दृष्टवदानुश्रविकः स ह्यविशुद्धिक्षयातिशययुक्तः"[199] इत्येवं सोमयागादौ पशुहिंसाविधानात् तेषां यागानामविशुद्धत्वं तत्प्राप्यस्वर्गस्य च क्षयातिशयदोषदुष्टत्वं प्रतिपादतिम् ।

यः करोति बधोदर्का निःश्रेयसकरीः क्रियाः ।
ग्लानिदोषच्छिदः स्वच्छाः स मूढः पङ्क्यत्यपः ॥

इति धनञ्जयं प्रति देवराजेनेन्द्रेणापि यागादेर्हिंसादोषदूषितत्वमुक्तम् । अत एव भगवता कृष्णेनापि – "यज्ञानां जपयज्ञोऽस्मि" इति जपयज्ञस्याहिंसारूपत्वेन प्राशस्त्यमुक्तम् । तस्माद् यागफलस्य स्वर्गसुखस्योपभोक्त्रा हिंसाजन्यं पापफलमप्यवश्यमनुभूयते । अत एवेन्द्रादेः शताश्वमेधफलस्वर्गभोगसमयेऽनेकशो रावणमहिषासुरादिभ्यो दुःखधाराः श्रुतिपुराणादिषूपवर्णिताः, यज्ञान्तर्गतहिंसाजन्यपापफलस्य यज्ञफलभोगान्तरायत्वस्योपपत्तिसिद्धत्वात् । अत एव भाष्यकारेण व्यासेन – "यदि च कथञ्चित् पुण्यावापगता हिंसा भवेत्तत्र सुखप्राप्तौ भवेदल्पायुरिति"[200] इति यागे हिंसाकर्तुरल्पायुष्ट्वम्, अर्थात् तत्र स्वर्गेऽल्पकालसुखभोक्तृत्वमुक्तम् ।

198.
199.
200. यो.सू.भा., २.३४.

किञ्च, भाष्यकारेणैव – "तत्र हिंसा तावत् कृतकारितानुमोदितेति त्रिधा । एकैका पुनस्त्रिधा लोभेन मांसचमर्थिन, क्रोधेनापकृतमनेनेति, मोहेन धर्मो मे भविष्यतीति । लोभक्रोधमोहाः पुनस्त्रिविधा मृदुमध्याधिमात्राः पुनस्त्रिविधाः – मृदुमृदुर्मध्यमृदुस्तीव्रमृदुरिति, तथा मृदुमध्यो मध्यममध्यस्तीव्रमध्य इति, तथा मृदुतीव्रो मध्यतीव्रोऽधिमात्रतीव्र इति । एवमेकाशीतिभेदा हिंसा भवति । सा पुनर्नियमविकल्पसमुच्चयभेदादसंख्येया । प्राणभृद्भेदस्यापरिसंख्येयत्वादिति"[201] इति हिंसाया भेदाः प्रतिपादिताः । एतेषां सर्वेषामपि प्रकाराणां परित्यागोऽहिंसेति "सर्वथा सर्वदा सर्वप्राणिनामनभिद्रोहोऽहिंसा" इत्यनेन तद्वाक्येनैव परिज्ञायते । तस्मात् सांख्ययोगदर्शनयोर्वैदिकी हिंसाऽपि हिंसैव न त्वहिंसा, प्राणवियोगानुकूलव्यापारस्यैव हिंसात्वात् तस्य च तत्र सत्त्वात् । ईश्वरगीतायामपि –

कर्मणा मनसा वाचा सर्वभूतेषु सर्वदा ।
अक्लेशजननं प्रोक्ता त्वहिंसा परमर्षिभिः ॥[202]

इति करणत्रयेणाप्यहिंसापरिपालनमुक्तम् ।

२. सत्यम् – सत्यं नाम यथार्थभाषणम्, अर्थाद् यथा दृष्टं यथाऽनुमितं यथा च श्रुतं तथैव परान् प्रत्यभिभाषणम् । एवं परान् प्रत्युक्तं वचो यदि नान्यान् वञ्चयति, नान्येभ्यो भ्रान्तिमुत्पादयति, न वा निरर्थकं भवति, तदेव सत्यवागित्यभिधीयते । अत एव भगवता व्यासेन – "सत्यं यथार्थे वाङ्मनसी । यथा दृष्टं यथानुमितं यथा श्रुतं तथा वाङ्मनश्च"[203] इति, भोजदेवेनापि – "सत्यं वाङ्मनसयोर्यथार्थत्वम्"[204]

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201. यो.सू.भा., २.३४.
202. ई.गी., ११.१४.
203. यो.सू., २.३०.
204. ई.गी., ११.१९.

इति, ईश्वरगीतायामपि – "यथार्थकथनाचारः सत्यं प्रोक्तं द्विजातिभिः"[205] इति वाङ्मनसयोरेकरूपत्वमेव सत्यत्वमिति प्रतिपादितम् ।

शरीरजैः कर्मदोषैर्याति स्थावरतां नरः ।
वाचिकैः पक्षिमृगतां मानसैरन्त्यजातिताम् ॥[206]

इति भगवता मनुना वाचिकैः पारुष्यानृतादिभिर्दोषैर्मृगपक्ष्यादियोनेः प्राप्यमाणत्वस्य सूचितत्वात् सर्वथा परीक्ष्य सर्वभूतहितं सत्यं ब्रूयादिति महर्षेराशयः ।

३. अस्तेयम् – "स्तेयमशास्त्रपूर्वकं द्रव्याणां परतः स्वीकरणम् । तत्प्रतिषेधः पुनरस्पृहारूपमस्तेयमिति"[207] इति व्यासदेवेन, "स्तेयं परस्वापहरणम्, तदभावोऽस्तेयम्"[208] इति भोजदेवेन, ईश्वरगीतायां च –

परद्रव्यापहरणं चौर्यादथ बलेन वा ।
स्तेयं तस्यानाचरणादस्तेयं धर्मसाधनम् ॥[209]

इत्यस्तेयस्वरूपं निरूपितम् । अत्र सर्वत्रास्तेये निरूपयितव्येऽभावस्य प्रतियोगिनिरूपणाधीननिरूपणत्वादादौ स्तेयमेव लक्षितम् ।

४. ब्रह्मचर्यम् – "ब्रह्मचर्यं गुप्तेन्द्रियस्योपस्थस्य संयमः"[210] इति भाष्यकारः । विज्ञानभिक्षुस्तु – "संयम इत्यत्रान्येन्द्रियसाहित्यमुपस्थस्य ग्राह्यम्"[211] इत्युक्तवान् । तस्मादत्रोपस्थेत्युपलक्षणम् । तद्विधया मैथुनविषयकचिन्तनभाषणादेरपि संयम आवश्यकः । तदुक्तमीश्वरगीतायाम् –

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205. म.स्मृ., १२.९.
206. यो.सू.भा., २.३०.
207. ई.गी., १९.२६.
208. यो.सू.वृ., २.३०.
209. ई.गी., ११.१७.
210. यो.सू.भा., २.३०.
211. यो.सू.वा., २.३०.,

कर्मणा मनसा वाचा सर्वावस्थासु सर्वदा ।
सर्वत्र मैथुनत्यागं ब्रह्मचर्यं प्रचक्षते ॥[212] इति ।

उक्तं चान्यत्र –

स्मरणं कीर्तनं केलिः प्रेक्षणं गुह्यभाषणम् ।
सङ्कल्पोऽध्यवसायश्च क्रियानिर्वृतिरेव च ॥
एतन्मैथुनमष्टाङ्गं प्रवदन्ति मनीषिणः ।
विपरीतं ब्रह्मचर्यमेतदेवाष्टलक्षणम् ॥ इति ।

अत्र मैथुनस्याष्टाङ्गत्वमुक्त्वा तद्विपरीतविधया ब्रह्मचर्यस्याप्यष्टाङ्गत्वमुक्तम् । अतः समाधिकाङ्क्षिभिरष्टविधमैथुनस्य परित्यागः कर्तव्यः ।

५. अपरिग्रहः – "विषयाणामर्जनरक्षणक्षयसङ्गहिंसादोषदर्शनादस्वीकरणमपरिग्रहः"[213] इति भगवान् व्यासः, "अपरिग्रहो भोगसाधनानामनङ्गीकारः"[214] इति भोजदेवश्चापरिग्रहस्वरूपं प्रतिपादितवन्तौ । अत्रास्तेयपदेनैव द्रव्यादीनामपरिग्रह उक्तो भवति । अथाप्यस्तेयपदेन चौर्येणाग्रहणम्, अपरिग्रहपदेन च दानस्याप्यग्रहणमिति विशेषः ।

अत्र यमशब्दस्य 'यम उपरमे' इति यमधातुनिष्पन्नत्वादहिंसादयः पञ्च निवृत्तिलक्षणा उपरमस्वरूपा इति यमशब्दवाच्या भवन्ति ।

एत एवाहिंसाद्या जात्याद्यनवच्छेदेन दृढभूमयो महाव्रतशब्दाभिधेया भवन्ति । तदुक्तं पतञ्जलिना – "जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम्"[215] इति । अत्राऽयमाशयः – अहिंसाद्याः पञ्च यमा जाति-देश-काल-समयावच्छिन्नानवच्छिन्नभेदेन द्विधा भवन्ति । तद्यथा-

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212. ई.गी., ११.१८.
213. यो.सू.भा., २.३०.
214. यो.सू.वृ., २.३०.
215. यो.सू.भा., २.३०.

हिंसारूपव्यसनपरस्य मृगातिरिक्तान्न हनिष्यामीति व्रतं जात्यवच्छिन्नम् । एवमेव क्षेत्रे न हनिष्यामि, चतुर्दश्यां न हनिष्यामि, देवब्राह्मणप्रयोजनमन्तरेण न हनिष्यामीत्यादिकं क्रमशो देश-काल-समयावच्छिन्नमिति ज्ञेयम् । यदा तु सर्वजाति-सर्वदिश-सर्वकाल-सर्वप्रयोजनेष्वपि न हनिष्यामीत्यहिंसाव्रतं धारयति, तदेव निरवच्छिन्नापरपर्यायमहिंसामहाव्रतमित्युच्यते । एवमेव गोब्राह्मणादि-प्राणत्राणादन्यत्रामिथ्याभाषणं सावच्छिन्नं सत्यम् ।[216] सर्वथाऽमिथ्याभाषणमनवच्छिन्नं सत्यमहाव्रतम् । दुर्भिक्षादन्यत्राचौर्यं[217] सावच्छिन्नमस्तेयम् । दुर्भिक्षेऽप्यचौर्यमनवच्छिन्नमस्तेयमहाव्रतम् । ऋतुकालमन्तरा न पत्नीगमनं सावच्छिन्नं ब्रह्मचर्यम्[218] । ऋतुकालेऽप्यगमनमनवच्छिन्नं ब्रह्मचर्यमहाव्रतम् । एवमेव गुर्वादिप्रयोजनमन्तरेणापरिग्रहणं सावच्छिन्नम् । कदाप्यग्रहणमनवच्छिन्नापरिग्रहः[219] ।

अत्र योगाभ्यासिनां निरवच्छिन्नसार्वभौममहाव्रतस्य परिपालनमादिष्टं महर्षिणा पतञ्जलिना । तदुक्तं व्यासदेवेन – "एभिर्जातिदेशकालसमयैरनवच्छिन्ना अहिंसादयः सर्वथैव परिपालनीयाः सर्वभूमिषु सर्वविषयेषु सर्वथैवाविदितव्यभिचाराः सार्वभौमा महाव्रतमित्युच्यन्ते"[220] इति । एतादृशव्रतदार्ढ्ये च कामक्रोधलोभानां त्रयाणामपि नरकद्वारभूतानां दोषाणां निवृत्तिर्जायते[221] ।

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216. यो.सू.वृ., २.३०.

217. यो.सू., २.३१.

218. वर्णिनां हि वधो यत्र तत्र साक्ष्यनृतं वदेत् । (याज्ञ.स्मृ. २.५.८३)
स्त्रीषु नर्मविवाहे च वृत्त्यर्थे प्राणसङ्कटे ।
गोब्राह्मणार्थे हिंसायां नानृतं स्यज्जिगूप्सितम् ॥ (भाग. ८.१९.४३.)

219. स्तेयं निन्द्यमप्यापदि प्राणरक्षणार्थमिक्षुद्वयरूपं स्तेयं न दोषावहम् ।
"ऋतौ भार्यामुपेयात् । स ब्रह्मचारी ।" यो.सू.वृ., १.३१.

220. यो.सू.भा., १.३१.

221. भ.गी., १६.२१.

पञ्चविधा नियमाः

१. शौचम् – महर्षिणा पतञ्जलिना – "शौच-सन्तोष-तपःस्वाध्याये‌श्वर-प्रणिधानानि नियमाः"[222] इति पञ्चप्रकारा विधिरूपा नियमा निरूपिताः । शौचं बाह्याभ्यन्तरभेदेन द्विविधम् । तत्र मृज्जलादिभिः कायादिप्रक्षालनं हितमितमेध्याशनादि च बाह्यम् । मैत्रीमुदितादिभिर्मदमानादिचित्तमलक्षालनमाभ्यन्तरम् ।[223] तदुक्तमीश्वरगीतयामपि –

बाह्यमाभ्यन्तरं शौचं द्विधा प्रोक्तं द्विजोत्तम ।
मृज्जलाभ्यां स्मृतं बाह्यं मनःशुद्धिरथान्तरम् ॥[224] इति ।

२. सन्तोषः – सन्तोषो नाम विद्यमानभोगोपकरणादधिकस्यानुपादित्सारूपा चित्तवृत्तिः ।[225] तदुक्तमीश्वरगीतायाम् –

यदृच्छालाभतो वित्तमलं पुंसो भवेदिति ।
प्राशस्त्यमृषयः प्राहुः सन्तोषं सुखलक्षणम् ॥[226] इति ।

३. तपः – तपो नाम शरीरशोषणम्, तच्च क्षुत्पिपासाशीतोष्णादिद्वन्द्वसहनेन, काष्ठमौनाकारमौनाभ्याम्, कृच्छ्रचान्द्रायणव्रतादिना च । तत्र "काष्ठमौनम् इङ्गितेनापि स्वाभिप्रायाप्रकाशनम्, अवचनमात्रमाकारमौनम्"[227] इति वाचस्पतिमिश्रैर्द्वयोर्मौनयोर्लक्षणं कृतम् । य आकारमौनी स सति प्रसङ्गे शरीरचेष्टालेखनादिना च स्वाभिप्रायं प्रकटयिष्यति । काष्ठमौनी तु स्वाभिप्रायं कथमपि न प्रकाशयिष्यति । अत्र कृच्छ्रव्रतं दिनत्रयं केवलं प्रातःकाल एव कुक्कुटाण्डपरिमितं षड्विंशतिग्रासग्रहणम्,

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222. यो.सू., २.३२.
223. यो.सू.भा., २.३२. भोजवृत्तिश्च ।
224. ई.गी., ११.२८.
225. यो.सू.भा.
226. यो.सू.भा., २.३२. भोजवृत्तिश्च ।
227. ई.गी., ११.२७.

पुनर्दिनत्रयं च केवलं सायंकाल एव पूर्वोक्तपरिमितं द्वात्रिंशद्ग्रासग्रहणम्, एवमेवानन्तरदिनत्रयेऽयाचितागतस्यान्नस्य कुक्कुटाण्डपरिमितमेव चतुर्विंशतिग्रासग्रहणम् । अनन्तरदिनत्रये चोपवासः कर्तव्यः । एवमस्यैव क्रमस्य पुनः पुनरावृत्तिः कृच्छ्रव्रतमित्युच्यते ।[228]

शुक्लपक्षप्रतिपदमारभ्य ग्रासैकैकवृद्धिक्रमेण पूर्णिमायां पञ्चदशग्रासभोजनम्, ... एवमेव ...... कृष्णपक्षप्रतिपदमारभ्यामावस्यापर्यन्तमेकैकग्रासह्रासक्रमेणामावस्यायामुपवासः कर्तव्यः । एवं चन्द्रमसो वृद्धिह्रासानुसारेणान्नग्रासानामपि वृद्धिह्रासादिदं[229] चान्द्रायणव्रतमित्युच्यते ।

४. स्वाध्यायः – "स्वाध्यायो मोक्षशास्त्राणामध्ययनं प्रणवजपो वा"[230] इत्याह भगवान् व्यासः । मीमांसकास्तु – "अहरहः स्वाध्यायमधीयीत" इत्यादिवाक्यैः स्वाध्यायो वेदाध्ययनम्, न केवलमोक्षशास्त्रस्यैवाध्ययनमित्यभिप्रयन्ति । वस्तुतस्तु – सु + आ + अध्यायः = स्वाध्यायः, उत्तममध्ययनम्, अर्थाद् यस्य यस्य येन येनाधीतेनैहिकपारलौकिक-सुखसाधनं भवति, तस्याध्ययनमेव स्वाध्यायः । वेदस्य च सर्वविद्यानिधानत्वात् स एव स्वाध्यायशब्देन गृह्यते । तस्माद् यथा प्रवृत्तिमार्गपरस्य त्रय्यध्ययनं स्वाध्यायस्तथैव निवृत्तिनिरतस्य मोक्षशास्त्राध्ययनमपि स्वाध्याय एवेति निष्कर्षः ।

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228. त.वै., पृ.१०८.

229. त्र्यहं प्रातस्त्रयं सायं त्र्यहमद्यादयाचितम् ।
त्र्यहं परं च नाश्नीयात् प्राजापत्यं चरेद्द्विजः ॥
ग्रससंख्यापरिमाणापेक्षायां प्राह पराशरः –
सायं द्वात्रिंशतिग्रासाः प्रातः षड्विंशतिस्तथा ।
अयचिते चतुर्विंशत्परं चानशनं स्मृतम् ॥
कुक्कुटाण्डप्रमाणं च यावांश्च प्रविशेन्मुखम् ।
एतं ग्रासं विजानीयाच्छुद्ध्यर्थं ग्रासशोधनम् ॥

230. एकैकं ह्रायेत् पिण्डं कृष्णे शुक्ले च वर्धयेत् ।
उपस्पृशंस्त्रिषवणमेतच्चान्दायणं स्मृतम् ॥ (यो.सू.भा., २.३२.)

५. ईश्वरप्रणिधानम् – तस्मिन् परमगुरौ[231] परमेश्वरे सर्वकर्मणां फलनिरपेक्षतया समर्पणमीश्वरप्रणिधानमित्युच्यते । इति विधिरूपाः पञ्च नियमाः ।

आसनानि – आस्यतेऽनेन प्रकारेणेति व्युत्पत्तेरुपवेशनस्य प्रकार-विशेष आसनं भवति । महर्षिणा पतञ्जलिना – "स्थिरसुखमासनम्"[232] इत्यासनस्वरूपमुक्तम् । "स्थिरं निश्चलं यत् सुखं सुखावहं तदासनम्"[233] इति वीरासनम् वाचस्पतिमिश्राः सूत्रार्थमूचुः । भगवान् व्यासः – पद्मा-सनम् वीरासनम्, भद्रासनम्, स्वस्तिकासनम्, दण्डासनम्, सोपाश्रयम्, पर्यङ्कम्, क्रौञ्चनिषीदनम्, हस्तिनिषीदनम्, उष्ट्रनिषीदनम्, समयसंस्थान-मित्येवमादीन्यासनानि योगसाधने स्थिरसुखानीत्याचचक्षे ।[234]

प्राणायामः – शास्त्रोक्तरीत्या श्वासप्रश्वासयोः स्वाभाविकगतेः प्रतिरोधः प्राणायामः । प्राणायामे कर्तव्ये ततः प्रागासनसिद्धिरावश्यकी । अत एवोक्तं महर्षिणा – "तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः"[235] इति । तस्य च मुख्यतः पूरक-कुम्भक-रेचका इति त्रयो भेदाः ।

प्रत्याहारः – श्रोत्रादीन्द्रियाणां स्वस्वविषयेभ्यो विमुखीकरणं प्रत्या-हारः । प्राणायामेन यदा चित्तं निरुद्धं भवति, तदा सर्वाण्यपि बहि-रिन्द्रियाणि स्वस्वविषयेभ्यो निवृत्तानि भवन्ति । अतश्चित्तनिरोधकाले चित्तवन्निरुद्धानीन्द्रियाणि स्वनिरोधाय नोपायान्तरमपेक्षन्ते । तदुक्तं सदृष्टान्तं भाष्यकारेण – "यथा मधुकरराजं मक्षिका उत्पतन्तमनूत्पतन्ति,

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231. यो.सू., १.२६.
232. यो.सू.भा., १.४६.
233. त.वै., पृ.११४.
234. यो.सू.भा., २.४६.
235. यो.सू., २.४९.

निविशमानमनुनिविशन्ते, तथेन्द्रियाणि चित्तनिरोधे निरुद्धानीत्येष प्रत्याहारः''[236] इति ।

धारणा – ''देशबन्धश्चित्तस्य धारणा''[237] इति धारणास्वरूपं प्राह महर्षिः । नाभिचक्र-हृत्पुण्डरीक-नासिकाग्रादिषु देशेषु बाह्येषु वा चन्द्र-सूर्याग्न्यादिषु चित्तस्य वृत्तिमात्रेण, अर्थात् ज्ञानमात्रेण बन्धो धारणा । उक्तं चेश्वरगीतायामपि –

हृत्पुण्डरीके नाभ्यां वा मूर्ध्नि पर्वसु मस्तके ।
एवमादिप्रदेशेषु धारणा चित्तबन्धनम् ॥[238] इति ।

ध्यानम् – ''तत्र प्रत्ययैकतानता ध्यानम्''[239] इति महर्षिणोक्तम् । अस्यायमर्थः – धारणाया यो देशस्तत्रैव ध्येयालम्बनस्य या एकतानता । सदृशः प्रवाहः, अन्यप्रत्ययैरपरामृष्टः, तद् ध्यानमिति[240] । उक्तं चेश्वर-गीतायाम् –

देशावस्थितिमालम्ब्य बुद्धेर्या वृत्तिसन्ततिः ।
वृत्त्यन्तरैरसंस्पृष्टा तद्ध्यानं सूरयो विदुः[241] ॥ इति ।

समाधिः – अत्र योगाङ्गरूपसमाधेर्लक्षणम् – ''तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः''[241(a)] इत्युक्तम् । ध्यानकाले ध्यातृ-ध्यान-ध्येयानां त्रिपुटीनां भासनं भवति । तस्यैवाभ्यासाधिक्ये तदेव ध्यानं यदा ध्येयमात्राकारमिव प्रतिभासते, तदा समाधिरित्युच्यते । यथा जले निमग्नं

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236. यो.सू.भा., २.५४.
237. यो.सू., ३.१.
238. ई.गी., ११.३९.
239. यो.सू., ३.२.
240. यो.सू.भा., ३.२.
241. यो.गी., ११.४०.
241(a) यो.सू., ३.३१.

लवणखण्डं जले जलस्वरूपेण विद्यमानमपि खण्डाकारेण न प्रत्यवभासते, तथा समाध्यवस्थायां विद्यमानमपि ध्यानं ध्येयरूपं सञ्जातमिति ध्येयरूपेणैव भासते, न तु ध्यानरूपेण। अत एव महर्षिणा "स्वरूपशून्यमिव" इत्यत्र इवपदेनायमेवाशयः प्रदर्शितः। तस्मात् समाधिर्नाम ध्यानस्यैव परिपक्वावस्था। तत्र तावत् स्कन्दपुराणे –

> धारणा पञ्चनाडीका ध्यानं स्यात् षष्टिनाडिकम्।
> दिनद्वादशकेनैव समाधिरभिधीयते॥

इति धारणा-ध्यान-समाधीनां स्वरूपं निर्णीतम्। अस्यायमर्थः – अत्र नाडिका नाम घटिका। अतः पञ्चनाडिका नाम होराद्वयम्। तस्माद् होराद्वयपर्यन्तं चित्तवृत्तेरेकाग्रता धारणेति, चतुर्विंशतिहोरापर्यन्तं चित्तवृत्तेरेकाग्रता ध्यानमिति। यदा च द्वादशदिनपर्यन्तं सर्वथा विजातीयप्रत्ययानन्तरितः सजातीयप्रत्ययप्रवाहः प्रवहति, तदा समाधिरिति ज्ञेयमिति। एवं चेमान्यष्टाङ्गानि स्थूलसूक्ष्मशरीरगतदोषनिवारणद्वारा चित्तस्थैर्यं सम्पाद्य पुरुषस्य स्वरूपप्रतिष्ठारूपकैवल्यप्राप्तौ साधनानि भवन्ति।

अभ्यास-वैराग्ययोः, कैवल्यसाधनत्वम्

भगवान् पतञ्जलिरुत्तमाधिकारिणां कृते – "अभ्यासवैराग्याभ्यां तन्निरोधः"[242] इति चित्तवृत्तिनिरोधद्वारा समाधिलाभार्थमभ्यासवैराग्यावुपदिष्टवान्। तत्राभ्यासो नाम चित्तस्य स्थितौ यत्नः[243]। स्थितिश्च योगचरमाङ्गसमाधिर्निश्चलैकाग्रताधाररूपः, तदर्थो यो यत्नो ध्येयाद् बहिर्गच्छतश्चित्तस्य पुनः पुनरानयनरूपं धारणाध्यानादिकम्[244]।

वैराग्यं च परापरभेदेन द्विविधम्। तत्रैहिकामुष्मिकविषयादौ दोषदर्शनान्निरभिलाषस्य पुरुषस्य ममैते विषया वश्याः, नाहमेतेषां वश्य इति

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242. यो.सू., १.१२.
243. तत्र स्थितौ यत्नोऽभ्यासः, यो.सू., १.१३.
244. यो.सा.सं., ५.४१.

वशीकाराख्यो विमर्शोऽपरवैराग्यम् । तदुक्तम् – "दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञावैराग्यम्"[245] इति । यदा च विवेकख्यात्युदये सत्त्वादिसकलगुणेषु वैतृष्ण्यं तत् परवैराग्यम् । तदुक्तम् – "तत् परं पुरुषख्यातेर्गुणवैतृष्ण्यम्"[246] इति ।

अत्रायं भावः – तत्र तावच्चित्तनदी नाम पुण्यपापोभयवाहिनी[247] तत्रापि स्वभावतो विषयाभिमुखमेव प्रवहति । यो ह्यैहिक-पारलौकिकविषयेषु प्रत्यहं दोषमनुपश्यन् ततो चित्तवृत्तिं व्यावर्त्यान्तर्मुखीभूय यदा धारणाध्यानादिकमभ्यस्यति, तदा स बुद्धेरात्मानं भिन्नत्वेन जानन् विवेकख्यातिमान् भवति । एवं च विवेकख्यात्युदये कृतकृत्यतया सत्त्वादिगुणेभ्योऽपि विरक्तो भवति । तदेव परवैराग्यमिति । इदं च परवैराग्यं विवेकख्यातेरेव पराकाष्ठा । एतादृशपरवैराग्येण पुरुषस्य स्वरूपप्रतिष्ठा बुद्धेश्च प्रयोजनशून्यतया स्वकारणप्रकृत्यां विलय इत्यभ्यासवैराग्याभ्यामपि कैवल्यसिद्धिः । तदुक्तं भगवता व्यासेन – "तद् द्वयं वैराग्यम् । तत्र यदुत्तरं तज्ज्ञानप्रसादमात्रम् । यस्योदये प्रत्युदितख्यातिरेवं मन्यते – प्राप्तं प्रापणीयम्, क्षीणाः क्षेतव्याः क्लेशाः, छिन्नः श्लिष्टपर्वा भवसंक्रमः, यस्याविच्छेदाज्जनित्वा म्रियते मृत्वा च जायत इति ज्ञानस्यैव पराकाष्ठा वैराग्यम् । एतस्यैव हि नान्तरीयकं कैवल्यमिति"[248] इति ।

योगदर्शने ईश्वरप्रणिधानस्यानिवार्यता

भगवता पतञ्जलिना चित्तवृत्तिनिरोधार्थं प्रथममुपदिष्टयोरभ्यासवैराग्ययोर्विकल्पेन, पुनः क्रियायोगे, एवमष्टाङ्गयोगान्तर्गते नियमपञ्चके चेश्वरप्रणिधानस्य निरूपितत्वाद् योगदर्शने उत्तम-मध्यम-मन्दाख्यानां त्रयाणामपि योगाधिकारिणां समाधिप्राप्त्यर्थमीश्वरप्रणिधानमत्यन्तमाव-

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245. यो.सू., १.१५.
246. यो.सू., १.१६.
247. यो.सू.भा., १.१२.
248. यो.सू.भा., १.१६.

श्यकमिति निश्चेतुं शक्यते । अत एव – "समाधिसिद्धिरीश्वरप्रणिधानात्"[249] इति सूत्रेण महर्षिः पतञ्जलिः स्पष्टं प्रोवाच ।

भगवान् व्यासोऽपि – "प्रणिधानाद् भक्तिविशेषादावर्जित ईश्वरस्तमनुगृह्णात्यभिध्यानमात्रेणैव । तदभिध्यानमात्रादपि योगिन आसन्नतरः समाधिलाभः समाधिफलं च भवतीति"[250] इत्यादिनेदमस्याभिमतमस्त्वित्येतन्मात्रेणेश्वरसंकल्पेनैव समाधेस्तत्फलस्य कैवल्यस्य च प्राप्तिरित्यभिहितवान् ।

तदेवं कैवल्यप्राप्त्यर्थमीश्वरानुग्रहोऽनिवार्यतयाऽपेक्ष्यत इत्येतन्मात्रेणैव सांख्याद्विलक्षणं सदिदं योगदर्शनं सेश्वरसांख्यमित्यभिधानभागभूत् ।

एवमभ्यासवैराग्याभ्याम्, क्रियायोगेन, अष्टाङ्गयोगेन वा चित्तवृत्तीनां निरोधे सति प्रथमं सम्प्रज्ञातसमाधिर्भवति । तेन च क्लेशबन्धनानि शिथिलीभवन्ति । तदुक्तं भाष्यकारेण – "यस्त्वेकाग्रे चेतसि सद्भूतमर्थं प्रद्योतयति क्षिणोति च क्लेशान्, कर्मबन्धनानि श्लथयति, निरोधमभिमुखीकरोति, स सम्प्रज्ञातो योग इत्याख्यायते"[251] इति । अस्यामेवावस्थायां बुद्धिपुरुषयोर्विवेकख्यातिरुत्पद्यते । यदा योगी विवेकख्यातिमधिगम्य तत्राप्यकुसीदः, अर्थाद् विवेकख्यातेर्गौणफलमणिमाद्यैश्वर्यं न प्रार्थयते, तदा निरन्तरं विवेकख्यातेरेवोदयात् तस्य योगिनो धर्ममेघो नाम समाधिर्भवति । अयमेवाऽसम्प्रज्ञातसमाधिरित्युच्यते ।

धर्ममेघमिमं प्राहुः समाधिं योगवित्तमाः ।
वर्षत्येष यतो धर्मामृतधाराः सहस्रशः[252] ॥

इति विद्यारण्योक्त्यनुसारेण "धर्मं विवेकख्यातिम्, मेहति वर्षतीति धर्ममेघः" इति व्युत्पत्तिसिद्धाखण्डविवेकख्यात्या क्लेशकर्मादीनां समूल-

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249. यो.सू.भा., १.१६.
250. यो.सू., २.४५.
251. यो.सू.भा., १.२३.
252. यो.सू.भा., १.१. (प.द., १.६०)

मुन्मूलने सति स जीवन्मुक्त इत्युच्यते। तदुक्तम् – "प्रसंख्यानेप्यकुसीदस्य सर्वथा विवेकख्यातेर्धर्ममेघः समाधिः"[253], "ततः क्लेशकर्मनिवृत्तिः"[254] इति। भगवता व्यासेनाप्युक्तम् – "तल्लाभादविद्यादयः क्लेशाः समूलकाषं कषिता भवन्ति। कुशलाकुशलाश्च कर्माशयाः समूलघातं हता भवन्ति। क्लेशकर्मनिवृत्तौ जीवन्नेव विद्वान् विमुक्तो भवति"[255] इति।

कैवल्यस्वरूपम्

केवलस्य भावः कैवल्यम्, एकाकितेत्यर्थः। सा चान्योऽन्यवियोगरूपतया गुण-पुरुषयोरुभयोरपि भवतीति महर्षिणा पतञ्जलिना मुक्तिद्वयी प्रतिपादिता। तथाहि – "पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिः"[256] इति। अस्यायमर्थः – तत्र विवेकख्यात्या परवैराग्येण कृतकृत्यतया पुरुषार्थशून्यानां गुणानां महत्तत्त्वप्रभृतिसूक्ष्मभूतपर्यन्तानां लिङ्गशरीराद्यात्मकानां पुरुषोपकरणानां यः प्रतिप्रसवः स्वकारणेऽत्यन्तं प्रलयः, न तु नाशः, "कृतार्थं प्रति नष्टमप्यनष्टं तदन्यपुरुषसाधारणत्वात्"[257] इति सूत्रात्; एतदाद्यं पुरुषाद् वियोगरूपं प्रकृतेः कैवल्यम्। एवं बुद्धिविलये बुद्धिसत्त्वौपाधिकरूपशून्यतारूपं जपाकुसुमयोगापाये स्फटिकस्य स्वस्वरूपप्रतिष्ठावद् यत् सर्वदाऽवस्थानं तत्पुरुषस्य कैवल्यमिति।

ननु मूर्तद्रव्ययोर्जपाकुसुमस्फटिकयोः संयोगवियोगौ संभवेताम्, कथममूर्तयोः प्रधानपुरुषयोः संयोगवियोगव्यवहारः? इति चेत्, सत्यम्। अथापि श्रूयतां रहस्यम्। नहि मूलप्रकृतिपुरुषयोः संयोगवियोगौ बन्धमोक्षव्यवहारभाजौ भवतः, सदातनस्य तयोः संयोगस्य प्रपञ्चमात्रं प्रति कारणत्वात्। प्रकृते च बुद्धिरूपेण परिणतस्य प्रकृतेर्भोग्यत्वेनोपस्थानं

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253. यो.सू., ४.२९.
254. यो.सू., ४.३०.
255. यो.सू.भा., ४.३०.
256. यो.सू., २.२२.
257. यो.सू., २.२२.

संयोगः। तदुक्तम् – "स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः"[258] इति । श्रीभोजदेवोऽस्यार्थमेवं न्यरूपयत् – "स्वशक्तिर्दृश्यस्य स्वभावः, स्वामिशक्तिर्द्रष्टुः स्वरूपम्, तयोर्द्वयोरपि संवेद्यसंवेदकत्वेन व्यवस्थितयोर्या स्वरूपोपलब्धिस्तस्याः कारणं यः स संयोगः। स च सहरभोग्यभोक्तृभाव-स्वरूपान्नान्यः । नहि तयोर्नित्ययोर्व्यापकयोः स्वरूपादतिरिक्तः कश्चित् संयोगः, यदेव भोग्यस्य भोग्यत्वं भोक्तुश्च भोक्तृत्वमनादिसिद्धं स एव संयोगः"[259] इति । विवेकख्यात्या च बुद्धिः स्वकारणे लयं गच्छतीति भोग्यस्याभावाद् भोक्तृभोग्यभावनिवृत्तिरिति प्रकृतिपुरुषयोर्वियोग इत्युच्यते।

एवं बुद्धिपुरुषयोः परस्परवियोगे नूनमुपाध्युपाधिमतोरुभयोरेव केवलता = एकाकिता भवति । ते उभे अपि केवलते प्रधानपुरुषगते अनागतदुःखनिवृत्त्याख्यपुरुषार्थसाधने भवतः अतो द्वे अपि कैवल्ये मोक्ष-रूपे स्तः। तयोश्चाद्यं कैवल्यं मुख्यतया प्रकृतेरेवास्ति, पुरुषस्य तूपचरितम्। एतदभिप्रायेणैवोक्तमीश्वरकृष्णेन –

तस्मान्न बध्यतेऽद्धा न मुच्यते नापि संसरति कश्चित् ।
संसरति बध्यते मुच्यते च नानाश्रया प्रकृतिः[260] ॥ इति ।

स्वरूपप्रतिष्ठारूपं द्वितीयं कैवल्यं तु पुरुषस्य न निराकृतम् । तथा सति मोक्षस्य प्रकृतिमात्रनिष्ठत्वेऽपुरुषार्थत्वेन तत्र पुरुषप्रवृत्त्यनुपपत्तेः । पुरुषार्थमेव करणानां प्रवृत्तिरित्यतः स्वरूपप्रतिष्ठारूपं सूत्रोक्तं द्वितीयं कैवल्यं पुरुषस्य मुख्यमेव[261] । तस्मादविवेकेन पुरुषप्रकृत्योर्भोक्तृभोग्य-भावापत्तिः संयोग इति, विवेकख्यात्या च तादृशभोक्तृभोग्यभावनिवृत्त्या प्रकृतिपुरुषयोर्वियोग इति रहस्यम् । अत एवोक्तम् – "तदभावे संयोगा-भावो हानं तद् दृशेः कैवल्यम्"[262] इति ।

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258. यो.सू., २.२३.
259. यो.सू.वृ., २.२३.
260. सां.का., ६२.
261. यो.सू.वा., ४.३४.
262. यो.सू., २.२५.

इयमेव कैवल्यावस्था सत्त्वपुरुषयोः शुद्धिः साम्यावस्थेत्यप्युच्यते । अस्याऽयं भावः – निर्धूतरजस्तमोमलं बुद्धिसत्त्वं यदा पुरुषप्रतियोगिकभेदज्ञानरूपविवेकख्यात्या दग्धक्लेशबीजं सत् स्वकारणे विलीयते, तदा शुद्धमित्युच्यते । एवमेवोपचरितभोगाभावः पुरुषस्य शुद्धिः, अर्थादविवेकदशायामुपचारेण प्रतीयमानानां बुद्धिगतभोगानां विवेकख्यात्याऽनवभासनं पुरुषस्य शुद्धिः। एवमुभयोः शुद्धिसाम्ये च पुरुषस्य कैवल्यं सिद्ध्यतीति[263]। तदुक्तम् – "सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यम्"[264] इति ।

ननु "हेयं दुःखमनागतम्"[265] इति सूत्रेण विवेकख्यात्याऽनागतदुःखनिवृत्तिरेव पुरुषार्थत्वेन महर्षिणा निरूपिता । अनागतस्य दुःखस्यानुत्पन्नत्वेनास्तित्वमेव नास्तीति कीदृशी तस्य निवृत्तिः साधनीया भवेत्? इति चेच्छृणु । अत्रेदमैदम्पर्यम् – इह खलु दुःखं तावत् त्रिविधम् – भूतं भविष्यद् वर्तमानं चेति । तत्र यद् भूतं तदतिक्रान्तमिति, वर्तमानं च स्वक्षणे भोगारूढतया क्षणान्तरे स्वयमेवातीतावस्थां प्राप्स्यतीति न ते हेयकोटिं प्रविशतः, न वा तयोर्निवृत्तिः पुरुषार्थः । किन्त्वनागतदुःखनिवृत्तिरेव पुरुषार्थः । अनागतस्य कथं निवृत्तिरिति चेत्, अनागतस्य दुःखस्येदानीमभावेऽपि तस्य कारणस्याविवेकस्येदानीं विद्यमानत्वाद् विवेकख्यात्या तस्य समुच्छेदेनानागतस्य दुःखस्योत्पत्तिरेव न भविष्यति । एवमनागतस्य दुःखस्यानुत्पत्तिरेव तादृशदुःखस्य निवृत्तिरुच्यते । अयमेव पुरुषार्थ इति, अर्थात् प्रारब्धकर्मणो भोगेन, सञ्चितस्य च ज्ञानेन परिक्षय इति नागामिदुःखादिसम्भवः, तत्कारणानां सवासनानां पञ्चक्लेशानां निवृत्तत्वात् ।

एवं सांख्यवद् योगदर्शनेऽपि विवेकख्यात्या दुःखनिवृत्तिरेव पुरुषार्थत्वेन स्वीक्रियते, न त्वानन्दावाप्तिरपि ।

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263. यो.सू.वा., ३.५६.
264. यो.सू., ३.५६.
265. यो.सू., २-१६

The Nature of Bondage and Release in the Yoga-darśana

Revered Maharṣi Patañjali has pointed four formations viz., (i) Sorrow as 'Heya', (ii) Indiscrimination as 'Hānahetu', (iii) Absolute absence of sorrow as 'Hāna' and (iv) Realisation of discrimination as 'Hānopaya', through his four sūtras as (i) "Heyaṁ duḥkhamanāgatam" (" 'Heya' is the sorrow which has not been got"), (ii) "Drastṛ-dṛśyayoḥ saṁyogo Heya-hetuḥ" ("the association between the person who witnesses and that which has to be seen is the 'Heyahetu' "), "Tadabhāvāt saṁyoga bhāvo hānaṁ tad-dṛśeḥ kaivalyam" ("due to its absence – of the association between them, has been 'Hāna', which would be supreme state of the one who witnesses), and "Vivekakhyātir aviplavā Hānopāyaḥ" (the realisation of discrimination between them, has been 'Hānopāya'. This is in keeping with the 'Sāṅkhya-darśana'. But this knowledge in the form of the spiritual realisation, which has been the means of 'Hāna' and which has been the other name for the realisation of discrimination (between 'Pradhāna' and 'Puruṣa'), would not possibly arise without the lack of deep desire in the objects pertaining to the objects of this world and the other world above. Hence in the 'Yogadarsana' the 'Yoga' of eight aspects (aṣṭāṅga) and the contemplation on 'Īśvara' have been mainly accepted. Here lies the distinguishing factor of 'Yoga' as different from 'Sāṅkhyadarśana'.

Nature of Bondage

Since the revered 'Patañjali' has told – "Draṣṭṛ-dṛśyayoḥ saṁyogo Heyahetuḥ" (the association between

him that would witness and that which appears), 'Aviveka' (lack of discrimination) is itself as the bondage in the 'Yoga-darśana' also. Through this background, it appears that this 'Puruṣa' who is in bondage has been undergoing torment through five sufferings from beginningless times. As in 'Sāṅkhya' so in Yoga-darśana also 'Puruṣa' has been free from attachment like the lotus leaf not touching the water. Then since the 'Guṇas' of 'Pradhāna', 'Sattva', etc., are found in the intellect as it is the effect of Pradhāna, the 'Rajoguṇa' which would be the cause of effecting torment in the intellect creates torment in the 'Sattva'. Since there would be the reflection of the 'Puruṣa' in the 'Sattva-portion'; then the operation of the mind which has the denotation of 'Avidyā' born through the 'Tamoguṇa', would generate the conception of difference between 'Sattva' and 'Puruṣa'. Then since there is no awareness of difference, the torment found in the 'Sattva-portion' would be understood as his own by the 'Puruṣa'. Then he is called the one who is undergoing torment. So it is told by the 'Ācāryas' : "Sattvaṁ tapyaṁ buddhibhāvena vṛttaṁ, etc." :

" 'Sattva (guṇa)' is put into torment as it is passed away by the presence of the intellect; the objects that are charged with 'Rajoguṇa' are those that create torment. That 'Vṛtti' (particular state) that is created by 'Tamoguṇa' would not grasp difference from what has to be tormented. 'Ātman' is said to be that to be tormented in that only (that 'Tamoguṇa' only)".

Maharṣi Patañjali has also said : "Sattvapuruṣayor atyantāsaṅkīrṇayoḥ pratyayāviśeṣo bhogaḥ" –

[" 'Bhoga' (experience) is that which does not differ from the conviction that 'Sattva' and 'Puruṣa' are extremely intermingled between each other."].

It may be asked : Joy and sorrow are but the properties of the intellect, but not of the 'Puruṣa'. Here what is the leading factor ? If it is so asked, the answer is that the positive and negative assertion, which is revealed to the experience of all, is the leading factor. It is thus : Since wakefulness and sleep reside in the intellect, all would have the experience of joy and sorrow. Since the intellect is merged in its cause itself, at that time nobody would experience the mundane joy and sorrow. At that time there is no absence of 'Puruṣa', because he is eternal in his supreme spiritual state. Hence when the intellect is absent, there would be the existence of joy and sorrow and when the intellect is present, there would be the existence of joy and sorrow. Through this positive and negative assertion, it would be ascertained that joy and sorrow have been the properties of the intellect, but not of 'Puruṣa'. So it is said by Madhusūdana-Sarasvati : "Rāgecchā sukha duḥkhādibuddhau, etc." :

"Desire for attachment would be stimulated when there is the awareness of joy and sorrow; it would be absent in deep sleep; when deep sleep is terminated, it exists; hence, it pertains to the intellect but not to the 'Ātman'."

Madhavācārya has said thus : "Tathā śuddho'pi Puruṣaḥ pratyayaṁ Bauddham anupaśyati, tam anupaśyan na tadātmani tadātmaka iva pratibhāsate". ["Similarly, 'Puruṣa', although pure (unattached to

'Prakṛti' would look upon the 'Bauddha'-conviction (intellectual determination). With that conviction, it appears as of its nature in its own state"]. Since it is said in that way, 'Puruṣa' is said to be bound as being associated with torment, fruit of action and aspirations due to the beginningless discrimination.

Five Torments (Pañca-Kleśāḥ) :

Since Revered Bhāṣyakāra has propounded as "Kleśa iti pañca viparyayā ityarthaḥ" [" 'Kleśas' mean five adversities"], the five 'Kleśas' that are the synonyms of the aforesaid realisation of discrimination called 'Avidyā', 'Asmitā', 'Rāga', 'Dveṣa' and 'Abhiniveśa' (ignorance, consciousness as I exist, desire, hatred and attachment). They happen to be the parts of the adversity.

Therein, Maharṣi Patañjali has propounded the nature of 'Avidyā' (ignorance) which happens to be the seed of all adversities. Its significance is : 'Anitya' is that which is endowed with the absence of eternality; it means the knowledge of eternality in the case of 'ghaṭa' (pot), etc., which are effects. 'Aśuci' is the knowledge of purity in the case of the body which is extremely disgusting. The 'Yogabhāṣyakāra' has pointed out the impurity of the body as due to five causes : It is thus : "Sthānād, etc." :

"The learned would regard 'Aśuci' (impurity) as due to 'Sthāna' (place of birth), 'Bīja' (the seed), 'Upaṣṭambha' (the elements of birth), 'Niśyanda' (discharges), 'Kāyam' (body – mistaken to be pure)".

The place of birth of this body is the belly of the mother which is filled with excreta, urine, etc., that are stinking with bad smell. The seed of birth is the extremely inauspicious 'Rajovīrya' (semen and menstrual discharge) of the father and the mother. The 'Upaṣṭamba' (elements of birth) is constituted by the seven elements in the form of liquid, blood, flesh, marrow, bones, virile semen, which happen to be most inauspicious. Not only this much, but there would be the flow of such most inauspicious elements as extreta, urine, sweat, phlegm, etc. When there is death of this (body), there will be the attainment of impurity, as proved by taking bath on touching the dead body. Thus since the 'Sthāna', 'Bīja', 'Upaṣṭambha', 'Niśyanda' and 'Nidhāna' of the body have been inauspicious, the body itself is inauspicious. This is the opinion of the Bhāṣyakāra. Thus the delusion of purity in the impure body in the case of the ignorant person, would make him deluded. In the same way, the awareness of happiness (joy) in the experience of the objects of enjoyment such as garland, application of sandal paste, damsels, etc. would create sorrow. The nature of sorrow in the case of the experience (enjoyment) of objects, as a measure of its consequence, is proved by the experience of all. So it is said by Bhartṛhari as "Bhoge rogabhayam" (there is the fear created by enjoyments of object, when there is experience of objects of enjoyment. It is also said by Mahākavi Bharavi as "Āpātaramyā Viṣayāḥ paryantaparitāpinaḥ" ["The objects of enjoyment which look pleasing in their initial occurance, are actually beset

with tormentation in the end"]. Even then, the ignorant persons would proceed with the intellectual expectation as joyful. In the same manner, the fourfold knowledge as non-self in the case of the self, as eternal in the case of the non-eternal, as pure in the case of what is impure, as endowed with happiness (joy) in the case of what is sorrowful, as 'Ātman' in the case of what is not 'Ātman', would arise. This very 'Avidyā' (ignorance) is the source of birth of all others. So it is said – "Avidyā kṣetram uttareṣām ...." [" 'Avidyā' is the source of those that arise later ...."].

'Asmitā' means the conceit of togetherness, as 'I am that' between 'Sattva' and 'Puruṣa'. So it is said : "Dṛg-darśanaśaktyor ekātmatā iva 'Asmitā' " ['Asmitā' consists in the conceit of togetherness between the 'Kāyaśakti' and 'Darśanaśakti'; here 'Dṛkśakti' is 'Puruṣa' and 'Darśanaśakti' is intellect. Since 'Puruṣa' has been of the form of 'Cit' and since there has been the aspect of witnessing, 'Puruṣa' is called 'Dṛkśakti'.

In the knowledge of the world, intellect happens to be that which assists. Hence intellect is said to be 'Darśana-śakti'. In this manner, since there has been absolute difference also 'Cit' ('Dṛkśakti') and 'Jaḍa' ('Darśanaśakti') have been grasped with togetherness. This 'Ahaṅkāra' grasped as the two remaining Śakti-s which are together called 'Asmitā'. In this manner, on the conception of 'tadātmya' grasped through intellect, Puruṣa is grasped as the one having the experience of happiness (joy). Hence, although the experience in the form of the realisation of either happiness (joy) or sorrow, has been the property of

intellect, 'Asmitā' is called as 'Kleśa', because it assumes togetherness with it (Kleśa) and subjects 'Puruṣa' to torment with happiness and sorrow. Hence, 'Puruṣa' in the state of 'asmitā' thinks that 'I have been Puruṣa' undergoes the conceit that he is pleasant, sorrowful, agent of action and enjoyer.

"'Rāga' means a particular kind of present aspiration which remains after the experience of happiness (joy). So it is said : "Sukhānuśāyī Rāgaḥ" (" 'Rāga' is that which is followed by joy"]. This is what is intended meaning here : By virtue of the derivation as 'sukhamanuśete viṣayīkaroti' (it is closely linked with 'happiness', i.e. make it as its object of experience), 'Rāga' is that thirst, in the means of joy which is preceded by recurring memory.

When, in accordance with the kind of experience of joy that arises in him who is undergoing the experience, then there would arise in him only such an experience and such an impression of the means of joy. Thereafter when that impression gets increased, there would arise the memory of that joy and its means. Through that memory again by which there would arise the aspiration for such a joy and its means, is the 'Rāga'. This is the purport. That anger (Krodha) in the case of him who has the experience of sorrow, which would belong to its recurring memory and the means of sorrow, is called 'Dveṣa'. So it is said : "Duḥkhānuśāyī dveṣaḥ" (" 'Dveṣa' is that which comes after sorrow"). That anger which would be pertaining to the experienced sorrow and the means of that

sorrow regarding the experienced sorrow in the case of him who has undergone that sorrow, is the 'Dveṣa'. This is the purport.

'Abhiniveśa' (instinctive clinging to mundane life) is the recurring fear of death being stimulated everyday without cause expressed in terms of 'let there be no separation from the body, objects of senses, etc.'. So it is said : "Svarasavāhī viduṣo'pi tathārūḍho'bhiniveśaḥ" [" 'Abhiniveśa' would be the ardent desire which has been carrying one's interest and which is so clinging even in the case of a wise person. Vācaspati Miśra has propounded the meaning in the form of the inclination from beginningless times through the statement : "Svabhāvena vāsanārūpeṇa vahanaśīlaḥ, na punarāgantukaḥ" ["That which has been habituated to conveying out of one's nature in the form of one's 'vāsanā' (impression), but not that which has been obtained"]. Hence, 'Svarasa' means that impression which has been arising from that sorrow of death which has come to experience in many lives. With this meaning, 'vāhī' means that fear of death which is arising always. That fear of death which is of the nature of feeling – 'let me not experience my absence anytime', is what is said to be 'Abhiniveśa'. This is the simple sense.

It may be objected thus : Let there be fear of death in the case of the ignorant person; how that would be there in the case of the wise person ? If it is so objected, the answer is that it is not tenable, because the implication of Patañjali has been that although there would be no fear of death in the case him who

is endowed with 'Samprajñāta-samādhi', it would occur in the case of merely the person who has the discriminative knowledge of Śabda-pramāṇa and Anumāna-pramāṇa. So it is said by Vācaspati-Miśra : The learned person is not the one who has the experience of 'Samprajñāta-samādhi', but it is the one who has the realisation of pramāṇas, Śabda and Anumāna. Among the five 'Kleśas', the four from 'Asmitā' to 'Abhiniveśa' are rooted in 'Avidyā', they are of the nature of the forms of 'Avidyā' only. So it is said by Vyāsa, the author of the Bhāṣya : "Sarva evāmī Kleśā avidyābhedāḥ Karmāt ?, etc." [Why are all these Kleśas the categories of Avidyā ? It is so because in all of them 'Avidyā' has been overflowing. If something is designated by 'Avidyā', that itself would be followed; 'Kleśas are obtained at the time of the conviction of 'viparyāsa' (misapprehension) and they follow the 'Avidyā' which is being exhausted"].

These very 'Avidyā', etc., the five 'Kleśas' are known by the designations as 'Tamas', 'Moha', 'Mahā-moha', 'Tāmisra', 'Andhatāmisra'. So it is said by Vācaspati Miśra : " 'Avidyā', 'Asmitā', 'Rāga', 'Dveṣa' and 'Abhiniveśa' are in their due order of number, designated as 'Tamas', 'Moha', 'Mahāmoha', 'Tāmisra' and 'Andhatāmisra'. The author of 'Yogabhāṣya' has also said that 'Avidyā', etc., have been expressed by 'Tamas', 'Moha', etc., taking them as their synonyms : "Seyam pañcaparvā bhavatyavidyā, avidyā'smitārāga-dveṣābhiniveśaḥ, etc. : ["This 'Avidyā' has five aspects (parva-parts), as 'Avidyā', 'Asmitā', 'Rāga', 'Dveṣa' and 'Abhiniveśa'. These five are the 'Kleśas'. These are

particularly with their disignations as 'Tamas', 'Moha', 'Mahāmoha', 'Tāmisra' and 'Andhatāmisra'.

Revered Īśvara-Kṛṣṇa has propounded 'Tamas', 'Moha', etc., which are the synonymous designations of the five 'Kleśas' such as 'Avidyā', etc., form into sixty-two internal varieties : Thus it is :

"The category called 'Tamas' is of eight kinds, 'Moha' is of eight kinds, 'Mahāmoha' is of ten kinds, 'Tāmisra' is of eighteen kinds and likewise 'Andhatāmisra' is of eighteen kinds" – [8+8+10+18+18 = 62].

This is its meaning : There, among the five kinds of Kleśas, the synonymous expression of 'Avidyā is 'Tamas'. This 'Tamas' gives rise to the conception of 'Ātman' with regard to the eight objects that are 'non-Ātman' ('Avyakta', 'Mahat', 'Ahaṅkāra' and the five 'Tanmātras' of 'Śabda', 'Sparśa', 'Rūpa', 'Rasa' and 'Gandha'). Since it is found in eight objects (the difference of 'Viṣayi'-bheda' is acceptable through 'viṣayabheda'), there are eight kinds of 'Tamas' (visayin). The hosts of gods, on obtaining eight kinds of 'Aiśvarya', entertain the conceit of immortality ('amṛtatva') and believe that the 'Aiśvarya' such as 'Aṇimā' is permanent. In this way, the conceit of grasping transitory objects as permanent, is called as 'Asmitā' or 'Moha'. Here, 'Aiśvarya' which is the object of conceit is of eight kinds. Hence, 'Moha' is also said to be of eight kinds. On the basis of the difference as divine and non-divine, 'Śabda', 'Sparśa', 'Rūpa', 'Rasa' and 'Gandha' are called ten kinds of objects pertaining to 'Rāga'. Since this happens to be the objectivity of 'Icchā', arising from the knowledge of what happens to

be means of fulfilling 'Icchā', interest in that would arise. This is called 'Rāga' or 'Mahāmoha'. Since the objects are of ten kinds, the 'Mahāmoha' is deemed to be of ten kinds. Sometimes, when on the occasion of experiencing ten kinds of objects such as 'Śabda', etc., and of experiencing the 'Aiśvarya' such as 'Aṇimā', etc., some kind of impediment arises, there would arise the anger towards the impediment. That is called 'Tāmisra'. On the basis of the eighteen kinds of objects constituted by the combination of ten kinds of objects (of senses) such as 'Śabda', etc., and of the eight kinds of 'Aiśvaryas' such as 'Aṇimā', etc., the 'Tāmisra' designated as 'Krodha' (anger), 'Tāmisra', too is deemed as of eighteen kinds. The host of gods have this fear going on :

"Ham devagaṇa, etc." ["We, the hosts of gods, on obtaining the 'Aiśvarya' such as 'Aṇimā', etc., we, who are having categories as 'Divya' (divine) and 'Adivya' (non-divine), enjoy (experience) ten kinds of objects (of senses). Through the snatching away of the objects of experience as well as the means (of obtaining them) by our enemies such as demons, we should not be totally deceived by them"]. This deep attachment is called 'Abhiniveśa' or 'Andha-tāmisra'. Since the objects of 'Andhatāmisra' are of eighteen kinds, it is said to be of eighteen kinds. Thus 'Tamas' = 8 + 'Moha' = 8 + 'Mahāmoha' = 10 + 'Tāmisra' = 18 + 'Andha=tāmisra = 18, when these are counted together, the subordinate varieties have been 62.

Through the two sūtras : "Kleśamūlaḥ Karmāśayo dṛṣṭādṛṣṭajanmavedanīyaḥ" ["The purport of 'Karma'

rooted in 'Kleśas' is that it should be experienced through the known and unknown births"], "Sati mūle tadvipāko jātyāyurbhogāḥ" ["When there is the root-cause (in the form of karma), the consequence would be birth, duration of life and experience", the revered Patañjali has propounded thus : The instrumental causes are the five aforesaid 'Kleśas', as they are causes for the rise of birth, duration of life and experience, the results of impressions of 'Dharma' (merit) and 'Adharma' (sin on account of their residing in the sphere of 'citta' (mind) as long as the displaying of fruit (reward) does not arise. Hence unless the 'Kleśas' totally retire, there would be no final removal of the sorrows nor there would be attainment of 'Kaivalya'. With this idea in mind, Maharṣi Patañjali has spoken about the 'Yoga' which is of the nature of reverting of the five kinds of 'Vṛtti', such as 'Pramāṇa', 'Viparyaya', etc.

The Means of 'Yoga' (Yoga-sādhanāni)

In the enquiry as to what is the means of obtaining 'Yoga' which is of the nature of restraint over the inward working of the mind, the Maharṣi (Patañjali) has told four fold means as : (i) "Abhyāsavairāgyābhyam tannirodhaḥ" ["the restraint of 'cittavṛtti' is through practice and asceticism"], (ii) "Īśvarapraṇidhānādvā" (or through the contemplation on 'Īśvara'"], (iii) "Tapaḥ-svādhyāyeśvarapraṇidhānāni kriyāyogaḥ" ["Practice of the procedure pertaining to 'Yoga' consists in 'Tapas' (penance), 'Svādhyāya' (study of what is ordained by 'Varṇas' and 'Āśramas'), 'Īśvarapraṇidhāna'

("contemplation on 'Īśvara'"), (iv) "Yama-niyama-āsana-prāṇāyāma-pratyāhāra-dhāraṇa-dhyāna-samādhayo aṣṭau aṅgāni" [" 'Yama' (physical restraint), 'Niyama' (moral restraint), 'Āsana' (sitting posture in Yoga'), 'Prāṇāyāma' (practice of breathing and stopping of 'Prāṇa' – life-principle in the two nostrils), 'Pratyāhāra' (withholding breath), 'Dhāraṇā' (suspension of breath), 'Dhyāna' (contemplation), 'Samādhi' (trance)"]. There, by virtue of the 'Sūtra' – "Yogāṅgānuṣṭhānād aśuddhi-kṣaye jñānadīptir avivekakhyāteḥ" ["Through the practice of eight 'Yogāṅgas' (Yama, Niyama, etc., impurity gets exhausted"]. Then the 'vivekakhyāti' (pertaining to the gross and subtle bodies) arises. Thus those very persons who have the acute aspiration to get rid of both kinds of impurity, are grasped to be rightful claimants of having it. This meaning is obtained through 'Tarka' (ūha). In the introductory section ('avataraṇikā' of the 'sūtra' (first 'sūtra' of the second 'pāda'), viz., "Tapaḥ-svādhyāya-īśvarapraṇi-dhānāni Kriyāyogaḥ" ["Practice of the procedure pertaining to 'Yoga' consists in 'Tapas', 'Svādhyāya' and 'Īśvarapraṇidhāna', Bhagavān Vyāsa has clearly stated –

"Uddiṣṭaḥ samāhitacittasya yogaḥ, etc." [For the sake of him whose mind is composed, 'Yoga' is propounded in the first 'Pāda'. Even he whose mind is not composed, but subjected to disturbance, would be associated with 'Yoga' in some way. In order to tell this the second 'pāda' is started. Since it is so said, Maharṣi Patañjali himself has said in the first 'pāda' itself the two alternatives as "Abhyāsavairāgyābhyaṁ

tannirodhaḥ" (its prevension is by practice and asceticism) and "Īśvarapraṇidhānādvā" (or through meditation of 'Īśvara'. It is because of this propounding of the alternative means, it is known that such persons with composed minds are the eligible ones (adhikāriṇaḥ). Hence, it is possible to decide that practice and meditation on 'Īśvara' are meant for the best 'Adhikārins', that engagement in 'Yogic' action is meant for the middle-type of 'Adhikārins' and that the practice of eight aspects of 'Yoga' as 'Yama', 'Niyama', etc., is meant for the ordinary (dull) Adhikārins.

So it is said by Vijñāna Bhikṣu : "Tatra manda-madhyama-uttamabhedena, etc." ["There, Vijñāna Bhikṣu, after the foregone statement of ascertainment, has elucidated it in the following manner : There are three kinds of 'Adhikārins' as 'Manda', 'Madhyama' and 'Uttama' who are of the nature of 'Ārurukṣu' (those who aspire to progress), 'Yuñjāna', (those who are engaged in progress) and 'Yogārūḍha' (those who have achieved perfection). The best 'Adhikārins' are those who have become settled in 'Yoga' after having achieved perfection through the practice of external aspects of 'Yoga' ('Yama', 'Niyama', etc.) in the previous birth itself and having no necessity of them. They are like 'Jaḍabharata', etc. In their 'Yoga'-practice, the main means are practice and asceticism. For them there would be no necessity of external aspects of 'Yoga' that are told in 'Kriyā-yoga'. Then the means of 'Yoga' that are of the nature of excellent practice pertaining to the 'Vānaprasthas' who are 'Yuñjāna'-category. In their case the main

means is 'Kriyāyoga'. With intention that the entire host of 'Kriyāyoga' should be practised in their due order, the host as 'Yama', 'Niyama', 'Āsana', 'Prāṇāyāma', 'Pratyāhāra', 'Dhāraṇā', 'Dhyāna' and 'Samādhi', are taught to the ordinary ('Manda') 'Adhikārins'. With this view all these are together taught to the ordinary 'Adhikārins' "].

Aṣṭāṅgasvarūpa (Nature of eight 'aṅgas' of Yoga)

Bhagavān Patañjali has propounded the eight 'Aṅgas' of 'Yoga' in order that 'Asamprajñāta-samādhi' called 'Nirbīja' is achieved through the purification of 'citta'. Among them, as per the statement "Ahiṁsā-satyam-asteya-brahmacarya-aparigrahāḥ Yamāḥ" ['Yamas' (the first 'aṅga') are 'Ahiṁsā' (non-violence), 'Satya' (truth), 'Asteya' (not stealing), 'Brahmacarya' (celebacy) and 'Aparigraha' (non-acceptance of gifts)"].

Five kinds of Yama-s

1. Ahiṁsā : Here 'Bhagavān Bhāṣyakāra' ('Vyāsa') has said : "Tatrā'hiṁsā sarvathā sarvabhūtānām anabhidrohaḥ" ["Among them, 'Ahiṁsā' is causing no harm to all beings at all times"]. Hence, the statement of the Mīmāmsakas as "Vaidikī hiṁsā hiṁsā na bhavati" ["the violence as a part of Vedic ceremonies is not violence"], is not acceptable in 'Yoga-darśana'. Although the binding of the 'Paśu' is useful in the 'Agnīṣomiya'-sacrifice, that violence brings 'doṣa' to the sacrificer (Puruṣa), because it is going against the prohibition "Mā himsyāt".

It may be objected thus : As per the maxim "Sati virodhe sāmānyaśāstrād viśeṣaśāstraṁ prabalam"

["When there is contradiction, the special 'Śāstra' is stronger than the general śāstra'", the general 'Śāstra' in the form of "one should not inflict pain on all beings" is contradicted by the special 'Śāstra' in the form of "one can get the victim (paśu) of Agniṣomīya'. Then the obtaining of the victim of 'Agniṣomīya', there occurs blemish in the case of the person (obtaining it). In the present case, through the general statement teaching prohibition of it, what is taught is that 'violence creates harm to the person', but not as beneficial to 'Yoga'. Thus through the statement of 'Viśeṣa' as "Agniṣomīyaṁ paśumālabheta" indicates only "Hiṁsā yogopakāriṇī", but not as "violence is not beneficial". Thus, since both pertain to different subjects, there is no contradiction, nor there is the relation between what is to be refuted and what is the refutation. Hence, in the 'Agniṣomīya-Yāga' the binding of the 'Paśu', there would be 'doṣa' of the person side-by-side with the benefit from the 'Yāga'. Vācaspati Miśra has given a clear interpretation thus: "Na cānarthahetutva – Kratūpakāratvayoḥ Kaścid virodho'sti, hiṁsā hi doṣamāvaksyati kratoścopa-kariśyatīti" [There would be no contradiction between the cause for 'Anartha' and 'Upakārakatva' of the sacrifice. So it is said by Vācaspati Miśra : "Na cānarthahetutva, etc." ["There is no contradiction between the cause of harm and the benefit from the sacrifice. It is violence that speaks of the drawback of persons and it would do harm to the sacrifice"]. Sage Īśvara Kṛṣṇa has propounded that in 'Soma-Yāga', etc., there is the prescription of violence of 'Paśu'. Hence, it is further said that due to the prescription of

violence of 'Paśu', the sacrifices have been not pure and the heaven to be secured by them are vitiated by the excess of harm.

"Those who end with killing, who perform actions that bring the highest good, who feel pure with the removal of languor, are fools that stoop to the level of making water muddy".

The king of gods, Indra, too, told Dhanañjaya (Arjuna) that sacrifices, etc., have been vitiated by the defect in the form of violence ('hiṁsā-doṣa'). That is why Lord Kṛṣṇa has spoken of 'Japayajña' as commendable due to the absence of violence by saying : "Yajñānām japayajño'smi" ["I am 'Japayajña' among the 'Yajña-s'"]. Hence, the person who experiences heavenly pleasure as the fruit (reward) of sacrifice, would also undergo the experience the result of sin arising from violence. That is why, during the time of the experience of heavenly pleasure as a result of the fruit of the performance of hundred 'Aśvamedhas', at many times the experiences of series of sorrow by 'Rāvaṇa', 'Mahiśāsura', etc., are described in 'Śrutis' and 'Purāṇas', because the fruit of sin arising from the violence coming as a part of sacrifice has been proved as the impediment for the experience of the fruit of sacrifice. Hence it is that 'Vyāsa', the 'Bhāṣya-kāra' has said : "Yadi ca kathañcit puṇyavāpagatā hiṁsā bhevet tatra sukhaprāptau bhavedalpāyuriti" ["If, somehow, there is the violence resulting from the sowing of merit (puṇya), there would be reduction of 'Āyus' (duration of life). Thus the short duration of life is in the case him who does violence. It means

that the duration of experience of joy in heaven would be short.

Further, the Bhāṣyakāra (Vyāsa) has said : "Tatra hiṁsā tāvat, etc." [In that context, 'Hiṁsā' is of three kinds as 'Kṛta' (actually done), 'Kārita' (Prompted somebody to do) and 'Anumodita' (approved). Each of them (hiṁsā-s) is again of three kinds as 'lobhena' (done out of avarice), 'Māṁsacarmārthena' (done for flesh and hide), 'Krodhenāpakṛtamanena' (done out of anger that 'I am hurt by this person' when somebody hurt the person) and 'Mohena dharmo me bhaviṣyatīti' (out of infatuation thinking that some merit would occur). There are three kinds of subordinate kinds of 'Lobha', 'Krodha' and 'Moha', consisting in 'Mṛdu', 'Madhya', 'Ādhi' (soft, middling and out of anguish) – as 'Mṛdu-mṛdu', 'Madhya-mṛdu' and 'Tīvra-mṛdu' (soft and middling and extreme), 'Madhya-mṛdu' – as 'Mṛdu-madhya', 'Madhyamamadhya' and 'Tīvramadhya', and in the same manner 'Tīvra' is threefold as 'Mṛdu-tīvra', 'Madhyama-tīvra' and 'Ādhimātra-tīvra'. Thus 'Hiṁsā' has eighty varieties. They are again of countless number as belonging to 'Niyama', 'Vikalpa' and 'Samuccaya', because of the countlessness in number of the varieties of living beings"]. This is how the varieties of 'Hiṁsā' are propounded. The relinquishing of all these varieties amounts to 'Ahiṁsā'. This is known from his (Bhāṣyakāra's) statement as : "Sarvathā sarvadā sarvaprāṇinām anabhidroho' hiṁsā" (Not doing harm to all beings in all manners and at all times is 'Ahiṁsā'. Hence, in the opinion of 'Sāṅkhya' and 'Yoga' philosophy,

the 'hiṁsā' in Vedic practices is 'hiṁsā' only but not 'ahiṁsā', because the operation conducive to separation from beings is 'Hiṁsā' and that is found there also. In the Īśvaragītā also it is spoken that the maintainance of 'Ahiṁsā' is told as due to three reasons :

"The great sages have told that 'Ahiṁsā' is that which does create any torment in the case of all beings by action, mind and speech".

2. Satyam : 'Satyam' means what is spoken is as it really is. In other words, it consists in what is spoken to others is as it is actually seen, as it is actually inferred and it is actually found in the 'Śruti'. Thus what is spoken to others should be such as would not deceive others, as would not create delusion, as would not prove to be useless. That alone is said to be truthful statement. That is why Bhagavān Vyāsa has said : "Satyaṁ Yathārthe vāṅmanasī" [" 'Satya' consists in speech and mind being fairly true"]. Bhojadeva has also said "Satyaṁ vāṅmanasor yathārthatvam" [" 'Satya' is that speech and mind are together fairly true"]. In the 'Īśvaragītā' also, it is said : "Yathārtha-kathanācāraḥ satyaṁ proktaṁ dvijātibhiḥ" ["The fairly true speech and action (Practice) are said to be 'Satya' by the Brāhmaṇas]. Thus it is propounded that 'Satya' would be that in which speech and mind are of similar form.

"Man becomes 'sthāvara' (powerless) by virtue of the defects in actions arising from the body, becomes birds and animals by virtue of defects in speech and assumes the state of 'antyajāti' (Śūdra) by virtue of mental defects".

Thus since Bhagavān Manu has indicated that by defects in speech such as harsh words, false statements, etc., would lead to the birth as animals, birds, etc., one speaks of truth only by carefully examining it as to whether it proves to be beneficial to all beings. This is the import of the Maharṣi's statement.

3. Asteya: 'Vyāsadeva' has said: "Steyam aśāstrapūrvakaṁ dravyāṇāṁ parataḥ svīkaraṇam. Tatpratiṣedhaḥ punar aspṛhārūpam asteyamiti" ["'Steya' (stealing) consists in accepting the 'dravyas' (objects) without the sanction of the 'Śāstra'; prohibition of it again without any covetousness would be 'Asteya'. Bhojadeva has said : "Steyam parasvāpaharaṁ, tadabhāvo' steyam" [" 'Steya' consists in the snatching away another's property; the absence of it is 'Asteya'"]. In the 'Īśvaragītā' also the nature of 'Asteya' is told as : "Paradravyāpaharaṇa, etc." :

"The snatching away of the property of others either by stealing or by force is 'Steya'; not doing it amounts to 'Asteya' and it is the means of securing merit".

Here in all the statements speaking of 'Asteya', it is 'Steya' that is first noted, because it is not possible to make it clear without speaking of its 'Pratiyogin' (counter-part).

4. Brahmacarya : The Bhāṣyakāra (Vyāsa) said : "Brahmacaryaṁ guptendriyasyopasthasya saṁyamah" [Celebacy consists in the restraint over 'guptendriya' – 'Upastha' (hidden organ – penis or vagina)"]. Vijñāna Bhikṣu has said : "Saṁyama ityatra anyendriyasāhityam upasthasya grāhyam" ["In the case of

'Saṁyama', the restraint over private parts along with the actions of other senses (eyes, ears, nose, etc.), should be understood"]. So it is said in the 'Īśvaragītā': "Karmaṇā, etc." :

"The renunciation of 'Maithuna' (coition) in all forms, as in action, mind, speech in all states, at all times, is said to be 'Brahmacarya' (celebacy)". Elsewhere also it is said : "Smaraṇaṁ Kirtanam, etc." :

["Remembering, expressing through words, playing, seeing, secret conversation, determination to do, engaging in it and completion of the act, thus the learned speak of eight aspects of coition. The absence of all that constitutes Brahmacarya"].

Here, after having spoken of the eight aspects of 'Maithuna', the opposites of them have been spoken as the eight aspects of 'Brahmacarya'. Here those who aspire for 'Samādhi' (deep meditation), should relinquish these eight aspects of 'Maithuna'.

5. Aparigraha : Bhagavān Vyāsa and Bhojadeva have propounded the nature of 'Aparigraha' thus : (i) "Viṣayāṇām arjana-rakṣaṇa-kṣaya-saṅga-hiṁsā-doṣadarśanād asvīkaram Aparigrahaḥ" ["'Aparigraha' consists in not accepting because of finding drawbacks in the aquisition, protection, exhaustion, association, violence with reference to the objects" – so Bhagavān Vyāsa has said : "Aparigraho bhogasādhanānām anaṅgīkāraḥ" ["'Aparigraha' consists in not accepting any means of enjoyment"] – so Bhojadeva has said. Here, 'Aparigraha' of substances, etc., is already told by the term 'Asteya'. Yet the term 'Asteya' means what

is snatched by way of stealing and the term 'Aparigraha' means not accepting even the donation. That is the speciality.

Here since the term 'Yama' is derived from the root 'Yam' meaning 'Uparama' (restraint), the five, viz., 'Ahiṁsā, etc., which, being of the nature of restraint charactered by fulfilment, are expressed by the word 'Yama'.

These very five, 'Ahiṁsā', etc., ('Satya', 'Asteya', 'Brahmacarya' and 'Aparigraha' – being others), are accepted as falling in the scope of the meaning of the term 'Yama'. These are together spoken by 'Patañjali' as the Supreme 'Mahāvrata', since they are not particularised as 'Jāti', 'Deśa', 'Kāla' and 'Samaya'. The implication here is : The five 'Yamas', 'Ahiṁsā', etc., are twofold each by virtue of the difference as particularised and as not particularised by 'Jati', etc. It is thus : In the case of him who is addicted to evil practice in the form of 'Hiṁsā', the 'Vrata' (vow) as 'I will not kill anyone except the deer' is characterised by 'Jāti'. In the same manner, the 'Vratas' like 'I will not kill in the field', 'I will not kill on 'caturdaśi' and 'I will not kill unless it is useful for gods and Brāhmaṇas, should be understood in due order as governed by place, time and ceremonial custom. When, on the other hand, one undertakes the 'Ahiṁsāvrata' as 'I will not kill any being belonging to all 'Jātis', all 'Deśas', all 'Kālas' and all 'Proyojanas', that itself is called as the great vow of 'Ahiṁsā' irrespective of 'Jāti', 'Deśa', 'Kāla' and 'Samaya'. The 'Vrata' is called the Supreme vow when it is determined that 'Ahiṁsā',

etc., will not be practised irrespective of regions, objects and time. It is through such firmness that all the three 'Doṣas' and 'Kāma', 'Krodha' and 'Lobha', which happen to be doors to 'Naraka' (hell), get terminated.

Five kinds of Niyamas :

1. Śauca : Maharṣi Patañjali has spoken of five kinds of 'Niyama-s' which are of the nature of injunctions as : "śauca-santoṣa-tapaḥ-svādhyāya-īśvara-praṇidhānāni Niyamāḥ" ["Purity, joy, penance, self-study and meditation on 'Īśvara' " – these five are the 'Niyamas' (the second one after 'Yama'). 'Śauca' is twofold by virtue of difference between the external and the internal. Between them the washing of the body, etc., and the eating of sacrificial offerings in a way that they are beneficial and of limited quantity, constitute external 'Śauca'. The washing of the dirt of the mind by means of friendship, delight, etc., and washing of the dirt of the mind constitute internal 'Śauca'. So it is said in the Īśvaragītā : "Bāhyamābhyantaram, etc.". ["O best of 'Dvijas', 'Śauca' is said to be two-fold. The washing through mud, water, etc., is known to be external and the purification of mind is said to be internal".]

2. Santoṣa : The inclination of not accepting the materials of enjoyment more than those that are required, is 'Santoṣa' (contentment, satisfaction). So it is said in the 'Īśvaragītā' : "Yadṛcchālābhato, etc." :

"Let there be no wealth more than what is secured by chance. The sages speak of the excellence of that 'Santoṣa' which is of the nature of happiness".

3. Tapas : 'Tapas' means emaciation of the body. That is done through the tolerance of the pairs of hunger-thirst, cold-heat, etc., through the silence like that of a piece of wood and the silence of one's appearance and the observance of the painful vow of 'Cāndrāyaṇa'. Therein, "'Kāṣṭhamauna' stands for the absence of revealing one's intention; 'Ākāra-mauna' stands for mere absence of speaking" – this is how Vācaspati Miśra has given the definitions of both kinds of silence. He who is given to silence in the form of the absence of speaking would, when an occasion arises, reveal his intention through physical gestures, writing, etc. He who is given to silence in the form of that of a piece of wood would not reveal his intention in any manner. Here 'Kṛcchravrata' (painful vow) is observed for nine days. During the first three days, one should take in the morning only twenty-six mouthful of the size of a cock's egg; again during the next three days one should take, in the evening only, thirty-two mouthful of the aforesaid size; in the same manner, during the next three days, one should take twenty-four mouthful of food which has not been received through begging, of that which has been of the size of the cock's egg only. During the next three days, fasting should be undertaken. The repetition of this very procedure again and again would be called 'Kṛcchra-vrata'.

Starting from the 'pratipada' of the 'śuklapakṣa', one should take fifteen mouthful of food on the full moon day in the manner of increasing one mouthful every successive day. In the same manner, starting

from the 'pratipada' of the 'Kṛṣṇapakṣa' one should reduce one mouthful every successive day and finally on the 'Amāvāsya' day one should undertake full fasting. Thus, here since there is the observance of increasing and reducing of the mouthful of food depending on the development and reduction of size of the moon, this vow is called 'Candrāyaṇa'.

4. Svādhyāya : " 'Svādhyāya' stands for the study of the 'Śāstra' leading to 'Mokṣa' or the muttering of 'Praṇava' ('Oṁ-kāra') – so Bhagavān Vyāsa has said. The 'Mīmāṁsakas', on the other hand are of the view that 'Svādhyāya' is the study of Veda, not merely the study of the 'Śāstra' leading to 'Mokṣa'. In fact – Su+Ā+Adhyāya = Svādhyāya, the excellent study. It means : Through whichever and whatever study there would be the attainment of the happiness of this world and the other world, that study itself would be 'Svādhyāya'. Since 'Veda' has been the source of all lores, that alone is grasped as 'Svādhyāya'. Hence, the conclusion is : Just as the study of 'Trayī' ('Ṛgveda', 'Yajurved' and 'Sāmaveda') in favour of worldly life is 'Svādhyāya', so the study of the 'Śāstra' leading to 'Mokṣa' in favour of 'Nivṛtti' (retirement from worldly life) is also 'Svādhyāya' itself.

5. Īśvarapraṇidhāna : The surrendering of oneself to 'Parameśvara', the Supreme preceptor, without any aspiration of fruit (reward), is said to 'Īśvarapraṇidhāna'. These are the five 'Niyamas' which are of the nature of 'vidhi' (injunctions).

Āsana : As per the derivation " 'Āsyate'nena prakārena iti" (this is the manner in which one sits),

the special manner of sitting consists in 'Āsana'. Maharṣi Patañjali has told the nature of 'Āsana' as : "Sthirasukham āsanam" ["That which is of steady comfort, would be 'Āsana' "].

"Sthiraṁ niscalam yat sukhaṁ sukhāvaham tadāsanam" ["the steady (niścala) happiness (comfort), that which brings comfort is 'Āsana'] – thus Vācaspati Miśra has spoken of the meaning of the 'Sūtra' about 'Vīrāsana'. Bhagavān Vyāsa has told that 'Padmāsana', 'Vīrāsana', 'Bhadrāsana', 'Svastikāsana', 'Daṇḍāsana', 'Sopāśraya', 'Paryaṅka', 'Krauñcaniṣīdana', 'Hastiniṣīdana', 'Uṣṭraniṣīdana', 'Samayasaṁsthāna' are the 'Āsanas' providing steady happiness (comfort) in the practice of 'Yoga'.

Prāṇāyāma : 'Prāṇāyāma' consists in the restraint of the breathing in and breathing out, in a natural manner, as told in the 'Śāstra'. In doing 'Prāṇāyāma', the prior accomplishment in the practice of 'Āsana' is necessary. So it is said by the Maharṣi (Patañjali) – "Tasmin sati śvāsa-praśvāsayor gativicchedaḥ prāṇāyāmaḥ" ["After the accomplishment in the practice of 'Āsana', providing of interval between breathing in and breathing out constitutes 'Prāṇāyāma' "]. There are mainly of three kinds as 'Pūraka' (filling the nostrils by breathing in), 'Kumbhaka' (stopping the air in the nostrils) and 'Recaka' (discharging the air so stopped through breathing out).

Pratyāhāra : 'Pratyāhāra' consists in the averting of the senses such as ear, etc., from their respective objects. When the mind is restrained by 'Prāṇāyāma',

then all the external senses get averted from their respective objects. Hence, at the time of the restraint of mind, the senses that are automatically averted like the mind, do not stand in need of another expedient. So it is told by the author of the 'Bhāṣya' (Vyāsa) : "Yathā madhukararājam makṣikā utpatantam anūtpatanti, niviśamānam anuniviśante, tathā indriyāṇi cittanirodhe niruddhanīti eṣa pratyāhāraḥ". ["Just as the flies fly up following the flying up of the bees, stay down following staying down of the bees, in the same manner the senses get restrained when the mind is restrained. This is 'Pratyāhāra'].

Dhāraṇā : Maharṣi Patañjali has given a 'sūtra' for propounding the nature of 'Dhāraṇā' : "Deśabandhaḥ cittasya Dhāraṇā" ["The bondage effected in the particular region of the body (circle at the navel, heart-lotus, and tip of the nose, or in the moon, sun, fire, etc., which are external to us, is called 'Dhāraṇā'. That is why it is also told in the 'Īśvaragītā' : "Hṛtpuṇḍarīke, etc." : [" 'Dhāraṇā is the restraint over the mind in such regions as the heart-lotus, navel-region, skull, body-joints, centre of the head"].

Dhyāna : The continuity of concentration on the object of meditation in the region of 'Dhāraṇā', in other words, when similar continuity is not seized by another notion, then it is called 'Dhyāna'. So it is said in the 'Īśvaragītā' : "Deśāvasthiti, etc."

"The continuity of operation of the intellect depending upon the state of region (of the experience), without being affected by other operations, is known by the learned as 'Dhyāna' ".

Samādhi : The definition of 'Samādhi' as an aspect of 'Yoga' ('yogāṅga') is told as : "Tadevārtha-mātranirbhāsaṁ svarūpaśūnyamiva samādhiḥ" : ["The clear vision of that very object (of meditation) as if it were without its own individual form, is 'Samādhi'"]. At the moment of meditation, there would be the clear vision of the traid of 'Dhyātṛ' (one who meditates), 'Dhyāna' (actual meditation) and 'Dyeya' (object of meditation). When the practice of that becomes intensive, that very meditation would appear as if it were of the shape of the object of meditation. Then it would be called as 'Samādhi'. Just as the piece of salt dissolved in water, would not appear again in the form of piece, although it remains in the form of water, so 'Dhyāna' (meditation) appears in the shape of the object of meditation since it assumes the form of the object of meditation only, but it would not appear in the form of mere meditation itself. Hence it is that Maharṣi (Patañjali) reveals this very purport. Hence, 'Samādhi' is in fact the mature state of meditation itself. In this context, the nature of 'Dhāraṇā', 'Dhyāna' and 'Samādhi' is decided by the statement as :

"'Dhāraṇā' has five 'Nāḍi-s', 'Dhyāna' has sixty 'Naḍi-s' and 'Samādhi' is designated by the fact that it lasts for twelve days".

This is its significance : Here 'Nāḍikā' means 'Ghaṭikā' (hour); hence five 'Nāḍika-s' amount to two hours ('horādvayam'); then the concentration of mind for two hours is 'Dhāraṇā'; the concentration of mind for twenty-four hours is 'Dhyāna'. When there is the flow of stream of homogeneous consciousness without

the stream of heterogeneous consciousness, then it is called 'Samādhi'. This discrimination should be reflected upon. Thus these eight 'yogāṅgas' being practised, would remove the 'doṣas' of the gross as well as subtle bodies and would become the means of attaining 'Kaivalya' which is of the nature of making the 'Puruṣa's' own nature by accomplishing the steadiness of mind.

Abhyāsa and Vairāgya as the means of 'Kaivalya':

'Bhagavān Patañjali' has taught 'Abhyāsa' (practice) and 'Vairāgya' (renunciation) for the purpose of attaining 'Samādhi' for the best of eligible persons through the restraint over the operation of mind, saying : "Abhyāsa-vairāgyābhyām tannirodhaḥ" : "Its restraint (mental restraint) is achieved by practise and renunciation". Therein, practise means the effort in steadying the mind ('cittasya sthiti'); the 'sthiti' consists in 'samādhi', the last 'aṅga' of 'yoga' which is of the nature of unwavering steadiness; the effort put in for that purpose is in the direction of 'Dhāraṇā', 'Dhyāna', etc., which constitute together the effort to bring back the mind which is moving away from the object of meditation.

'Vairāgya' is two-fold as 'Para-vairāgya' and 'Apara-vairāgya'. Between them, the deliberation designated as 'vaśīkāra' (putting under control or restraint) is 'Apara-vairāgya' (ordinary resignation). In this, since the pursuant entertains the idea of 'doṣa' in the wordly and the other-worldly objects, the 'Puruṣa' who is bereft of desire has this awareness : these 'viṣayas' are bound to be under my control and I am not

under the control of those 'viṣaya-s'. It is said thus : "Dṛṣṭānuśrāvika-viṣaya-vitṛṣṇasya vaśīkārasañjñā-vairāgyam" [" 'Vairāgya' is designated as controlling of contentment regarding the perceived and the inferred objects of senses"]. After the rise of the realisation of discrimination, the state of contentment regarding all the 'guṇas', 'sattva', etc., is 'paravairāgya' (higher resignation). So it is said : "Tat param puruṣakhyāter guṇavaitṛṣṇyam" ["The contentment regarding 'guṇas' after the rise of the awareness in the 'Puruṣa', is 'Paravairāgya' "].

This is the substance : The stream of consciousness of mind that flows, is of two kinds as that of 'puṇya' and that of 'pāpa'. As per its nature, it flows in the direction of the objects. Since the pursuant discovers everyday the 'doṣa-s' in the worldly as well the other-worldly objects, withdraws his mind and practises, 'Dhāraṇā' and 'Dhyāna', he would realise that he has been different from and would become accomplished in 'viśeṣa-khyāti' (the realisation of mutual distinction between 'Dhāraṇā' and 'Dhyāna'). In this manner, on the rise of the realisation of distinction (viveka-khyāti), the pursuant (being contented) would become disinterested in 'guṇas', 'sattva', etc. This is designated as 'para-vairāgya'. This 'para-vairāgya' is the extreme limit of 'Viveka-khyāti'. Through this kind of 'para-vairāgya' there would be the ultimate position of 'Puruṣa's' form and there would not remain any residue of use of intellect. Hence, the disappearance of that intellect and that would merge into 'Prakṛti' who happens to be its cause

(source). Thus the state of being a cause (i.e., the state of being the means) becomes established. That is why Bhagavān Vyāsa has clearly said : "Tad-dvayam, etc." : ["This 'Vairāgya' is of two types. Between them, that which is 'para-vairāgya', is merely the perspicuity (clearness) of knowledge. On its rise, there would be the rise of 'Vivekakhyāti' on its own. Thereafter the pursuent would get the awareness that he has attained what was intended to be accomplished, 'Kleśa' (torment) have become exhausted and passing through the worldly cycle of birth and death has come to an end. It is on account of the non-exhaustion of that, there would be the wheel of the endless series of death after birth, birth after death would go on revolving without an end. Thus the ultimate end of knowledge would be 'Vairāgya'. In the same manner, the necessary fruit (which is the fruit which cannot be mistaken) would be 'Kaivalya' only.

Inevitability of 'Īśvarapraṇidhāna' in 'Yoga-darśana' :

Bhagavān Patañjali has propounded two expedients (practise and renunciation) as the means of arresting the mental operation. Further he has propounded 'Īśvarapraṇidhāna' (meditation on 'Īśvara') as an alternative to them. Again in the 'Kriyāyoga' and also in the midst of the aspects of conditions that come under 'Aṣṭāṅgayoga', he has propounded 'Īśvarapraṇidhāna'. In this manner, it is decided that 'Īśvarapraṇidhāna' is extremely useful for attaining 'Samādhi' in the case of the three categories of Yoga-

pursuents, viz., the best, the middling and the ordinary (manda). That is why Maharṣi has made it clear in the sūtra : "Samādhisiddhir īśvarapraṇidhānām" : ["The accomplishment of 'Samādhi' amounts to the meditation on 'Īśvara'"].

Bhagavān Vyāsa, too, has propounded the same through the following multitude of sentences. 'Let this pursuent attain his desired object' – it is through this will of 'Īśvara' that the 'Samādhi' as well as its reward, viz., 'Kaivalya' are attained. It is thus : "Praṇidhānād, etc." : ["Having been won over by a special devotion ('Praṇidhāna') Īśvara would do favour to the pursuent merely through deep meditation. It is merely by dee meditation that the 'Yogins' would attain the bene of 'Samādhi' as well as the reward of 'Samādhi' in shortest time as possible"].

Thus in the manner, the favour of 'Īśvara' is unavoidably required for the attainment of 'Kaivalya' – it is by virtue of this view only that this 'Yogadarśana' is different from 'Sāṅkhya-darśana' ('Nirīśvara-Sāṅkhya') and this 'Yogadarśana' has been endowed with the designation as 'Seśvara-Sāṅkhya'.

Thus through practice and renunciation, 'Kriyāyoga', 'Aṣṭāṅgayoga' there would be restraint over the operations of mind. When that is achieved there would be the slackening of the bonds of 'Kleśa'. So it is said by the author of the 'Bhāṣya' ('Vyāsa') : "Yastvekāgre, etc." : [That 'Yoga' which reveals the real object in the concentrated mind, which gets the 'Kleśas' expended, which slackens the bonds of 'Karma' and which would

turn towards the achievement of restraint, is called 'Samprajñāta-yoga' "].

"The best of the 'Yoga'-experts would call this 'Samādhi' as 'Dharmamegha', because it showers thousands of currents of rain."

As per this statement of Vidyāraṇya, 'Viveka-khyāti' would arise in the 'Puruṣa' in this state of intellect. When the Yogin does not aspire for the subordinate (ordinary) reward ('Aṇimādi-aiśvarya'), then 'Vivekakhyāti' would remain firm continuously. As a result of that, the 'Yogin' would attain the 'Samādhi' called 'Dharma-megha' ('Dharma' = 'viveka-khyāti', 'mehati' = 'varṣati' – that which showers the realisation of discrimination). On the basis of the foregone derivation, the pursuent should be able to attain 'Jīvan-mukti' by the rise of the uninterrupted 'Vivekakhyāti' and by the uprooting of 'Kleśa', 'Karma', etc.

Bhagavān Vyāsa has also given the elucidation of this : "Tallābhād avidyādayaḥ, etc." : ["It is through the attainment of 'Samādhi' that the 'Kleśas', 'Avidyā', etc., would get uprooted. All the resting places of karma, auspicious as well as inauspicious, would be totally uprooted. Thus on the total exhaustion of 'Kleśa-Karmas', the resting places of karma, auspicious as well as inauspicious, would get vanished with the termination of their roots"].

The nature of 'Kaivalya' :

'Kevalasya bhāvaḥ Kaivalyam', ['the state of isolation' is 'Kaivalya', individuality). It means remaining alone ('Ekākitā'). That 'Ekākitā' being of the

nature of mutual separation, would apply to both 'Guṇa' and 'Puruṣa'. With this idea, two types of 'Mukti' are propounded by 'Maharṣi Patañjali'. It is thus : "Puruṣārthaśūnyānāṁ guṇānāṁ pratiprasavaḥ Kaivalyam svarūpapratiṣṭhā va citiśaktiḥ". It's implication is thus : Through the attainment of 'Paravairāgya', there would arise a sense of fulfilment. In this way, the 'guṇas' that are bereft of 'Puruṣārtha' (starting from 'Mahattattva' ('buddhi') with subtle elements ('tanmātras'), the useful materials of 'Puruṣa' in the form of 'Liṅga-śarīra', would evolve again, in other wo
they would absolutely merge into their cause
"Kṛtārtham prati naṣṭamapya-naṣṭaṁ tadan
ṣasādhāraṇatvāt" ["What is lost in the ca
accomplished person, is not really lost beca
common with the 'puruṣārtha' of another pers
the basis of this 'Sūtra', the loss of 'guṇas' is not acceptable. This separation of 'Puruṣa' from 'Prakṛti' is the 'Ādya-kaivalya' (the first 'kaivalya'). Then on the disappearance of 'Buddhi', due to the absent of the adjunct in the form of existence of 'Buddhi', the establishment of his own form in the case of 'Puruṣa', is designated as 'Dvitīya-Kaivalya' (the second 'Kaivalya'). Here it is said with an illustration that when the absence of 'Japākusuma' would arise, the brightness of whiteness of 'Sphaṭika' would appear, but not redness.

Now an objection can be raised thus : 'Japākusuma' and 'Sphaṭika' – these two are corporeal objects. Hence, the mutual association and separation between them can be ascertained. How can there be the transaction of mutual association between

'Pradhāna' and 'Puruṣa' who are not so corporeal. If it is so asked, the answer is : it is true. Yet listen to the secret here : there will be no association and separation between the original 'Prakṛti' and 'Puruṣa' who are subjected to bondage and release, because their regular association would be the cause of the world. In the present case, the presence of 'Prakṛti' which has transformed in the form of intellect, as an object of experience, constitutes association. So it is said : "Svasvāmiśaktyoḥ svarūpopalabdhihetuḥ saṁyogaḥ" – Śrī Bhojadeva has explained meaning it this : "Svaśakti-dṛśyasya svabhāvaḥ, etc." : "'svaśakti' is the nature of 'dṛṣya', similarly 'svāmiśakti' is the nature of the 'draṣṭṛ'. Those two are established in the relation of 'Saṁvedya' and 'Saṁvedaka' (that which is to be felt and that which makes one to feel.) That which happens to be the possession of the form and that which happens to be its cause, is called 'Saṁyoga'. That 'Saṁyoga' would be the inborn relation between 'Bhogya' and 'Bhoktṛ' but would not be different from it. That 'Saṁyoga' would not be different from the nature of the eternal as well as all-pervasive 'Prakṛti' and 'Puruṣa'. That itself is 'Saṁyoga' which happens to be of the nature of being the enjoyed in the case of 'Bhogya' and of the nature of being the enjoyer (proved beginningless)". Since the intellect would merge into its own cause, there would be no 'Bhogya' and there would be the termination of the relation between the 'Bhoktṛ' and the 'Bhogya'. This would result in the separation between the 'Prakṛti' and the 'Puruṣa'. This is what has been told here.

Thus when there occurs mutual separation between 'Buddhi' and 'Puruṣa', there would be 'Kevalatā = Ekākita'. When those two would be rendered 'Kavala', the unexperienced sorrow and the 'puruṣārtha' called 'Nivṛtti' would be achieved. Hence both types of 'Kaivalya' have been of the nature of 'Mokṣa'. Between them the first 'Kaivalya' has been mainly of the 'Prakṛti' only, it is only metaphorical in the case of the 'Puruṣa'. It is with this idea in mind only that 'Īśvarakṛṣṇa' has said :

"Hence it is that ('Puruṣa') would not be truly bound and not be truly released, nor does he get caught in the series of birth and death ('Saṁsāra'). It is 'Prakṛti' having many resorts that is caught in 'Saṁsāra', bound and released."

The second 'Kaivalya' in the form of the establishment of it in its own form has not been denied in the case of 'Puruṣa'. That being the case, if 'Mokṣa' were to be resting on the 'Prakṛti' only, it would amount to be incompatible with its being a 'Puruṣārtha'. It is for the sake of 'Puruṣārtha' only that the 'Karaṇas' (senses – both of mind and body) proceed. Hence, it is important only. Hence, it is that the contingency of relation of 'Bhoktṛ' and 'Bhogya' between the 'Puruṣa' and the 'Prakṛti' would be 'Saṁyoga'. This is the secret. That is why it is said : "Tadabhāve samyogābhāvo hānam tad dṛśeḥ kaivalyam" ["In the absence of that (relation of the 'Bhoktṛ' and the 'Bhogya'), there would be the absence of 'Saṁyoga'. That would be 'Kaivalya' in the case of 'Dṛk' ('Puruṣa')"].

This very state of 'Kaivalya' is designated as the purity of 'Sattva' and 'Puruṣa' and as the state of equability. This is the substance of this : When this 'sattva' of the intellect which has its impurity of 'Rajas' and 'Tamas' eradicated, has its seed of 'Kleśas' burnt and has merged into its own cause, then it is said to be pure. In the same manner, the secondary absence of the 'Bhoga' on the part of the 'Puruṣa' is also purity; in other words, the absence of manifestion of the 'Bhogas' cherished in the intellect, which are being secondarily grasped through the realisation of discrimination on the part of 'Puruṣa', is his purity. Thus on the equability of purity in the case of both ('Buddhi' and 'Sattva') being achieved, the 'Kaivalya' on the part of Puruṣa is accomplished. So it has been said : "Sattva-puruṣayoḥ śuddhisāmye kaivalyam" ["When there arises equability of purity between 'Sattva' and 'Puruṣa', it happens to be 'Kaivalya' "].

Here this enquiry arises on its own : "Heyaṁ duḥkham anāgatam" ("The sorrow that has not yet arisen is 'Heya' ") – this 'sūtra' propounds that the sorrow which has not yet arisen has been 'Heya'. The 'Maharṣi' has propounded the removal of the sorrow which has not arisen ('Heya'). It has not been still arisen; hence it is called 'Anāgata'. In such a situation, how can it be deemed as removed when there is no existence of it at all ? If it is so asked, the answer is given by saying 'listen' : This is the substance : 'Duḥkha' is of three kinds as past, future and present. Therein what is said to be past, has already gone by; the present is that sorrow which has been actively present as the experience and which would by itself become

past in the next moments. Hence, it cannot be kept within the fold of 'Heya'. Hence it is that the removal of the past and the present sorrow cannot be regarded as 'Puruṣārtha'. That being the case, it is only the removal of the future sorrow that can only be regarded as 'Puruṣārtha'. How could the removal of the sorrow that has not yet arisen can be regarded as achieved ? It is known to all that the removal of what is absent is not at all possible. This has been said to be the removal of the cause in the place of the removal of the effect. That indiscrimination by which the sorrow would arise in the future time – that (being the cause) – the removal of it through the realisation of discrimination, the rising of the unarrived sorrow itself would get suspended. Thus the absence of the rising of the unarrived sorrow is itself said in terms of 'Nivṛtti'. This absence of the rising of the unarrived sorrow would itself the 'Puruṣārtha'. It means that the 'Karma' which has been destined would be exhausted by its experience, while the accumulated 'Karma' is exhausted by the dawn of spiritual knowledge. Hence the rising of the unarrived sorrow would itself be hindered by the eradication of its cause (indiscrimination) itself. On the termination of the causes of sorrow (five kinds of 'Kleśa' and their impressions), there would be no possibility of the rising of unarrived sorrow, etc.

Thus in the Yogadarśana as in Sāṅkhya-darśana, the termination of sorrow through the realisation of discrimination has been itself accepted as the 'Puruṣārtha', but not the attainment of 'Ānanda'.

मीमांसादर्शने बन्धमोक्षयोः स्वरूपम्

तत्र तावन्मीमांसासूत्रकारेण भगवता जैमिनिना भाष्यकारेण शबरस्वामिना च जीवात्मनः स्वर्गतत्प्राप्त्युपायौ व्यवस्थापितौ । किन्तु मुक्तितत्प्राप्त्युपायविषये तौ न किमप्यूचतुः । अर्वाचीनाचार्यौ भट्टप्रभाकरौ विनैव मोक्षव्यवस्थां मीमांसादर्शनमपूर्णमिति मत्त्वा मोक्षतदुपाययोर्विचारं कृतवन्तौ।

तत्र भाट्टमीमांसकास्तु वेदान्तिभिः प्रतिपाद्यमानः प्रपञ्चविलयो मोक्ष इति मतं निरस्यन्तः प्रपञ्चसम्बन्धो बन्धः, तत्सम्बन्धविलयो मोक्ष इत्याचक्षते । एतन्मतानुसारेण शरीरम्, इन्द्रियाणि, विषयाश्चेति त्रिविधो हि बन्धः । एते पुरुषशब्दवाच्यमात्मानं बध्नन्ति । तैर्बद्धश्चाऽयं बद्ध इति व्यवह्रियते । तस्मादेतस्य त्रिविधस्यापि बन्धस्यात्यन्तिकसमुच्छेदो मोक्षः । तदुक्तं पार्थसारथिमिश्रेण – "तस्मान्न प्रपञ्चविलयो मोक्षः, किन्तु प्रपञ्चसम्बन्धविलयः । त्रेधा हि प्रपञ्चः पुरुषं बध्नाति । भोगायतनं शरीरम्, भोगसाधनानीन्द्रियाणि, भोग्याः शब्दादयो विषयाः । भोग इति च सुखदुःखविषयोऽपरोक्षानुभव उच्यते । तदस्य त्रिविधस्यापि बन्धस्यात्यन्तिको विलयो मोक्षः"[266] इति ।

बन्धनकारणानि

"कर्मजन्योपभोगार्थं शरीरं नः प्रवर्तते" इत्यभियुक्तोक्त्या जीवात्मा हि प्राक्तनशुभाशुभकर्मफलोपभोगायैव शरीरं धारयतीति शरीरोत्पत्तौ धर्माधमविव निमित्तभूतौ । तयोश्च धर्माधर्मयोः कारणानि काम्यनिषिद्धकर्माणीति त एव बन्धकारणानीत्युच्यन्ते ।

मोक्षप्राप्तौ कर्मणामुपयोगः

एवं कर्मजन्यस्य सत्यबन्धस्य न केवलज्ञानेनैव निवृत्तिः सम्भवतीति काम्यनिषिद्धयोर्वर्जनपुरःसरं नित्यनैमित्तिकयोः कर्मणोर्यावदायुरवश्यकर्तव्यतामुपदिशन्ति मीमांसकाः । तदुक्तं भट्टपादैः –

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266. शा.दी., तर्कपादे, पृ.१२५

मोक्षार्थी न प्रवर्तेत तत्र काम्यनिषिद्धयोः ।
नित्यनैमित्तिको कुर्यात् प्रत्यवायजिहासया[267] ॥ इति ।

अत्रायं भावः – कर्म तावद् द्विविधम्, विहितं निषिद्धं चेति । तत्र वेदानुमोदितं विहितम्, तदननुमोदितं च निषिद्धम् । विहितकर्मापि नित्य-नैमित्तिक-काम्य-प्रायश्चित्तभेदेन चतुर्विधम् । येषां करणे विशेषपुण्यपापाभावेऽप्यकरणे प्रत्यवायस्तानि नित्यकर्माणि । प्रत्यवायसाधनीभूताभावप्रतियोगीनीत्यर्थः, नियतनिमित्तकानीति यावत् । तदुक्तम् –

नित्यं सदा यावदायुर्न कदाचिदतिक्रमेत् ।
उपेत्यातिक्रमे दोषश्रुतेरत्यागदर्शनात् ॥
फलश्रुतेर्वीप्सया च तन्नित्यमिह कीर्तितम्[268] । इति ।

तानि च नित्यानि – "अहरहः सन्ध्यामुपासीत" इत्यादिश्रुतिविहितानि सन्ध्यावन्दन-पञ्चमहायज्ञादीनि[269] ।

अनियतनिमित्तकानि नैमित्तिकानि । यथा "पुत्रे जाते वैश्वानरं द्वादशकपालं निर्वपेत्" इत्यादिस्थलेषु विहितानि जातेष्ट्यादीनि ग्रहणस्नानादीनि च नैमित्तिककर्माण्युच्यन्ते । नित्यकर्मवन्नैमित्तिकानां करणे न पुण्याद्युत्पत्तिः, अकरणे च प्रत्यवायोत्पत्तिः किन्त्वनयोरयं भेदः – नित्यानि यावदायुर्नित्यविहितानि, नैमित्तिकानि तु निमित्ते सतीति ।

फलेच्छाधीनेच्छाविषयत्वम्, फलकामनाधीनकर्तव्यताकत्वं काम्यत्वम्[270] । अत एव यत्किञ्चित्फलापेक्षया क्रियमाणानि कर्माणि काम्यानीत्युच्यन्ते । यथा – "ज्योतिष्टोमेन स्वर्गकामो यजेत" इत्यादिषु स्वर्गरूपफलेच्छाधीनेच्छाविषयत्वाज्ज्योतिष्टोमादीनि काम्यकर्माणि ।

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267. श्लो.वा., पृ. ४७६
268. न्या.को., पृ. ४१७-१८
269. अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् । होमो दैवो बलिर्भौतो नृयज्ञोऽतिथि पूजनम् ॥ (म.स्मृ.३७०)
270. न्या.को., पृ. २१९.१८

"प्रायः पापं विजानीयाच्चित्तं तस्यैव शोधनम्" इत्यभियुक्तोक्त्या, यद्वा –

प्रायो नाम तपः प्रोक्तं चित्तं निश्चय उच्यते ।
तपोनिश्चयसंयुक्तं प्रायश्चित्तमिति स्मृतम् ॥[271]

इति स्मृत्युक्त्या पापक्षालनार्थं क्रियमाणानि चान्द्रायणादीनि प्रायश्चित्तकर्माणि कथ्यन्ते ।

निषेधविषयीभूतानि निषिद्धकर्माणि । तानि चानिष्टसाधनताबोधकलिङ्गाद्यनुषक्तनञ्पदयोगिवाक्यगम्यानि । यथा – "न कलञ्जं भक्षयेत्", "न सुरां पिबेत्", "ब्राह्मणो न हन्तव्यः" इत्यादीनि । अत्र कलञ्जभक्षणसुरापानब्राह्मणहननादीनि नरकाद्यनिष्टसाधनानीति निषिद्धकर्माण्युच्यन्ते[272] ।

एतेषु पञ्चकर्मसु यानि स्वर्गाद्युत्तमलोकनिमित्तानि ज्योतिष्टोमादीनि काम्यानि तानि देवादिशरीरप्राप्तिहेतूनि, ब्राह्मणहननादीनि निषिद्धकर्माणि तिर्यगादिशरीरप्राप्तिहेतूनि, नित्यानि नैमित्तिकानि चाकरणेन प्रत्यवायजननद्वारा नारक्यादिशरीरप्राप्तिहेतूनि । अत्र च दर्शने जीवात्मनः शरीरेऽवस्थानं किल बन्धनमित्युच्यते । "न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्ति"[273] इति श्रुत्या स एवाभिप्रायः प्रदर्शितः । तस्मान्मुमुक्षुणा काम्यनिषिद्धयोरनारम्भान्नित्यनैमित्तिककर्मणां सम्यगनुष्ठानेन प्रत्यवायानुदयात् प्रारब्धकर्मणश्चोपभोगेन क्षयाच्च जन्मान्तरारम्भकादृष्टाभावेन "निमित्ताऽपाये नैमित्तिकस्याप्यपायः" इति न्यायेन शरीरसम्बन्धाभावरूपो मोक्षः सिद्ध्यति । तदुक्तं पार्थसारथिमिश्रेण – "उत्पाद्यानां च काम्यानुष्ठाननिमित्तानां धर्माणां तदननुष्ठानेनानुत्पादात्, विहिताकरणप्रतिषिद्धानुष्ठाननिमित्तानां चाधर्माणां विहितानुष्ठानेन

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271. न्या.को., पृ. ५९२
272. न्या.को., पृ. ४४१
273. छां.उ. ८-१२-१

प्रतिषिद्धाकरणेन च परिहारात्, असति शरीरारम्भे पूर्वशरीरनिपाते चाशरीरोऽवस्थितो मुक्तो भवति'' इति ।

ननूत्पत्स्यमानानां धर्माणां काम्यकर्मानुष्ठानेनैवोत्पत्तिर्भविष्यतीति काम्यकर्मपरित्यागेनास्तु तेषामनुत्पत्तिः, एवमेव भाविनां त्वधर्माणां विहितस्य नित्यनैमित्तिककर्मकलापस्य परित्यागान्निषिद्धस्य निषेवणा-दुत्पत्तिर्भविष्यतीति विहितस्यानुष्ठानात्प्रतिषिद्धस्य परित्यागात्तेषामप्यनु-त्पत्तिर्भवतु, किन्तु पूर्वोत्पन्नानामत एव सञ्चिताख्यानां कथं परिक्षय इति जिज्ञासायां भाट्टमीमांसका नित्यनैमित्तिकसहकृतेनात्मज्ञानेन परिक्षय इत्यभिप्रयन्ति । तदुक्तं पार्थसारथिमिश्रेण – ''नित्यनैमित्तिके च पूर्व-कृताधर्मक्षयाय कर्तव्ये, तदैव चात्मोपासनस्यापि पूर्वकृतकर्मक्षयद्वारेणैव मोक्षसाधनत्वम् ।'' उपासनाभिप्रायमेव च – ''ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा''[274] इति भगवद्वासुदेववचनम्, ''न विवेकज्ञानाभि-प्रायमिति''[275] इति ।

इदं चात्रावधेयम् – ''अविनाशी वा अरे अयमात्मा'', ''आत्मानमु-पासीत'' इति द्विविधं ह्यात्मज्ञानमुपनिषत्सूपदिश्यते । तद्वाद्यं देहाद्विवेक-ज्ञानम्, अपरं च प्राणायामाद्यङ्गोपेतमुपासनात्मकं ज्ञानम् । परलोक-साधनेषु दर्शपूर्णमासज्योतिष्टोमादिकर्मसु देहातिरिक्तात्मज्ञानं विना प्रवृत्त्यसम्भवाद् विवेकज्ञानं पारलौकिककर्मानुष्ठानप्रवृत्तिहेतुः । उपासनात्मकं च ज्ञानं निःश्रेयसफलकमिति भाट्टैः स्वीक्रियते । अत एवोपासनात्मकं ज्ञानं प्रवृत्ति-द्वारा न दृष्टादृष्टप्रयोजनहेतुरिति तदर्थवादमात्रमित्याक्षेपं परिहृत्य तस्य मोक्षसाधनत्वं निरूपितं भट्टपादैः । तथाहि –

विज्ञाते चास्य पारार्थ्ये यापि नाम फलश्रुतिः ।
सार्थवादो भवेदेव न स्वर्गादिः फलान्तरम्[276] ॥ इति ।

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274. भ.गी., ४-३७
275. श्लो.वा., न्यायरत्ना, ५.४७६
276. श्लो.वा., पृ. ४७५

एवं भाट्टैः सांख्यादिवत् केवलं विवेकज्ञानं मोक्षहेतुरिति नाङ्गीक्रियते, किन्तूपासनासंवलितमेव, तदपि नित्य-नैमित्तिककर्मसमुच्चितमेवेत्यभिप्रेयते । अनेन सन्दर्भेण ज्ञानकर्मसमसमुच्चयवादो मोक्षसाधनत्वेन वार्त्तिककृताऽङ्गीकृत इति स्पष्टमवगम्यते । अयमेवार्थः सोमेश्वरेण तन्त्रवार्त्तिकव्याख्याने बृहट्टीकावचनैः स्पष्टीक्रियते । तथाहि –

ननु निःश्रेयसं ज्ञानाद् बन्धहेतोर्न कर्मणः ।
नैकस्मादपि तत्किन्तु ज्ञानकर्मसमुच्चयात् ॥
नित्यनैमित्तिकैरेव कुर्वाणो दुरितक्षयम् ।
ज्ञानं च विमलीकुर्वन्नभ्यासेन च पाचयेत् ॥
वैराग्यात् पक्वविज्ञानः कैवल्यं लभते नरः ।
न च ज्ञानविधानेन कर्मसम्बन्धवारणम्[277] ॥ इति ।

मुक्तिस्वरूपम्

एवं भाट्टनये उत्पन्नेषु धर्माधर्मेषु ये प्रारब्धास्तेषां भोगेन परिक्षयः, सञ्चितानां च नित्यनैमित्तिकसहकृतात्मज्ञानेन नाशः, अनागतानां च कर्मणामननुष्ठानादेवासत्त्वमित्युत्पन्नानां शरीरेन्द्रियाणां प्रध्वंसे सति यश्चानुत्पन्नानां प्रागभावः स एव मोक्षः । अयमेव देहेन्द्रियादीनामात्यन्तिकसमुच्छेद इत्युच्यते । तदुक्तं भट्टपादैः –

तत्र ज्ञातात्मतत्त्वानां भोगात् पूर्वक्रियाक्षये ।
उत्तरप्रचयासत्त्वाद् देहो नोत्पद्यते पुनः[278] ॥ इति ।

भगवत्पादैः शङ्कराचार्यैरपि – "यत्तु कैश्चिज्जल्प्यते । नित्यानि नैमित्तिकानि कर्मानुष्ठीयन्ते प्रत्यवायानुत्पत्तये, काम्यानि प्रतिषिद्धानि च परिह्रियन्ते स्वर्गनरकानवाप्तये, साम्प्रतदेहोपभोग्यानि च कर्माण्युपभोगेनैव

277. न्या.सु., पृ. २३६
278. श्लो.वा., पृ. ४७५

क्षप्यन्त इत्यतो वर्तमानदेहपातादूर्ध्वं देहान्तरप्रतिसन्धानकारणाभावात् स्वरूपावस्थानलक्षणं कैवल्यं विनापि ब्रह्मात्मतयैवं वृत्तस्य सेत्स्यतीति''[279] इति मीमांसकाभिमतं मोक्षस्वरूपं प्रदर्शितम् ।

एवं बन्धकानां शरीरेन्द्रियादीनामत्यन्तोच्छेदे आत्मा समस्तवैषयिकसुखदुःखैर्विमुक्तः सन् स्वस्वरूपेणावतिष्ठते न च तदानीं निर्विषयकसुखप्राप्तिरपि, किन्त्वत्यन्तदुःखोच्छेदमात्रम् । तदुक्तं पार्थसारथिमिश्रेण – "अतः प्रमाणान्तरवशादानन्दवचनं दुःखाभावपरम्, इतरत्तु यथाश्रुतमिति न्याय्यम् । तस्मात् सुखदुःखादिसमस्तवैशेषिकात्मगुणोच्छेदो मोक्षः''[280] इति ।

कुमारितभट्टानुयायिना नारायणभट्टेन तु –

दुःखात्यन्तसमुच्छेदे सति प्रागात्मवर्तिनः ।
सुखस्य मनसा मुक्तिर्मुक्तिरुक्ता कुमारिलैः[281] ॥

इत्युक्त्वा "आनन्दं ब्रह्मणो रूपं तच्च मोक्षेऽभिव्यज्यते'' इति श्रुतिवलेन सिद्धस्य नित्यस्य स्वरूपानन्दस्य संसारदशायामनभिव्यक्तस्य मुक्तावभिव्यक्तिर्भवति, तदानन्दानुभवे च देहेन्द्रियादीनामात्यन्तिकपरिध्वंसानुगृहीतं मनस्तदनुभवसाधनं भवतीति च प्रतिपाद्यते । अस्मिन् पक्षे नित्यसुखापरोक्षज्ञानसाधनत्वेन स्वीकृतमिदमन्तरिन्द्रियं मनो विभुपरिमाणमत एव निष्पन्दं चेति स्वीक्रियते ।

एवं कुमारितभट्टानुयायिना पार्थसारथिमिश्रेण मुक्तौ दुःखाभावमात्रमिति, नारायणभट्टेन च नित्यसुखाभिव्यक्तिरित्यङ्गीक्रियते । अत एव मधुसूदनस्वामिभिः – "भाट्टास्तु ज्ञानकर्मसमुच्चयादेवात्मनो जडबोधात्मकस्य नित्यज्ञानं नित्यसुखं चोदेति । ततश्च विषयविशेषानपेक्षया

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279. ब्र.सू., शा.भा., ४.३.१४
280. शा.दी.तर्कपादे, ५.१३०
281. मा.मे., पृ. २०१

नित्यज्ञानेन नित्यसुखाभिव्यक्तिर्मुक्तिरित्याहुः । मानसज्ञानेन सुखाभिव्यक्तिर्वा, दुःखाभावमेव वा मुक्तिं तदीयाः केचित्"[282] इत्युभावपि भाट्टानुयायिपक्षौ प्रदर्शितौ । तस्मान्मुक्तावानन्दाभिव्यक्तिमङ्गीकुर्वतां पक्षे मुक्तस्य बाह्येन्द्रियाण्येव निवर्तन्ते[283] । मनस्तु तदानन्दानुभवसाधनतया तस्यामप्यवस्थायामनुवर्तते । दुःखनिवृत्तिमात्रमङ्गीकुर्वतां पक्षे मनसोऽपि निवृत्तिरभिधीयते ।

किञ्च, भट्टानुयायिना नारायणभट्टेन सञ्चितदुष्कृतनिवारणार्थं नित्यनैमित्तिकातिरिक्तत्वेन प्रायश्चित्तस्याप्यनुष्ठानमुक्तम् । तथाहि –

निषिद्धकाम्यकर्मभ्यः सम्यग्व्यावृत्तचेतसः ।
नित्यनैमित्तिकप्रायश्चित्तप्रध्वस्तदुष्कृतेः[284] ॥ इति ।

प्राभाकरमोक्षसिद्धान्तः

भाट्टा देहेन्द्रियादीनामत्यन्तोच्छेदमानन्दावाप्तिं च मोक्षमाहुः । प्राभाकरास्तु धर्माधर्मवशीकृतो हि जीवस्तासु तासु योनिषु संसरतीति जीवात्मनो देहसम्बद्धौ धर्माधर्मा एव मूलकारणे इति तयोरुच्छेदपुरःसरं देहोच्छेदो मोक्ष इति प्राहुः । तथा हि – "अतो नाविद्यास्तमयो मोक्षः । आत्यन्तिकस्तु देहोच्छेदो निःशेषधर्माधर्मपरिक्षयनिबन्धनो मोक्ष इति सिद्धम् । धर्माधर्मवशीकृतो जीवस्तासु तासु योनिषु संसरति । तयोरेकान्तोच्छेदेऽप्यपगतदेहेन्द्रियसम्बन्धः समुत्खातनिखितसांसारिकदुःखबन्धनो मुक्त इत्युच्यते"[285] इति ।

प्राभाकरैर्मुक्त्युपायत्वेन ज्ञानकर्मसमुच्चयवाद एवाङ्गीक्रियते । अर्थादात्मज्ञानपूर्वकाद्वैदिककर्मानुष्ठानान्मोक्ष इति । अस्मिन् सम्प्रदायेऽपि

282. वे.क., पृ. ७-८
283. शा.दी. तर्कपादे, पृ. १२६-७
284. मा.मे. पृ. २०२
285. प्र.प., पृ. १५६

सांसारिकदुःखैरुद्विग्नेन मुमुक्षुणा काम्यनिषिद्धेभ्यो निवर्तितव्यमित्युपदिश्यते । एवं मोक्षोपायविषये भाट्टप्राभाकरयोर्न विवादः, किन्तु मोक्षस्वरूपविषये । भाट्टा नित्यसुखाभिव्यक्तिरिति, प्राभाकराश्चात्यन्तिकदुःखनिवृत्तिरिति पक्षद्वयमुपस्थापयन्ति । प्रायः प्राभाकरैरात्मस्वरूपस्य नैय्यायिकवदङ्गीकृतत्वान्मोक्षस्वरूपमपि तन्मतानुरूपमिति ज्ञातव्यम् । अपि च, "नियोगसिद्धिरेव मोक्षः" इति प्रतिपादयन्तः प्राभाकरा मोक्षोपाययोर्ज्ञानकर्मणोर्मध्ये निष्कामकर्मण एव प्राधान्यमङ्गीकुर्वन्ति ।

मीमांसादर्शने ईश्वरप्रणिधानम्

यद्यपि प्राचीनमीमांसकैरीश्वरो न सृष्ट्यर्थं न वा वेदनिर्माणार्थमङ्गीकृतः, तयोरुभयोरपि नित्यत्वात् । किन्त्ववर्वाचीनौ आपदेवलौगाक्षिभास्करौ यज्ञपतित्वेनेश्वरमङ्गीकृत्य स्वर्गसाधनानां दर्शपूर्णमासादियागानामीश्वरार्पणबुद्ध्या करणेनापि तत्प्रसादेन निःश्रेयसावाप्तिरित्यभिहितवन्तौ । तथा हि – "सोऽयं धर्मो यदुद्देशेन विहितस्तदुद्देशेन क्रियमाणस्तद्धेतुः । श्रीगोविन्दार्पणबुद्ध्या क्रियमाणस्तु निःश्रेयसहेतुः"[286], "एवं च 'यजेत स्वर्गकामः' इत्यादिनिखितवेदस्य साक्षात् परम्परया वा यागादिधर्मप्रतिपादकत्वं सिद्धम् । सोऽयं धर्मो यदुद्दिश्य विहितस्तदुद्देशेन क्रियमाणस्तद्धेतुः । ईश्वरार्पणबुद्ध्या क्रियमाणस्तु निःश्रेयसहेतुः"[287] इति ।

अत्राऽयं भावः – यान्यग्निहोत्र-दर्शपूर्णमास-चातुर्मास्यादिकर्माणि स्वर्गसाधनत्वेन श्रुतानि, "ज्योतिष्टोमेन स्वर्गकामो यजेत", "अग्निहोत्रं जुहुयात् स्वर्गकामः", "दर्शपूर्णमासाभ्यां स्वर्गकामो यजेत" इत्यादिवचनैः, तान्येव यदि –

> यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
> यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम्[288] ॥

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286. मी.प्र., पृ. २७७-२७८
287. अ.सं., पृ. १६१
288. भ.गी., ९.२७

इति स्मृतिमनुसृत्येश्वरार्पणबुद्ध्या क्रियन्ते चेत्, "एकस्य तूभयत्वे संयोगपृथक्त्वम्" इति संयोगपृथक्त्वन्यायेन निःश्रेयससाधनानि भवन्ति। एवमीश्वरमङ्गीकुर्वाणा मीमांसकाः काम्यानामपि कर्मणामीश्वरार्पणबुद्ध्या करणेन मोक्षहेतुत्वं प्रतिपादयन्ति।

तदेवं पर्यालोचिते सतीदमेव ज्ञायते यन्मीमांसका ज्ञानकर्मसम-समुच्चयवादिनः। तत्र भाट्टा मुक्तौ नित्यसुखाभिव्यक्तिमङ्गीकुर्वाणा वेदान्तपक्षपातिनः। अत एवाद्वैतिनो 'व्यवहारे भाट्टनयः' इति कथयन्ति। प्राभाकरैः मुक्तौ दुःखानामात्यन्तिकी निवृत्तिरिति स्वीक्रियते अत एवैते नैय्यायिकपक्षपातिन इत्यवगम्यते।

किञ्च, भाट्टैः प्राभाकरैश्च सशरीरत्वमेव बन्धनमिति स्वीकारात् शरीरसत्त्वे न मुक्तिरित्युभयपक्षेऽपि जीवन्मुक्तिर्नैव सम्भाव्यते।

"मुरारेस्तृतीयः पन्थाः" इत्यभियुक्तोक्त्यनुसारं मुरारिमिश्रस्तु न भाट्टवन्नित्यसुखाभिव्यक्तिर्मुक्तिरिति, न वा प्राभाकरवदात्यन्तिकी दुःख-निवृत्तिर्मुक्तिरित्यङ्गीकरोति, किन्तु दुःखानामत्यन्ताभाव एव मोक्ष इति स्वीकरोति[289]।

The Nature of Bondage and Liberation in the Mīmāṁsādarśana

Therein 'Bhagavān Jaimini', the author of the 'Mīmāṁsā-sūtra' and 'Śabara-Svāmin', the author of the 'Bhāṣya' have settled the 'Svarga' and the means of attaining it on the part of the 'Jīvātman'. But they have not spoken about 'Mukti' and the means of attaining it. The later Ācāryas, 'Bhaṭṭa (Kumārila)' and 'Prabhākara' have considered the matter about

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289. न्या.प्र., पृ. ३९-४०

'Mokṣa' and the means of attaining it with the consideration that without the settlement about 'Mokṣa', the 'Mīmāṁsā-darśana' would be incomplete.

Between them, the 'Bhāṭṭa-mīmāṁsakas' have rejected the view propounded by the 'Vedāntins' that 'Mokṣa' consisted in the conception of the termination of the world and have said that bondage consisted in the relation with the attachment to the world and that Mokṣa consisted in the termination of that relation. As per this view, the body, senses and the objects of senses have been the three kinds of bondage. These (body, etc.,) bind the 'Ātman' who has been designated by the term 'Puruṣa'. He would be regarded as subjected to bondage when he has been bound by them. Hence the total eradication of these three kinds of bondage happens to be 'Mokṣa'. So it is told by 'Vācaspati Miśra' : "Tasmānna, etc." : "Hence 'Mokṣa' does not consist in the termination of the world but consisted in the termination of the relation with the world. The world would bind the 'Puruṣa' in three ways. The body has been the abode of experience, the means of enjoyment (experience) have been the senses and the objects of experience have been Śabda, etc. Experience is designated as the experience that has been 'aparokṣa' (beyond the reach of the senses) regarding the objects of senses as 'Sukha' and 'Duḥkha'. Mokṣa consisted in the total termination of the three kinds of bondage".

Causes for bondage :

As per the statement of those who have been well-versed in śāstras as 'Karmajanyopabhogārthaṁ

śarīraṁ naḥ pravartate" : "our body has been engaged in the experience of the fruits of 'Karman'", the 'Dharma' (merit) and 'Adharma' (de-merit) have been the causes for the birth of the body on the ground that the 'Jīvātman' would assume the body for the experience of the antecedent auspicious as well as inauspicious fruits of 'Karman'. Since the actions that are undertaken for the fulfilment of some desired fruit and those that are prohibited, they themselves have been the causes for bondage.

The use of Karman-s for the attainment of 'Mokṣa':

On the consideration that the termination of real bondage which would result from 'Karman' cannot be possibly terminated by mere knowledge, the Mīmāṁsakas would teach that the 'Nitya' and the 'Naimittika' 'Karmans' have to be necessarily performed after giving up the 'Kāmya' and the 'Niṣiddha' actions. So it has been said by 'Bhaṭṭapāda' :

"He who has been aspiring for 'Mokṣa' would not proceed to perform 'Kāmya' and 'Niṣiddha' actions and would only proceed to perform 'Nitya' as well as 'Naimittika' actions with a view that 'Pratyavāya' (sin) would get relieved".

Here, this is the substance : "Karman' is of two kinds as 'Vihita' (ordained) and 'Niṣiddha' (prohibited). Between them that which has been sanctioned by 'Veda' has been 'Vihita' and that which has not been sanctioned by 'Veda' is 'Niṣiddha'. 'Vihita', too, is four-fold as 'Nitya', 'Naimittika', 'Kāmya' and 'Prāya-

śitta' (daily, occasional for some purpose, performed with some aspiration and expiation. The 'Nitya-karmans' have been those by the absence of performance of which there would be 'pratyavāya' (sin) although there would be neither merit nor sin if their performance is not undertaken. It would mean that they have been the counterpart ('pratiyogin') of the absence of what would be means of sin ('pratyavāya'); they stand for a relevent cause. So it has been said :

"The 'Nitya-karman' has been that which should not always be trangressed any time as long as the duration of life would be; when it would get transgressed, the 'Śruti' has prescribed 'doṣa'; it has been found to be never trangressed, since there has been the repeated prescription of its fruit by the 'śruti'; it is designated here as 'Nitya'. Those that have been ordained by the 'Śruti'– such as "Aharahaḥ Sandhyām upāsīta" : " 'Sandhyāvandana' should be performed every day". They have been 'Sandhyāvandana', the five 'Mahāyajña-s', etc.

The 'Naimittika-karman-s' have been those which have no specific cause, as for instance, birth-day sacrifice ('Jāteṣṭi'), etc., bath taken after 'Grahaṇa' (eclipses), etc., have been called as 'Naimittika-karmans'. There would be no rising of 'puṇya' (merit), etc., through the performance of 'Naimittika-karmans' as it would be in the case of 'Nitya-karmans', nor there would be 'pratyavāya' when they have not been performed. But the difference between them has been this : The 'Nitya-karmans' have been those that are prescribed to be daily performed, while the 'Naimittika-

karmans' have been those that are performed when there has been some purpose to be served.

Kāmyakarman has been that which pertains to the object of that aspiration which would come under the aspiration of some fruit. Or that duty which would come under some aspiration for fruit, would be designated as 'Kāmya-karman'. That action alone which has been performed with the aspiration of some fruit, is said to be 'Kāmya-karman'. For instance, since the 'Jyotiṣṭoma-sacrifice' has been the object of aspiration coming under the aspiration of the fruit in the form of heaven, it has been designated as 'Kāmya-karman'. For the purpose of ordaining it, the 'śruti' has been – "Jyotiṣṭomena svargakāmo yajeta" : He who would aspire for heaven, should perform 'Jyotiṣṭoma'-sacrifice. The actions such as 'Candrāyaṇa' which have been performed for the washing away of some sin, are called 'prāyaścitta-karman'. This statement of scholars has been quite well-known :

(a) "Prāyaḥ pāpaṁ vijānīyāt cittam tasyaiva Śodhanam"

In the same way, there has been a 'Smṛti'-statement' as

(b) "Prāyonāma tapaḥ ... prāyaścittamiti smṛtaṁ"

"Prāyo nāma", etc.

"By the term 'Prāyaḥ', 'Tapas' is told; by 'citta' 'Niścaya' is told. That which has been the combination of 'Tapas' (penance) and 'Niścaya' (resolution), has been regarded as 'Prāyaścitta'.

On the authority of the above 'Smṛti'-statement, the actions such as Cāndrāyaṇa, etc., which would be performed for the cleansing of sin, have been called as 'Prāyaścitta-karmans'.

Those 'karmans' which pertain to the objects that are prohibited by sruti are the 'Niṣiddha-karmans'. Those 'karmans' are taught by the statements, which have been associated with verbs in 'Liṅ-lakāra'. For instance, they are such as : "Na kalañjaṁ bhakṣayet" (the flesh of a bird or deer struck with poisoned weapon, should not be eaten), "Na surāṁ pibet" (one should not drink wine), "Brāhmaṇo na hantavya" (a Brāhmaṇa should not be killed), etc. Here the eating of 'Kalañja', the drinking of 'surā', the killing of a 'Brāhmaṇa', etc., have been designated as 'Niṣiddha-karmans' because they have been the means of leading to undesirable ends such as hell, etc.

Among these five 'Karmans', those 'kāmyakarmans' such as 'Jyotiṣṭoma', etc., have been the causes for attaining the excellent worlds such as heaven, etc.; they happen to be the causes for assuming the bodies of gods, etc.; the prohibited 'karmans' like the killing of a 'Brāhmaṇa', etc., have been causes for attaining the bodies of animals, etc.; through the production of 'pratyavāya' (sin) due to not practising them, the 'Nitya' and 'Naimittika' actions have been the causes for assuming the bodies of hellish beings, etc. In this 'Darśana', the dwelling in a body has been said to be bondage in the case of the 'Ātman'. That very opinion has been revealed by the 'Śruti' : "Na vai saśarīrasya sataḥ priyāpriyayor apahatirasti" ("there would be no

removal of the notions of the disirable and the non-desirable in the case of one who has been associated by the body"). Hence, through the proper performance of the 'Nitya' and the 'Naimittika' actions by the aspirent of 'Mokṣa' without undertaking the 'Kāmya' and the 'Niṣiddha' actions, there would be no rising of 'pratyavāya' (sin), there would be the vanishing of that (sin) through the experience of the accumulated 'karman' and there would be the disappearance of the destiny giving rise to another birth; the result is 'Mokṣa' in the form of the absence of association with any body; this has been accomplished as per the maxim "Nimittābhāve naimittikasyāpi apāyaḥ" ("when the cause has been absent, there would be the vanishing of that which might arise from that cause"). So it has been said by Pārthasārathi Miśra : "Utpādyānāṁ, etc." ["Since the 'Dharma-s' (properties) that would be produced due to the observance of those that are 'utpādya' and those that are 'kāmya' would get averted through the practise of what has been ordained and the absence of the practising of what has been prohibited, one who would stand without a body after the fall of the previous body and would be without the formation of a body, would become emancipated"].

Here an enquiry would start : Whatever merits that accrue due to the practise of 'kāmya-karmans', those very merits would arise by the absence of the practise of 'Jyotiṣṭoma', etc. In the same manner, the sin that would be arising in future would arise due to the absence of the practise of the 'Nitya' and the 'Naimittika' actions and due to the practise of

the prohibited actions. But how could there be the vanishing of that fruit of the 'Sañcita-karman' (fruit of the accumulated 'karman') which has been already existing? When this enquiry has been made, its answer has been given by the 'Bhāṭṭa'-school. It has been of the opinion that it would be vanishing through the knowledge of the 'Ātman' along with the practice of the 'Nitya' and the 'Naimittika' actions. So it has been said by Pārthasārathi Miśra : "When the 'Nitya' and the 'Naimittika' actions have been performed for the vanishing of the sin which would arise from the past actions, then alone the concentration on 'Ātma-jñāna' would become the means of 'Mokṣa' through the vanishing of the fruits of past karmans. Bhagavān Vāsudeva's (Śrīkṛṣṇa's) statement has been : "Jñānā-gniḥ sarvakarmāṇi bhasmasāt kurute tathā" ["The fire (flame) of knowledge would in that way burn into ashes all the fruits all actions". This has been the opinion about 'Upāsanā' (meditation on the Supreme), but not the opinion about discriminative knowledge"].

Here this should be understood : The Upaniṣads would teach two kinds of 'Ātmajñāna' (spiritual knowledge of the Supreme) by saying : "Avināśī va are ayamātma" ("this 'Ātman' would be without perishment – i.e., eternal") and "Ātmānam upāsīta" ("one should meditate on 'Ātman' "). Here the first one has been the knowledge of Atman as separate from the body and the other one has be the knowledge of the nature of 'upāsanā' (meditation) connected with the eight 'Aṅgas' of yoga such as 'Prāṇāyāma', etc. Since there would be no possibility of 'Pravṛtti' towards the

actions such as 'Darśapūrṇamāsa', 'Jyotiṣṭoma', etc., without the realisation of discriminative knowledge in the form of the knowledge of 'Ātman' as distinguished from the body. This knowledge of the nature of 'Upāsanā' has been admitted by the 'Bhāṭṭas' as that which would bring the fruit in the form 'Niḥśreyas' (the Supreme reward). That is why the revered Bhaṭṭa (Kumārila) has pointed out that such a knowledge of the nature of 'Upāsanā' as the means of attaining 'Mokṣa', by setting aside the objection that it has been only an 'Arthāvāda'. So it has been said :

"When the ultimate meaning has been grasped, what has been told as the statement of the 'phala', that has been the 'Arthavāda'. In the case of heaven, etc., there would be no other (further) fruit (reward)".

Thus the 'Bhāṭṭas' would not accept knowledge of discriminative form as the cause for 'Mokṣa', but that which has been associated with 'Upāsanā' and that, too, that which has been combined with the 'Nitya' and the 'Naimittika' actions. Through this it has been clearly understood that the theory of 'Jñāna-karma-samuccaya' (combined – spiritual – knowledge and action) has been accepted by the author of the 'Vārtika' as the means to attain 'Mokṣa'. The same idea has been made clear by Someśvara in his commentary on 'Tantravārtika' through the words of Bṛhattika : It is thus :

" 'Niḥśreyas' has not been through knowledge nor it has been alone through 'Karman' ; it does not arise through one of them, but only through the combination of knowledge and action together. On effecting

the vanishing of sin through 'Nitya' as well as 'Naimittika' actions, one should render knowledge pure and make it mature through continuous practice. It is through the matured special knowledge, man attains 'Kaivalya'. The averting of the relation with the fruit of action through the application of knowledge alone has not been possible".

The Nature of 'Mokṣa' :

This has been the doctrine in the opinion of 'Bhāṭṭas' : that 'prārabdha-karmans' existing in the aquired 'Dharma' (merit) and 'Adharma' (de-merit), would vanish through their experience; the 'Sañcita-karmans' get lost through the knowledge of the Ātman combined with the performance of the 'Nitya' and 'Naimittika' actions; and the unattained 'karmans' get lost by the very absence of performing them. Then on the total annihilation of the born body and senses, the prior 'Abhāva' of the 'Karman' which has not arisen would be called 'Mokṣa'. This very thing has been called the absolute destruction of the body, senses, etc. The revered 'Bhaṭṭa' (Kumārila) has clearly stated :

"There, when the vanishing of the earlier fruits of action would take place in the case of those who have realised the spiritual nature of 'Ātman' and on the absence of any later growth, the body would not be born again".

Bhagavatpāda Śaṅkarācārya, too, has revealed the nature of Mokṣa admitted by the Mīmāṁsakas : "Yattu Kaiścijjalpyate, etc." ["Some people say that :

'Nitya' and 'Naimittika' actions are performed with the intention that 'pratyavāya' should not arise. In the same way the 'Kāmya' and 'Pratiṣiddha' actions are performed with the intention that 'pratyavāya' should not arise. In the same way the fruits of 'kāmya' and 'pratiṣiddha' actions are performed with the intention of not getting heaven and hell. In the same manner the fruits of 'Prārabdha-karman' which should be experienced with the present body, would vanish only on experiencing them. Hence, on the fall of the present body, there would be the absence of any possibility of getting associated with another body, there would be the 'Kaivalya' of the nature of 'svarūpāvasthāna' (dwelling in his own form). This would arise through the above-stated procedure even without 'Brahma-jñāna']". This has been the nature of 'Mokṣa' accepted by the Mīmāṁsakas.

Thus on the total eradication of the causes of bondage such as body, senses, etc., the 'Ātman' would become free from all the objective joy and sorrow and would remain in its self-same nature. Then there would be not only the attainment of the non-objective happiness, but also merely the total eradication of sorrow. So it has been said by Pārthasārathi Miśra : "Hence the statement of 'Ānanda' (bliss) through another 'Pramāṇa' has been in favour of the absence of sorrow, the other one would be proper as per the Śruti. Hence, Mokṣa would consist in total eradication of all the guṇas of 'Ātman' prescribed by the 'Vaiśeṣikas'".

Nārāyaṇabhaṭṭa, a follower of Kumārilabhaṭṭa has, however, said :

"When there would be total eradication of sorrow, the release of the idea of happiness from the mind, has been the 'Mukti' as told by 'Revered Kumārila'."

As per this, the eternal bliss of one's own nature, which would be proved by the authority of the 'Śruti' as "Ānandaṁ Brahmaṇo rūpaṁ tacca mokṣe'bhivyajyate" ("The nature of Brahman has been bliss and that would get manifested during 'Mokṣa'."). This would remain unmanifest during the state of 'Saṁsāra'. That would get manifested only during the state of 'Mukti'. In this experience of 'svarūpānanda', it would be the mind, which has been favoured by the total eradication of the body, senses, etc., would be the means of acquiring (spiritual) experience. According to this 'pakṣa', this very inner sense, the mind, which has been accepted as the means of acquiring 'Aparokṣajñāna' (inference, etc.,) would be of all-pervasive transformation. Hence it has been accepted as 'niṣpanda' (without movement).

Thus 'Pārthasārathi Miśra', the follower of 'Kumārila Bhaṭṭa' has accepted the absence of sorrow alone in 'Mukti', and 'Nārāyaṇa Bhaṭṭa' has accepted in it the manifestation of eternal happiness. That is why 'Madhusūdana-svāmin' has accepted both the 'pakṣas' of both the followers of the 'Bhāṭṭa' school. Hence, in the 'Pakṣa' of those who accept the manifestation of bliss in 'Mukti', the external senses alone would become reverted and in the 'pakṣa' of those who accept only the reverting of mind, too, is told.

Further, Nārāyana Bhaṭṭa, the follower of the 'Bhāṭṭa'-school, has also told about the undergoing of

propitiation ('Prāyaścitta') along with the performance of 'Nitya' and 'Naimittika' actions. Thus it has been said :

"In the case of the mind which has been properly reverted through the operation of prohibited actions and actions that are 'Kāmya' with the 'Duṣkṛti' (sin) eradicated by 'Nitya' and 'Naimittika' actions and expiations".

The Doctrine of Mokṣa according to Prābhākaras :

The 'Bhāṭṭa-Mīmāṁsakas' speak of 'Mokṣa' as the ultimate eradication of the body, senses, etc. 'Prābhākaras', on the other hand, say : The 'Jīva' who has been subjugated by 'Dharma' (merit) and 'Adharma' (de-merit) would get birth to undergo 'Saṁsāra'. Hence, 'Dharma' and 'Adharma' have been regarded as the root-cause in respect of the relation of the 'Ātman' with body. Hence on the ultimate destruction of the body resulting in the total eradication of those two ('Dharma-Adharma'), has been called as 'Mokṣa'. It is thus : Hence, the disappearance of 'Avidyā' has not been 'Mokṣa'. It would be ultimate eradication of the body, which has been dependent on the total vanishing of the 'Dharma' and the 'Adharma', has been 'Mokṣa'.

Prābhākaras have only accepted the theory of 'Jñānakarma-samuccaya' (combination of knowledge and action as the means to 'Mukti'). In this doctrine, the attainment of 'Mokṣa' has been told as that which has been attained by the performance of 'Vaidika'-

actions with the knowledge of 'Ātman' in the background. In this tradition also, the aspirant of 'Mokṣa' who has been afflicted by the sorrows of 'Saṁsāra', has to get himself relieved from the fruits 'Kāmya' and 'Niṣiddha' actions; this is the teaching that has been given here. In conclusion, with regard to the nature of 'Mokṣa', there has not been any difference of opinion. 'Bhāṭṭa-Mīmāṁsakas' would regard the eternal manifestation of happiness as of the nature of 'Mokṣa'. But 'Prābhākaras' regard ultimate reverting of sorrow as the nature of 'Mokṣa'. This has been because of the acceptance of the nature of 'Ātman' as accepted by the 'Naiyāyikas'. Hence they accept the nature of Mokṣa accordingly. Further, 'Prābhākaras' who propound that "Niyogasiddhireva Mokṣaḥ" ("accomplishment of the obligation has been 'Mokṣa'"), would accept 'Niṣkāma-karman' as predominant between the two means of 'Mokṣa', knowledge and action.

Īśvarapraṇidhāna in the Mīmāṁsādarśana :

Although the ancient 'Mīmāṁsakas' have not accepted 'Īśvara' either for creation or for the production of 'Veda', because both ('Īśvara' and 'Veda') are eternal, yet the two later 'Mīmāṁsakas', viz., 'Āpadeva' and 'Laugākṣi Bhāskara' have accepted 'Īśvara' as the Lord of the sacrifice and have said that 'Niḥśreyas' (highest good) could be attained through the performance of the sacrifices such as 'Darśa', 'Pūrṇamāsa', etc., with the mental dedication to 'Īśvara'. It has been thus : "That very 'Dharma' aiming at which it is performed, has been its 'hetu' (cause). That which has

been performed with the mental dedication to 'Śrī Govinda', has been the cause for 'Niḥśreyas'. Thus the entire Veda has the accomplishment of the propounding of 'Yāgādi-dharma', either directly or by succession.

Here this has been the substance : Those sacrificial actions such as 'Agnihotra', 'Darśapūrṇamāsa', 'Cāturmāsya', etc., which have been prescribed by the 'Śruti'-statements such as "Jyotiṣṭomena svargakāmo yajeta" ("He who would aspire for heaven should perform the 'Jyotiṣṭoma'"), "Agnihotraṁ juhuyāt svarga-kāmaḥ" ("He who would aspire for heaven, should perform 'Agnihotra'"), "Darśapūrṇamāsābhyam svarga-kāmo yajeta" ("He who would aspire for heaven should perform 'Darśa' and 'Pūrṇamāsa' sacrifices"), etc. If those very performances have been done with mentally dedicating them to 'Īsvara' as per the following 'Smṛti'-statement : "Whatever you do, whatever you eat, whatever you sacrifice, whatever you give, whatever penance you perform, O 'Arjuna', all that you should dedicate to me". Then they would become the means of 'Niḥśreyas' as per the maxim "Ekasya tūbhayatve saṁyogapṛthaktvam". Thus those 'Mīmāṁsakas' who would accept 'Īśvara', propound that 'Kāmya-Karmans' performed with the intention of dedicating them to 'Īśvara', would be causes for Mokṣa.

Thus on having thus reflected upon this, it would become clear that the 'Mīmāṁsaka' has been the advocates of 'Jñāna-karma-samuccaya' (combination of knowledge and action). The Bhāṭṭa-Mīmāṁsaka has

accepted the manifestation of eternal happiness and thus has been taking the side of the 'Vedāntins' ('Advaitins'). That has been the reason for the Vedāntins to say 'Vyavahāre Bhāṭṭanayaḥ'. 'Prābhākaras' accept that the ultimate eradication of sorrow would be 'Mukti'. That is the reason as to why they have been said to be those who would take the side of the 'Naiyāyikas'.

Further the 'Bhāṭṭas' and the 'Prābhākaras' would accept remaining with the body ('saśarīratva') has been bondage and understand that there would be no 'Mukti' as long as the body remains. Thus in both the 'pakṣas', 'Jīvanmukti' would be not at all possible.

As per the statement of the learned as "Murāre stṛtīyaḥ panthāḥ", 'Murāri Miśra' would not accept the manifestation of eternal happiness as 'Mukti' as advocated by the 'Bhāṭṭas'; nor does he accept absolute eradication of sorrow as 'Mukti' as advocated by the 'Prābhākaras'; but he would accept the total absence of 'sorrows' as 'Mokṣa'.

अद्वैतवेदान्ते बन्धमोक्षयोः स्वरूपम्

तत्र तावदद्वैतवेदान्ते – "तत्त्वमसि"[290] इत्यादिमहावाक्यैर्ब्रह्माऽभिन्नस्वात्मस्वरूपसाक्षात्कार एव मोक्ष इत्यभ्युपगम्यते । यद्यप्यत्र दर्शने – "ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः"[291] इति भगवत्पादशङ्करा-

290. छां.उ., ६.८.७.
291. ब्र.ज्ञा.मा., श्लो-२०

चार्योक्त्या जीवब्रह्मणोर्न वास्तविको भेदः, किन्तु स अविद्याकल्पितः। अतोऽविद्यैव बन्धनं तन्निवृत्तिरेव मोक्षः। तदुक्तं वार्तिककारेण –

अविद्यास्तमयो मोक्षः सा च बन्ध उदाहृतः।
निवृत्तिरात्मा मोहस्य ज्ञातत्वेनोपलक्षितः॥ इति।

तस्माद् ब्रह्मस्वरूपोऽप्ययं जीवोऽनाद्यविद्यावशादहङ्कारशरीरेन्द्रियादिष्वहं ममेत्यध्यासेन संसरन् दरीदृश्यते।

बन्ध-(अध्यास)स्वरूपम् –

अध्यासो नाम भ्रान्तिः। तस्य च "स्मृतिरूपः परत्र पूर्वदृष्टावभासः"[292] इति लक्षणमभिवदति भाष्यकारः। स च ज्ञानाध्यासार्थाध्यासभेदेन द्विविधः। तत्र भ्रान्तिज्ञानं ज्ञानाध्यासस्तद्विषयश्चार्थाध्यासः। अर्थाध्यासश्च स्वरूपाध्याससंसर्गाध्यासभेदेन स्थूलतः पुनर्द्विविधः। अधिष्ठानज्ञानेन येषां स्वरूपं बाध्यते, ते स्वरूपेणाध्यस्ता इत्युच्यन्ते। यथा रज्जुसर्पशुक्तिरजतादिकम्। तत्र रज्जुज्ञानेन सर्पः, शुक्तिज्ञानेन रजतं च स्वरूपेण बाध्येते। अतो रज्जौ सर्पः, शुक्तौ रजतं च स्वरूपेणाध्यस्ते इत्युच्येते। अयमेव स्वरूपाध्यासः। एवमेवात्मन्यनात्मभूतानां शरीरादीनामात्मज्ञानेन मिथ्यात्वनिश्चयरूपस्य बाधस्यात्मज्ञैरनुभूयमानत्वादात्मनि शरीरादीनां स्वरूपाध्यासः।

अनेन स्वरूपाध्यासेनैव सच्चिदानन्दस्वरूपे आत्मनि नास्ति, न भातीत्यसज्जडदुःखरूपेषु शरीरादिषु सच्चिदानन्दभ्रान्त्या च जीवः स्थूलोऽहम्, गौरोऽहमिति शरीरधर्मान्; पश्यामि, गच्छामीतीन्द्रियधर्मान्; सुखी, दुःखी, कर्ता, भोक्तेत्यन्तःकरणधर्मान्; अहमित्यन्तःकरणं च स्वात्मन्यारोप्य व्यवहरति।

यत्र चाधिष्ठानज्ञानेन सम्बन्धमात्रस्य बाधः, स सम्बन्धाध्यासः। यथाऽनात्मन्यात्माध्यासः। आत्मस्वरूपस्याबाध्यत्वादनात्मनि देहादौ नात्मा

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292. ब्र.सू.शा.भा., पृ. १०-१३

स्वरूपेणाध्यस्यति, किन्तु तस्य सम्बन्धमात्रस्याध्यासः, तत्त्वज्ञानेनानात्मना साकमस्य सम्बन्धस्यैव बाध्यमानत्वात् । अयमेव संसर्गाध्यास इत्यप्युच्यते[293] ।

एवमनात्मन्यात्मनः सम्बन्धाध्यासः, अनात्मनश्चात्मनि स्वरूपाध्यास इत्ययमेवान्योन्याध्यास इत्यभिधीयते । अनेनैवान्योन्याध्यासेन जीवो बुद्धावहमिति, शरीरेन्द्रियगृहकलत्रादिषु च ममेति व्यवहरति । तदुक्तं भाष्यकारैः – ''तथाप्यन्योन्यस्मिन्नन्योन्यात्मकतामन्योन्यधर्मांश्चाध्यस्येतरेतराविवेकेनात्यन्तविविक्तयोर्धर्मधर्मिणोर्मिथ्याज्ञाननिमित्तः सत्यानृते मिथुनीकृत्याहमिदं ममेदमिति नैसर्गिकोऽयं लोकव्यवहारः''[294] इति ।

अत्र बुद्धिरप्यहंप्रत्ययवेद्या, आत्माप्यहंप्रत्ययवेद्यः, एवमुभयोरेकप्रत्ययवेद्यत्वादुभयोरत्यन्तसान्निध्याच्च बुद्ध्यात्मनोस्तादात्म्यमेवाऽहमध्यासः, अयमेव हृदयग्रन्थिरित्युच्यते । एवमनाद्यविद्यापूर्वकयोरहंममाध्यासयोर्निवृत्त्यर्थमात्मयाथार्थ्यज्ञानमेव कारणमिति ज्ञानमेव मुक्तये मुख्योपायः ।

मोक्षोपायः

एवमनाद्यविद्यापूर्वकयोरहंममाध्यासयोर्निवृत्त्यर्थमात्मयाथार्थ्यज्ञानमेव कारणमिति बन्धनिवृत्तौ ज्ञानमेव मुख्योपाय इत्यद्वैतिभिरङ्गीक्रियते । तच्च ज्ञानं नहि सर्वेषां सुलभम्, किन्त्वधिकारिणामेव । ''अधिकारी तु विधिवदधीतवेदवेदाङ्गत्वेनापाततोऽधिगताखिलवेदार्थोऽस्मिन् जन्मनि जन्मान्तरे वा काम्यनिषिद्धवर्जनपुरःसरं नित्यनैमित्तिकप्रायश्चित्तोपासनानुष्ठानेन निर्गतनिखितकल्मषतया नितान्तनिर्मलस्वान्तः साधनचतुष्टयसम्पन्नः प्रमाता''[295] इति परमहंसेन सदानन्दयतिनाऽधिकारिणो लक्षणमुक्तम् ।

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293. विचारचन्द्रोदये, पृ. १५८-१६६
294. ब्र.सू.शा.भा., ९-१०
295. वे.सा., पृ. ३-४

अत एव भगवत्पादैः शङ्कराचार्यैरपि – "अथातो ब्रह्मजिज्ञासा"[296] इत्यत्र 'अथ'-शब्दस्यानन्तर्यार्थत्वात् कस्मादनन्तरं ब्रह्म जिज्ञासितव्यमिति जिज्ञासायाम् – "नित्यानित्यवस्तुविवेकः, इहामुत्रार्थभोगविरागः, शमदमादिसाधनसम्पत्, मुमुक्षुत्वं च । तेषु हि सत्सु प्रागपि धर्मजिज्ञासाया ऊर्ध्वं च शक्यते ब्रह्म जिज्ञासितुं ज्ञातुं च, न विपर्यये । तस्मादथशब्देन यथोक्तसाधनसम्पत्त्याऽऽनन्तर्यमुपदिश्यते"[297] इति विवेकादिसाधनचतुष्टयसम्पन्न एवात्राधिकारीति निदर्शितम् ।

अत्र साधनचतुष्टये शमदमोपरतितितिक्षासमाधानश्रद्धाख्याः परस्परसापेक्षा इति सम्मिलितानां तेषामेकसाधनत्वेन ग्रहणम् । शमो नामान्तरिन्द्रियस्य मनसो निग्रहः, दमस्तु बहिरिन्द्रियनिग्रहः, उपरतिर्नाम स्रक्चन्दनवनितादिविषयेभ्यो व्यावृत्तानामिन्द्रियाणां पुनस्तत्राप्रवृत्तिः, यद्वा नित्यादिकर्मणां विधिवच्चतुर्थाश्रमस्वीकारेण परित्यागः, नाऽहं कर्तेत्यवस्थानमुपरतिरित्यर्थः । शीतोष्णादिद्वन्द्वसहिष्णुता तितिक्षा । समाधानं नाम मनसो विक्षेपनाशः । गुरूपदिष्टवेदान्तवाक्येषु विश्वासः श्रद्धेत्युच्यते[298] ।

ज्ञानस्यान्तरङ्गसाधनानि

अद्वैतदर्शने नित्यनैमित्तिकादिकर्माणि चित्तशुद्धिद्वाराऽऽरादुपकारकाणीति तान्यात्मज्ञाने बहिरङ्गसाधनानीत्युच्यन्ते । विवेकादिसाधनचतुष्टयं श्रवण-मनन-निदिध्यासनानि तत्त्वंपदार्थशोधनं चेत्यष्टौ सन्निपत्योपकारकाणीत्यन्तरङ्गसाधनानीत्यभिधीयन्ते । तत्रापि श्रवण-मनन-निदिध्यासनानि मुख्यान्तरङ्गाणि । अत एव मैत्रेयीब्राह्मणे – "आत्मा वा अरे

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296. ब्र.सू., १.१.१
297. ब्र.सू.शा.भा., पृ. ३६-३७
298. विचारसारस्य पीताम्बरजीकृतस्य १९ तमा टिप्पणी, पृ१०६-१०७.

द्रष्टव्यः''[299] इत्यात्मदर्शनमनूद्य तत्साधनत्वेन – ''श्रोतव्यो मन्तव्यो निदिध्यासितव्यः''[300] इति श्रवणादीन्यात्मदर्शने साधनत्वेनोपदिष्टानि ।

तत्रभवता श्रीधर्मराजाध्वरीन्द्रेण – ''तत्र श्रवणं नाम वेदान्तानामद्वितीये ब्रह्मणि तात्पर्यावधारणानुकूला मानसी क्रिया । मननं नाम शब्दावधारितेऽर्थे मानान्तरविरोधशङ्कायां तन्निराकरणानुकूलतर्कात्मज्ञानजनको मानसो व्यापारः । निदिध्यासनं नामानादिदुर्वासनया विषयेष्वाकृष्यमाणस्य चित्तस्य विषयेभ्योऽपकृष्यात्मविषयकस्थैर्यानुकूलो मानसो व्यापारः''[301] इति श्रवणादीनां लक्षणान्युक्तानि ।

मुमुक्षुः स्वात्मस्वरूपजिज्ञासया – ''स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्''[302] इति श्रुत्यादेशानुसारं यदा हि गुरुमुपसरति, तदा स कारुणिको गुरुरुपनताय शिष्याय प्रपञ्चाध्यारोपापवादाभ्यां[303] 'तत्'-पदस्वरूपम्, पञ्चकोशविवेकेन[304] च मुञ्जादिषीकेव 'त्वं'-पदस्वरूपं

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299. विचारसागरे, पृ. १०७-११०
300. बृ.उ., २.४.४
301. बृ.उ., २.४.४
302. मुण्ड., १.२.१२
303. अध्यारोपापवादाभ्यां निष्प्रपञ्चः प्रपञ्च्यते ।
शिष्याणां बोधसिद्ध्यर्थं तत्त्वज्ञैः कल्पितः क्रमः ॥
304. अद्वैतदर्शने स्थूल-सूक्ष्म-कारणाख्येषु शरीरत्रयेष्वेवान्नमय-प्राणमय-मनोमय-विज्ञानमयानन्दमयाख्यः पञ्चकोशविभागः क्रियते । तत्र पञ्चीकृतपञ्चभूतानां पञ्चविंशतितत्त्वात्मकं स्थूलशरीरमन्नरसेनैव भूत्वान्नरसेनाभिवृद्धिं प्राप्यान्नारसमयपृथिव्यां विलीयत इत्यन्नमयकोश इत्युच्यते । अपञ्चीकृतपञ्चमहाभूतानां रजोगुणोद्भूतैः पञ्चप्राणपञ्चकर्मेन्द्रियैर्युक्तः प्राणमयः । अपञ्चीकृतानामेव भूतानां सत्त्वांशसमुद्भूतैः पञ्चज्ञानेन्द्रियैर्मनोयुक्तो मनोमयः । तैरेव ज्ञानेन्द्रियैर्बुद्धियुक्तो विज्ञानमयः । एतत् कोशत्रयं लिङ्गशरीरमित्युच्यते । स्वरूपाज्ञानमानन्दमयकोशः तदेव कारणशरीरम् । तदुक्तं विद्यारण्यस्वामिभिः –

स्यात् पञ्चीकृतभूतोत्थो देहः स्थूलोऽन्नसंज्ञकः ।
लिङ्गे तु राजसैः प्राणैः प्राणः कर्मेन्द्रियैः सह ॥ →

बोधयित्वा तयोस्तत्त्वंपदयोर्लक्ष्यभूतयोरात्मब्रह्मणोरभेदं "तत्त्वमसि"[305] इति महावाक्येन प्रबोधयति । एवं गुरुमुखान्महावाक्यतात्पर्यावधारणेन 'वेदान्तवाक्येन जीवब्रह्मणोर्भेदोऽभिहितः, उताभेदः' इत्याकारकस्य प्रमाणगतसंशयस्य निवृत्तिर्जायते ।

एवं श्रवणेन प्रमाणगतदोषनिवृत्तावपि – 'अहं ब्रह्माऽभिन्नो न वा' इत्याकारकस्य प्रमेयगतसंशयस्य विद्यमानत्वात् तन्निवृत्त्यर्थं 'जीवो ब्रह्माऽभिन्नः, सच्चिदानन्दरूपत्वात्, ईश्वरचैतन्यवत्'; यद्वा 'यथा घटाकाशो महाकाशाभिन्नस्तथाऽऽत्मापि ब्रह्माऽभिन्नः' इत्यभेदसाधकयुक्तिभिस्तथा 'जीवब्रह्मणोर्भेदो मिथ्या, औपाधिकत्वात्, घटाकाशमहाकाशगतभेदवत्' इति भेदबाधकयुक्तिभिश्चानुशीलनरूपं मननमुपदिष्टम् । अनेन मननेन प्रमेयगतसंशयो निवर्तते । एवं मननशीलस्यापि कदाचिदनादिवासनावशात् 'प्रपञ्चः सत्यः, जीवब्रह्मणोर्भेदोऽपि सत्यः, अहं कथं ब्रह्म स्याम्' इत्याकारिकी विपरीतभावना चोदीयादिति तन्निवारणार्थं तैलधारावन्निरन्तरात्मानुचिन्तनरूपं निदिध्यासनमुपदिष्टम्[306] । एवं श्रवणादीनि ब्रह्मसाक्षात्कारे प्रतिबन्धकानामसम्भावनाविपरीतभावनादीनां निवर्तनद्वारा सहायकानीत्येतानि ब्रह्मज्ञानेऽन्तरङ्गसाधनानीति कथ्यन्ते । श्रवणादीनां प्रतिबन्धकनिवारकत्वं वेदान्तकल्पलतिकायामुक्तं मधुसूदनसरस्वतीभिः । तथाहि – "महावाक्यकरणकस्तत्स्वरूपसाक्षात्कार एव प्रतिबन्धचतुष्टयरहितो मोक्षसाधनम् ... । प्रतिबन्धचतुष्टयं च विषयभोगवासना, प्रमाणगतासम्भावना, प्रमेयगतासम्भावना, विपरीतभावना चेति।

→ सात्त्विकैर्धीन्द्रियैः साकं विमर्शात्मा मनोमयः ।
तैरेव साकं विज्ञानमयो धीर्निश्चयात्मिका ॥
कारणे सत्त्वमानन्दमयो मोदादिवृत्तिभिः ।
तत्तत्कोशैस्तु तादात्म्यादात्मा तत्तन्मयो भवेत् ॥ इति । (पञ्च० १.३४-३६)

305. छां.उ., ६.८.७

306. वि.सा.टिप्पणी., ३०-३१, पृ. १११-११२

तत्र विषयासक्तेः श्रवणाङ्गभूताः शमदमादयो निवर्तकाः, प्रमाणगतासम्भावनायाः श्रवणं निवर्तकम्, प्रमेयगतासम्भावनायां मननम्, विपरीतभावनायाश्च निदिध्यासनं निवर्तकमिति''[307] इति ।

तत्र – ''ते ध्यानयोगानुगता अपश्यन् देवात्मशक्तिं स्वगुणैर्निगूढाम्''[308] इति श्रुतिं प्रमाणयद्भिर्वाचस्पतिमिश्रैर्निदिध्यासनं ब्रह्मसाक्षात्कारे साक्षात्कारणमित्युच्यते । तेषामयमाशयः – त्रिषु साधनेषु नहि त्रीण्यपि समानरूपेण साधनानि भवन्ति, किन्त्वङ्गाङ्गिभावेन । तस्मात् श्रवणमननोभयविशिष्टध्यानस्यैव फलसाधनत्वं युक्तमिति श्रवणमननयोरङ्गत्वम्, निदिध्यासनस्याङ्गित्वमिति[309] ।

विवरणाचार्यास्तु श्रवणं प्रधानम्, मनननिदिध्यासने तदुत्तराङ्गे इति श्रवणस्यैव ब्रह्मसाक्षात्कारे साक्षात्कारणत्वमित्यङ्गीकुर्वन्ति । यथा घटादिकार्योत्पत्तौ मृत्पिण्डादीनां प्रधानकारणत्वम्, चक्रचीवरादीनां च सहकारिकारणत्वम्, तथैव ब्रह्मसाक्षात्कारे श्रवणं प्रधानम्, मनननिदिध्यासने च सहकारिकारणे इति तेषामभिप्रायः[310] ।

श्रीनिश्चलदासास्तु न श्रवणादीनि, किन्तु श्रोत्रेन्द्रियसंयुक्तं 'तत्त्वमसि' इति महावाक्यमेव ब्रह्मज्ञाने साक्षात्साधनमित्यभिप्रयन्ति । तेषामिदमैदम्पर्यम् – यथा कज्जलं नेत्रगतदोषनिवारणद्वारा सूर्यदर्शने नेत्रस्य सहायकं भवति, तथा श्रवण-मनन-निदिध्यासनानि प्रमाणगत-प्रमेयगतसंशययोर्विपरीतभावनायाश्च निवर्तकतया सहायकानि, न तु मुख्यसाधनानीति[311] ।

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307. वे.का., पृ. ११-१२
308. श्वे.उ., १.३
309. वे.प., पृ. ३९२
310. वे.प., पृ. ३९३-१०
311. वि.सा. पृ. ११३-११५

ब्रह्मज्ञानेनाविद्यासहितप्रपञ्चनिवृत्तिः

एवं 'दशमस्त्वमसि' इतिवत् "तत्त्वमसि" इति महावाक्येन ब्रह्मापरोक्षज्ञानोदये ब्रह्म नास्ति, न भातीत्याकारयोरसत्त्वापादकाभानापादकावरणयोर्निवृत्त्या जीवस्य देहेन्द्रियादिषु विद्यमानो ममाध्यासः, अहङ्कारात्मनोस्तादात्म्यरूपोऽहमध्यासश्च निवर्तते । अहमध्यासनिवृत्तिरेव सिद्धान्ते हृदयग्रन्थिभेदनमित्युच्यते । तथा हि श्रूयते –

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे[312] ॥ इति ।

इदं च ब्रह्मज्ञानमविद्यासहितप्रपञ्चस्यापि निवर्तकमित्यद्वैतवेदान्ते ब्रह्मज्ञानिनः प्रपञ्चस्य मिथ्यात्वं प्रतिपादयन्ति ।

ननु ब्रह्मण एव प्रपञ्चसाधकत्वात् तदेव कथं तस्य निवर्तकमपि भवतीति चेन्न, यथा सामान्यो हि सूर्यप्रकाशस्तृणादेर्भासकोऽपि सूर्यकान्तमण्यारूढः सन् तस्यैव दाहको भवति, तथा सामान्यं हि ब्रह्म-चैतन्यं जगतः साधकमपि तदेव 'अहं ब्रह्मास्मि' इति वृत्त्यारूढं सत् सर्वस्यापि प्रपञ्चस्य बाधकं भवति । तदुक्तं सदृष्टान्तं मधुसूदनसरस्वतीभिः – "तरति शोकमात्मवित्"[313], "सोऽविद्याग्रन्थिं विकिरतीह सोम्य"[314] इत्यादिना तन्निवर्तकत्वस्य च प्रमितत्वात् । वृत्तिप्रतिबिम्बतचितो निवर्तकत्वे तु नोक्तवचसः शङ्कापि । तदुक्तम् –

तृणादेर्भासिकाऽप्येषा सूर्यदीप्तिस्तृणं दहेत् ।
सूर्यकान्तमुपारुह्य तन्न्यायं विनियोजयेत्[315] ॥ इति ।

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312. मुण्ड., २.२.८
313. छां.उ., ७.१.३
314. अ.सि., पृ. ८८६
315. मुण्ड., २.१.१०

तदेवमद्वैतदर्शने ब्रह्मज्ञानेन हृदयग्रन्थेर्भेदे, अविद्यासहितसकलप्रपञ्चस्य निवृत्तौ च स्वस्वरूपावाप्त्या मुक्त इत्युच्यते। तस्मादत्र सिद्धान्ते मोक्षो नाम न लोकान्तरप्राप्तिरूपः,

न मोक्षो नभसः पृष्ठे न पाताले न भूतले।
सर्वाशासंक्षये चेतःक्षयो मोक्ष इतीष्यते[316] ॥

"न तस्य प्राणा उत्क्रामन्ति"[317], "ब्रह्म वेद ब्रह्मैव भवति"[318] इत्यादिश्रुतिषु लोकान्तरप्राप्तेर्निषिद्धत्वात्।

इयं च स्वस्वरूपप्राप्तिर्न ग्रामादेरिवाप्राप्तस्य प्राप्तिः, किन्तु प्राप्तस्यैव चामीकरस्याप्राप्तत्वभ्रमनिवर्तनमात्रेणेव प्राप्तत्वप्रतीतिः। यथा रोगनिवृत्तौ स्वाभाविकस्यारोग्यस्य प्राप्तिव्यपदेशः, तथैवाऽज्ञाननिवृत्तौ ब्रह्मणः प्राप्तत्वव्यपदेशः। अत एव भगवत्पादैः शङ्कराचार्यैः प्रश्नोत्तररत्नमालिकायाम् – "मोक्षश्च को ह्यविद्यास्तमयः"[319] इत्यभिहितम्। नन्वेवं प्राप्तस्यैव प्राप्तित्वे तस्यासाध्यत्वादपुरुषार्थत्वापत्तिरिति चेन्न, स्वरूपावारकाविद्यानिवर्तकान्तःकरणवृत्तेः साध्यत्वमात्रेणापि पुरुषार्थत्वोपपत्तेः। तदुक्तं मधुसूदनसरस्वतीभिः – "प्राप्तप्राप्तिरूपतया फलस्यानन्दप्रकाशस्य स्वरूपतोऽसाध्यत्वेऽपि तत्तिरोधायकाज्ञाननिवर्तकवृत्तेः साध्यत्वमात्रेण साध्यत्वोपपत्तेः, कण्ठगतचामीकरादौ तथा दर्शनात्। तस्मादज्ञानहानिरात्मस्वरूपं तदाकारा वृत्तिर्वेति सिद्धम्। ये तु पञ्चमप्रकारादिपक्षाः, ते तु मन्दबुद्धिव्युत्पादनार्था इति न तत्समर्थनमर्थयामः"[320] इति। अत एवाविद्यानिवृत्तौ मुक्तस्यैव पुनर्मुक्तत्वव्यपदेश इति विद्यारण्यस्वामिभिरप्युक्तम् –

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316. अ.पू., २.२३
317. मुण्ड., ३.२.९
318. प्र.मा.श्लो. ६६.३
319. अ.सि. पृ. ८८५
320. अ.सि. पृ. ८८५

मुक्तौ तमोऽतिरेकेण नान्तरायोऽन्य इष्यते ।
यतोऽतोऽज्ञानविध्वस्तौ मुक्तः सन्नेव मुच्यते[321] ॥ इति ।

ज्ञानकर्मणोः क्रमसमुच्चयवादः

एवं स्वस्वरूपावाप्तिरूपाया मुक्तेर्नित्यसिद्धत्वाज्ज्ञानमात्रमविद्यानिवर्तनद्वारा तद्धेतुरुच्यते । न चात्र नित्यनैमित्तिकादीनि कर्माणि मोक्षहेतुत्वेनाभ्युपगम्यन्ते । यतो हि मोक्षस्य क्रियाजन्यत्वे यदुत्पद्यते तद्विनश्यतीति नियमेन मोक्षस्यानित्यत्वापत्तिः । किञ्च, "उत्पत्तिराप्तिर्विकृतिः संस्कृतिश्च क्रियाफलम्" इति वार्त्तिककारेण क्रियाफलस्य चातुर्विध्यमुक्तम् । अत्र ब्रह्मणो नित्यसिद्धत्वात् तत्प्राप्तिरूपो मोक्षो नोत्पद्यते । ब्रह्मणः स्वात्मरूपत्वेन न च तस्यापूर्वाप्तिरपि, एवमनुत्पन्नत्वादेव तस्य विकृतिरपि न सम्भवति । नापि संस्कार्यश्च मोक्षः संस्कारो हि गुणाधानेन, दोषापनयनेन वा भवति । न चात्र गुणाधानसम्भवः, अनाधेयातिशयब्रह्मस्वरूपत्वान्मोक्षस्य । नापि दोषापनयः, नित्यशुद्धब्रह्मस्वरूपत्वान्मोक्षस्य । एवं क्रियाफलानामुत्पत्ति-आप्ति-विकृति-संस्कृतीनां मोक्षेऽनुपपन्नत्वान्न क्रियाजन्यो हि मोक्षः[322] । अत एव – "ज्ञानादेव तु कैवल्यम्", "ऋते ज्ञानान्न मुक्तिः" इत्यादिश्रुतयो ज्ञानस्यैव मोक्षहेतुत्वं प्रतिपादयन्ति ।

तस्मादद्वैतवेदान्ते ज्ञानमेव साक्षान्मोक्षसाधनम् । नित्यनैमित्तिकादिकर्माणि तु चित्तशुद्धिमात्रोपयोगीनीति । न चात्र ज्ञानकर्मणोः समसमुच्चयः, किन्तु क्रमसमुच्चयः । तदुक्तं सुरेश्वराचार्यैः – "नित्यकर्मानुष्ठानाद्धर्मोत्पत्तिर्धर्मोत्पत्तेः पापहानिस्ततश्चित्तशुद्धिस्ततः संसारयाथात्म्यावबोधस्ततो वैराग्यं ततो मुमुक्षुत्वं ततस्तदुपायपर्येषणं ततः सर्वकर्म-

321. बृ.वा.सा. पृ. २३४४, मुक्तौ तमो ... मुच्यते ।
322. ब्र.सू. शा.भा., १.१.४

संन्यासस्ततो योगाभ्यासस्ततश्चित्तस्य प्रत्यक्प्रवणता ततस्तत्त्वमस्यादि-वाक्यार्थपरिज्ञानं ततोऽविद्योच्छेदस्ततः स्वात्मन्यवस्थानम्"[323] इति ।

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते[324] ॥

इति गीतायामपि स एवाभिप्रायो निरूपितः ।

जीवन्मुक्तिः

जीवन्मुक्तिर्नाम कृतवेदान्तविचारस्य मननिदिध्यासनाभ्यां ब्रह्मा-परोक्षज्ञानवतः, अत एव विनष्टसर्वसञ्चितकर्मणोऽवशिष्टप्रारब्धकर्मणश्चा-प्रारब्धपरिक्षयं जीवनम् । ननु "क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे"[325] इति श्रुत्या, "ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा"[326] इति स्मृत्या च ज्ञानेन सर्वकर्मक्षयस्य प्रतिपादितत्वात् कथं प्रारब्धस्य न परिक्षयः? इति चेन्न, "विमुक्तश्च विमुच्यते"[327], "तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्ये" इति श्रुतिभ्याम्, "नाभुक्तं क्षीयते कर्म" इति स्मृत्या चोत्पादितकार्यकर्मव्यतिरिक्तानां सञ्चित-कर्मणामेव ज्ञानविनाशित्वावगमात् ।

जीवन्मुक्तिव्यवस्थार्थमद्वैतिष्वेवास्ति परस्परवैमत्यम् । तत्र केचि-देवमभिप्रयन्ति-अविद्या हि आवरणविक्षेपाख्यांशद्वययुक्ता । तत्र तत्त्व-ज्ञानेनावरणांशनाशेऽपि विक्षेपस्य विद्यमानत्वादयमेवाविद्यांशः प्रारब्ध-कर्मवर्तमानदेहाद्यनुवृत्तिप्रयोजको भवति । तस्य च प्रयाणकालोत्पन्न-चरमसाक्षात्कारवृत्त्या निवृत्तौ सत्यां विदेहकैवल्यं भवतीति । अपरे तु

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323. नैष्क.सि. पृ. ४७
324. भ.गी., ६.३
325. मुण्ड., २.२.८
326. भ.गी., ४.३७
327. कठ., २.५.१

क्षालितलशुनभाण्डानुवृत्तलशुनवासनाकल्पोऽविद्यासंस्कारस्तत्त्वज्ञानानन्तरमप्यनुवर्तते, तेनैव मुक्तस्य देहाद्यनुवृत्तिरित्यभिप्रयन्ति[328]। अन्ये त्वेवमाहुः – यथा द्रोणास्त्रेणाऽर्जुनस्य रथे दग्धेऽपि भगवच्छक्त्या संग्रामसमाप्तिपर्यन्तं 'तद्रथस्यावस्थितिः, तथा तत्त्वज्ञानादविद्याया निःशेषनाशेऽपि शरीरादिकार्यप्रपञ्चस्तु यावत्प्रारब्धभोगमनुवर्तत' इति।

ननु कारणनाशे कथं कार्यानुवृत्तिरिति चेत्, यथा समवायिकारणनाशाद् द्रव्यनाशमङ्गीकुर्वद्भिरपि नैय्यायिकैर्निरुपादानमपि द्रव्यं क्षणमात्रं तिष्ठतीत्यङ्गीक्रियते, तथा प्रकृतेऽप्यवगन्तव्यम्। तदुक्तम् –

उपादाने विनष्टेऽपि क्षणं कार्यं प्रतीयते।
इत्याहुस्तार्किकास्तद्वदस्माकं किं न सम्भवेत्[329]॥ इति।

ननु तार्किकैः कार्यस्य क्षणमात्रावस्थानमङ्गीकृतम्, न चिरकालम्। प्रकृते तु शरीरादीनां चिरकालानुवृत्तिदर्शनात् कथं क्षणत्वोक्तिः, इति चेच्छृणु, पटोपादानकारणभूतानां तन्तूनां दिनमासाद्यारब्धत्वात् तत्कार्यस्य यथा तद्योग्यः क्षणः कल्प्यते, तथा प्रकृतेऽपि संसारस्यानादिकालानुवृत्तत्वाद् यावत्प्रारब्धक्षयः कालोऽत्र क्षण इत्युच्यते। तदुक्तम् –

तन्तूनां दिनसंख्यानां तैस्तादृक् क्षण ईरितः।
भ्रमस्यासंख्यकल्पस्य योग्यः क्षण इहेष्यताम्[330]॥ इति।

ननु यदेकेनाप्रामाणिकं किञ्चित् कल्प्यते चेत्, तद् दृष्टान्तेनापरेणापि स्वमतसमर्थनमयुक्तमिति चेन्न, "तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्ये"[331] इति श्रुत्या जीवन्मुक्तस्य प्रारब्धकर्मभोगपर्यन्तं शरीरानुवृत्तेः तावानेव कालः, चिरं = क्षेपः, सदात्मस्वरूपसम्पत्तेरिति

328. सि.ले.सं., पृ.५१२
329. अ.ब्र.सि. पृ. २८६
330. अ.ब्र.सि. पृ. २८६
331. छां.उ., ६.१४.२

शेषः। कियान् कालः चिरमित्युच्यते? यावत् न विमोक्ष्ये = न विमोक्ष्यते। येन कर्मणा शरीरमारब्धं तस्योपभोगेन क्षयाद् देहपातो यावन्न भवतीत्यर्थः । अथ = शरीरपातक्षण एव, सम्पत्स्ये = सम्पत्स्यते, विदेहकैवल्यं प्राप्नोतीति । नात्राथशब्द आनन्तर्यार्थः । नहि देहमोक्षस्य सत्सम्पत्तेश्च कालभेदोऽस्ति, येनाथशब्द आनन्तर्यार्थः स्यात् । किञ्च, "विमुक्तश्च विमुच्यते"[332] इति श्रुत्यापि जीवन्मुक्तस्य विदेहमोक्षपर्यन्तं शरीरधारित्वस्य समर्थितत्वादुपादानभूताविद्याया नाशेऽपि न तत्कार्यस्य शरीरादेरनुवृत्तिकल्पनमप्रामाणिकम् । अत एवोक्तं विद्यारण्यस्वामिभिः –

विना क्षोदक्षमं मानं तैर्वृथा परिकल्प्यते ।
श्रुतियुक्त्यनुभूतिभ्यो वदतां किं न दुःशकम् ॥ इति ।

श्रीमधुसूदनस्वामिनः – यथा यागे नष्टेऽपि तत्सूक्ष्मावस्थारूपेणापूर्वेण स्वर्गप्राप्तिः, तथा तत्त्वज्ञानेनाविद्याया नाशेऽपि "भूयश्चान्ते विश्वमायानिवृत्तिः"[333] इत्यादिश्रुत्याऽविद्यालेशानुवृत्तेः समर्थितत्वात् तेनैवाविद्यालेशेन जीवन्मुक्तस्य शरीरादिव्यवस्थेति प्रतिपादयन्ति । तथाहि यथा –

तस्मात् फले प्रवृत्तस्य यागादेः शक्तिमात्रकम् ।
उत्पत्तावपि पश्चादेरपूर्वं न ततः पृथक् ॥

इति वार्त्तिकेन यागे गतेऽपि यागसूक्ष्मावस्थारूपमपूर्वं यागे साधनतानिवाहिकमङ्गीक्रियते, तथाऽज्ञाने गतेऽपि तत्सूक्ष्मावस्थारूपो लेशो देहादिप्रतीत्यनुकूलः स्वीक्रियते, स्वर्गजनकताग्राहकश्रुतेरिवात्रापि जीवन्मुक्तिश्रुतेस्तादृगर्थस्वीकारात् । तस्मादविद्यालेशानुवृत्त्या जीवन्मुक्तिरुपपन्नतरा"[334] इति । पूज्यपादसर्वज्ञात्ममुनिस्तु –

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332. कठ., २.५.१
333. श्वे.उ., १.१०
334. अ.ब्र.सि., पृ. ८९२

सम्यग्ज्ञानविभावसुः सकलमेवाज्ञानतत्सम्भवं
सद्यो वस्तुबलप्रवर्तनमरुद्व्यापारसंदीपितः ।
निर्लेपेन हि दन्दहीति न मनागप्यस्य रूपान्तरं
संसारस्य शिनष्टि तेन विदुषः सद्यो विमुक्तिर्ध्रुवा ॥

जीवन्मुक्तिप्रत्ययं शास्त्रजातं
जीवन्मुक्ते कल्पिते योजनीयम् ।
तावन्मात्रेणार्थवत्त्वोपपत्तेः
सद्यो मुक्तिः सम्यगेतस्य हेतोः[335] ॥

इति विरोधिसाक्षात्कारोदये लेशतोऽप्यविद्याऽनुवृत्त्यसम्भवात् "तस्य तावदेव चिरम्" इति श्रूयमाणं जीवन्मुक्तिशास्त्रमर्थवादमात्रम्, शास्त्रस्य जीवन्मुक्तिप्रतिपादने प्रयोजनाभावात् । अतः कृतनिदिध्यासनस्य ब्रह्मसाक्षात्कारोदयमात्रेण सविलासवासनाऽविद्यानिवृत्तिरित्यपि कश्चित् पक्षमाह ।

वस्तुतस्तु यत्र देहपाताव्यवहितपूर्वक्षणे तत्त्वसाक्षात्कारस्तत्र न जीवन्मुक्तिः सम्भवति, यत्र पुनः प्रारब्धावशेषस्तत्र प्रारब्धकर्मपरिक्षयपर्यन्तं जीवन्मुक्तिरभ्युपेयैव । अत एव भगवान् बादरायणः – "भोगेन त्वितरे क्षपयित्वा सम्पद्यते"[336] इति सूत्रेण तत्त्वज्ञस्य प्रारब्धभोगानन्तरमेव विदेहकैवल्यं प्रतिपादितवान् ।

ज्ञानस्य सप्तभूमयः

किञ्च, यदि जीवन्मुक्तिर्नाङ्गीक्रियेत, तदा योगवासिष्ठे आदिकविना वाल्मीकिनोक्ता ज्ञानस्य सप्तभूमयो निरर्थिकाः स्युः । महर्षिणा –

शास्त्रसज्जनसम्पर्कैः प्रज्ञामादौ विवर्धयेत् ।
प्रथमा भूमिकैषोक्ता योगस्यैव च योगिनः ॥

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335. सं.शा., ४.३८-३९
336. छां.उ., ६.१४.२

विचारणा द्वितीया स्यात् तृतीयाऽसङ्गभावना ।
विलापनी चतुर्थी स्याद्वासनाविलयात्मिका ॥
शुद्धसंविन्मयानन्दरूपा भवति पञ्चमी ।
अर्धसुप्तप्रवृद्धाभो जीवन्मुक्तोऽत्र तिष्ठति ॥
स्वसंवेदनरूपा च षष्ठी भवति भूमिका ।
आनन्दैकघनाकारा सुषुप्तसदृशस्थितिः ॥
तुर्यावस्थोपशान्ताथ मुक्तिरेवेह केवलम् ।
समता स्वच्छता सौम्या सप्तमी भूमिका भवेत्[337] ॥

इति शुभेच्छादिसप्तभूमिकाः प्रकीर्तिताः । तत्र विवेक-वैराग्य-शमदमादिषट्क-सम्पत्तिरूपसाधनत्रयपूर्विका फलपर्यन्तं मोक्षेच्छाकारणी-भूता या मुमुक्षुतेत्याचक्षते, सा शुभेच्छा । ततः श्रोत्रियब्रह्मनिष्ठगुरुमुखाद् वेदान्तवाक्यश्रवणम्, श्रुतस्य चार्थस्य मननं विचारणाख्या द्वितीया भूमिका । ततो निदिध्यासनरूपाभ्यासेन मनस एकाग्रतया तत्र मनसि सूक्ष्मवस्तु-ग्रहणकरणयोग्यता या, सा तनुमानसाख्या तृतीया भूमिका । इमास्ति-स्रोऽपि भूमिका ज्ञानप्राप्तेः साधनरूपाः सन्ति । आसु तिसृष्वपि भूमिकासु सर्वमिदं जगद् भेदविशिष्टं प्रतीतं भवतीति जाग्रदवस्थानाम्नाऽपीमाः कीर्त्यन्ते । तदुक्तम् – "पूर्वावस्थात्रयं त्वत्र जाग्रदित्येव संस्थितम्"[338] इति ।

ततोऽस्याधिकारिणः पुरुषस्य "तत्त्वमसि"[339] इति महावाक्येन निर्वि-कल्पकब्रह्मात्मैक्यविषयकः साक्षात्कारो भवति, इयमेव सत्त्वापत्त्याख्या चतुर्थी भूमिका । अस्यां च चतुर्थ्यां भूमिकायां सर्वमिदं जगत् स्वप्नवद् मिथ्यारूपेण भातीति स्वप्नावस्थानाम्नापीयं निगद्यते । तदुक्तम् – "चतुर्थी स्वप्न इत्युक्ता स्वप्नाभं यत्र वै जगत्"[340] इति । इमां चतुर्थीं

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337. ब्र.सू., ४.१.१९
338. यो.वा.पू.,१२०, १-५
339. यो.वा.पू., १२०.७
340. छां.उ., ६.८.७ (यो.वा.पू., १२०.७)

भूमिकामापन्नः पुमान् 'ब्रह्मवित्' इति नाम्ना कथ्यते शास्त्रकृद्भिः । पञ्चम-षष्ठ-सप्तमभूमिकास्तु तिस्रोऽपि जीवन्मुक्तस्यैवावान्तरभेदरूपा इति बोद्धव्यम् ।

तत्र सविकल्पकसमाध्यभ्यासेन निरुद्धे मनसि येयं निर्विकल्पकसमाध्यवस्था सैव असंसक्तिः । इयं च पञ्चमी भूमिका सुषुप्तिरिति नाम्नापि कथ्यते । एतद्भूमिको योगी स्वयमेव समाधितो व्युत्थानं लभत इति 'ब्रह्मविद्वरः' इति नाम्नाऽसावभिधीयते । ततोऽसंसक्तिभूमिकापरिपाकेन चिरकालं यन्निर्विकल्पकसमाध्यवस्थास्थैर्यं सा पदार्थाभाविनी । इयं च षष्ठी भूमिका गाढसुप्तिरिति नाम्नापि व्यवह्रियते । तदुक्तम् –

आनन्दैकघनीभावात् सुषुप्ताख्या तु पञ्चमी ।
असंवेदनरूपाथ षष्ठी तुर्यपदाभिधा ॥
तुर्यातीतपदावस्था सप्तमी भूमिकोत्तमा ।
मनोवचोभिरग्राह्या स्वप्रकाशपदात्मिका[341] ॥ इति ।

इमां सप्तमीं भूमिकां प्राप्तो योगी शिष्यादिप्रयत्नेन समाधितो व्युत्थानं लभते न स्वयमित्यसौ 'ब्रह्मविद्वरीयान्' इत्यभिलप्यते । यत्समाध्यवस्थातो नायं स्वयं व्युत्थानं लभते, नापि शिष्यादिप्रयत्नतो व्युत्थानं प्राप्नोति, किन्तु सर्वथा भेददर्शनाभावेन तद्रूप एव समुपजायते, स्वप्रयत्नं विनैव परमेश्वरप्रेरितात् प्राणवायुवशात् प्रारब्धकर्मवशाद्वा यस्यां स्थितस्य विदुषः पुरुषस्य देहव्यवहारमन्ये लोका एव साधयन्ति, यस्यां च विद्वान् पुरुषः सर्वदा परिपूर्णपरमानन्दघन एव तिष्ठति, साऽवस्था तुरीयानाम्नी सप्तमी भूमिका । एनां प्राप्तो योगी 'ब्रह्मविद्वरिष्ठः' इति नाम्नाऽभिधीयते। तथैव –

देहं च नश्वरमवस्थितमुत्थितं वा
सिद्धो न पश्यति यतोऽध्यगमत्स्वरूपम् ।

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341. यो.वा.पू., १२०.८-९

दैवादपेतमुत दैववशादुपेतं
वासो यथा परिकृतं मदिरामदान्धः ॥

देहोऽपि दैववशगः खलु कर्म यावत्
स्वारम्भकं प्रतिसमीक्षत एव सासुः ।
तं सप्रपञ्चमधिरूढसमाधियोगः
स्वाप्नं पुनर्न भजते प्रतिबद्धवस्तुः[342] ॥

इति भगवता वेदव्यासेनापि ब्रह्मविद्वरिष्ठस्य स्वरूपमुपवर्णितम् ।

एवमुक्ताः सप्तभूमयः प्रयत्नसाध्याः, तत्रापि पञ्चम-षष्ठ-सप्तम-भूमिका ज्ञानोत्तरा इति जीवन्मुक्तेरङ्गीकारं विनाऽनुपपन्ना इत्यन्यथा-ऽनुपपत्त्या जीवन्मुक्तिरङ्गीकर्तव्यैव । येऽसंसक्त्यादिभूमिकाः साधयन्ति, त एव जीवन्मुक्तेर्विलक्षणानन्दमनुभवितुं समर्था भवन्ति, न चान्ये । किञ्च, जीवन्मुक्तानां जीवनव्यवहारे न च शास्त्रस्य शासनं प्रवर्तते । अत एव ज्ञानिनो नैकविधाः । तेषां वैविध्ये स्वेच्छापरेच्छाऽनिच्छारूपप्रारब्धवैचित्र्य-मेव कारणम् । अत एव तत्त्वज्ञानां कृष्ण-शुक-वसिष्ठादीनां च न व्यवहारैकरूपता दरीदृश्यते । तदुक्तम् –

कृष्णो भोगी शुकस्त्यागी नृपौ जनकराघवौ ।
वसिष्ठः कर्मकर्ता च त एते ज्ञानिनः समाः ॥ इति ।

एवं कर्मभेदेऽपि सर्वेषाम् 'अहं ब्रह्मास्मि' इति ज्ञानमेकाकारं निर-वद्यब्रह्मरूपेणावस्थानं च समानमिति श्रीविद्यारण्यस्वामिनोऽप्याहुः । तथाहि –

आरब्धकर्मनानात्वाद् बुद्धानामन्यथाऽन्यथा ।
वर्तनं तेन शास्त्रार्थे भ्रमितव्यं न पण्डितैः ॥
स्वस्वकर्मानुसारेण वर्तन्तां ते यथा तथा ।
अविशिष्टः सर्वबोधः समा मुक्तिरिति स्थितिः[343] ॥ इति ।

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342. भा.पु., ११.१३.३६-३७
343. पञ्च. ६.२८७-२८८

विदेहमुक्तिः

प्रारब्धकर्माऽधीनस्य भोगस्य परिसमाप्तावारब्धयोः पुण्यपापयोः क्षये विदेहमुक्तिः सम्पद्यते । तथा हि –

अविद्याऽस्तमयो मोक्षः सा च बन्ध उदाहृतः ।
निवृत्तिरात्मा मोहस्य ज्ञातत्वेनोपलक्षितः ॥

इति वार्तिककारोक्त्यनुसारं स्थूलसूक्ष्मरूपाया अविद्यायाः सकार्याया निरतिशयेन विनाशेऽखण्डाकारवृत्तिविषयत्वोपलक्षिताऽऽत्मस्वरूपं विदेह-कैवल्यमित्युच्यते। अध्यासनिवृत्तेरधिष्ठानरूपत्वान्नाऽऽद्वितीयत्वभङ्गापत्तिः। विदेहकैवल्ये च "न स पुनरावर्तते"[344], "भोगेन त्वितरे क्षपयित्वा सम्पद्यते"[345] 'अनावृत्तिः शब्दादनावृत्तिः शब्दात्' इत्यादिश्रुतिसूत्राण्येव प्रमाणानि ।

विदेहमुक्तौ हि सच्चिदानन्दब्रह्मात्मनाऽवस्थितिरिति प्रकाशमान-नित्यसुखरूपतया परमपुरुषार्थत्वोपपत्तिः तदेवमद्वैतवेदान्ते मिथ्याज्ञान-प्रयुक्तस्याध्यासस्य तत्त्वज्ञानेनैव निवृत्तिरिति ज्ञानमेवात्र मुक्तौ मुख्योपायः। एवमध्यासनिवृत्तौ चौपाधिकभेदनिवृत्त्या जीवब्रह्मणोरैक्यमङ्गीक्रियते । अत्रात्मनः सच्चिदानन्दरूपत्वात् तदाप्तिरेव मुक्तिरिति स्वीकारान्मोक्षो न न्यायवैशेषिकादिवत् केवलं दुःखनिवृत्तिरूपः, किन्तु सर्वदुःखनिवृत्तिद्वारा परमानन्दप्राप्तिरूपः ।

The Nature of Bondage and Release in the Advaita-Vedānta

There in 'Advaita-Vedānta', 'Mokṣa' has been accepted as the realisation of the nature of 'Ātman' in his form as not different from Brahman as supported

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344. छां.उ., ८.१५.१
345. ब्र.सू., ४.१.१९

by the 'Mahāvākyas' such as 'Tattvamasi', etc. In this 'Darśana', it has been said as "Brahmasatyaṁ jaganmithyā" ("Brahman has been 'satya' (true) and the world is false"). As per this statement of 'Bhagavatpāda Śaṅkara', there would be no essential difference and it would be only formulated by 'Avidyā'. Hence, 'Avidyā' would itself be bondage and the eradication of it would be 'Mokṣa'. So it has been said by the author of the 'Vārtika' :

"The termination of 'Avidyā' would be 'Mokṣa' and that ('Avidyā') has been called bondage. The termination of delusion ('moha') has been taken into note as referring to the knower".

Hence, although the 'Jīva' has been of the nature of Brahman, he would be mainly found passing through 'Saṁsāra' due to his 'Adhyāsa' of I and mine with regard to the body, senses, etc., as a result of beginningless 'Avidyā'.

Bondage (Adhyāsa) : Its nature

'Adhyāsa' means delusion. The author of the 'Bhāṣya' has said about its definition as : "Smṛtirūpaḥ paratra pūrvadṛṣṭāvabhāsaḥ" ("'Adhyāsa' has been the false appearance of what would have been seen in another centre, which has been of the nature of 'Smṛti' – memory"). It is of two kinds as 'Jñānadhyāsa' (false representation of knowledge) and 'Arthādhyāsa' (false representation of object of that knowledge). Therein the deluded knowledge has been 'Jñānadhyāsa' and the object of that knowledge has been 'Arthādhyāsa'. 'Arthādhyāsa' has been roughly twofold as 'Svarūpā-

dhyāsa' and 'Saṁsargādhyāsa'. When their nature would get checked by the knowledge of the 'Adhiṣṭhāna' (basis), they would be called as those which have been misrepresented in their nature. For instance, 'Rajju-sarpa', 'Śukti-rajata' (rope as serpent and conch-shell as silver). Therein, the serpent would get denied by the knowledge of the rope and the silver would get denied by the knowledge of the conch-shell. Hence, it is said that the serpent gets superimposed on the rope in its form and the conch-shell gets superimposed on the silver in its form. This itself has been the 'Svarūpādhyāsa'. In the same manner, that experience of the 'Ātmajñas' regarding the determined knowledge as false as regards the notion as false in the case of assuming the body, senses, etc., as 'Ātman' while they have been not 'Ātman'. This has been 'svarūpādhyasa' of body, etc., in the 'Ātman'.

By this 'svarūpādhyāsa' only there would arise the apprehension of 'nāsti' (does not exist) and 'na bhāti' (does not appear) in the 'Ātman' who has been of the nature of 'sat', 'cit', and 'ānanda'. Likewise in the body, etc., which have been 'asat', 'jaḍa' and 'duḥkhātman' (not existing, dull, sorrowful in nature), there would be delusive notion of 'sat', 'cit', and 'ānanda'. Out of this notion, the 'Jīva' would cherish the ideas about the nature of the body as "I am fat", "I am white", those about the nature of senses as 'I am seeing', 'I am going', etc., those about the properties of 'Antaḥkaraṇa' as 'I am happy', 'I am in grief', 'I am the doer', 'I am the bearer', 'I am the enjoyer', etc. In this manner, he would superimpose the properties of the

'Antaḥkaraṇa' on his 'Ātman'. That is why the author of the 'Bhāṣya' has clearly stated : "Tathāpyanyonya-sminnanyonyātmakatām' etc." ["Just as the 'Buddhi' has been known by the term 'Aham', similarly 'Ātman' has been also known by the term 'Aham'. On being known by one notion and on having very close presence of both, there would be the 'Adhyāsa' of the nature of 'Aham' ('Ahamadhyāsa'). The 'Śāstrakāra' has given the designation of 'Hṛdayagranthi' (knot of the heart). In this manner, 'Ātmajñāna' ('yathārtha') has been deemed to be the cause for removal of both kinds of 'Adhyāsa' ('aham' and 'mama'), which have been from beginningless times and which have been rooted in 'Avidyā'. Hence the major means of 'Mukti' has been knowledge alone.

Means of 'Mokṣa'

Thus 'Advaitins' would accept that knowledge has been the major means for the removal of bondage, thinking that the real realisation of the 'Ātman' would be the cause for the reverting of 'Ahamadhyāsa' and 'Mamādhyāsa' which have been preceded by beginningless 'Avidyā'. That knowledge has not been easy to understand for all persons, but it would be possible for the worthy 'Adhikārins'. 'Paramahaṁsa Sadānanda-yati' has told the 'lakṣaṇa' of the 'Adhikārin' as : "Adhikārī tu, etc." : "The 'Adhikārin' has been the deep thinker who would be endowed with 'Sādhanācatu-ṣṭaya', who would be of extremely pure notions due to the eradication of all mental impurities, through performance of the 'Nitya' and 'Naimittika' actions,

expiations and religious meditation after giving up 'Kāmya' and 'Niṣiddha' actions in this and the next birth, on understanding the entire teaching of Veda, as he has entirely grasped the Veda and Vedāṅgas studied in proper traditional method". That has been the reason as to why Bhagavatpāda Śaṅkarācārya in the interpretation of the Sūtra "Athāto Brahma-jijñāsa" would refer to 'Ānantaryārtha' (then, after that) of the term 'Atha' and would raise the question as 'after what should Brahman be enquired into and would answer thus : after achieving 'Nityānityavastu-viveka' (discrimination as which is eternal and which is not eternal), 'Ihāmutrārthabhogavirāgaḥ' (disinclination towards the enjoyments of objects here and hearafter), 'Śamadamādisādhanasampat' (the close adherence to means of achieving 'Mukti' such as 'Śama', 'Dama', etc.) and 'Mumukṣutva' (aspiration to get 'Mukti'). When they have been existing, even before and after enquiry into 'Dharma', it would be possible to enquire into and know (Brahman), but not otherwise. Hence, through the term 'Atha', what has been taught would be the 'ānantarya' (after that) with regard to the aforesaid 'Sādhanasampat'. Thus he alone who has been endowed with 'Sādhana-catuṣṭaya' would be demonstrated as the 'Adhikārin'.

Within this 'Sādhanacatuṣṭaya', there has been mutual dependence of 'Śama', 'Dama', 'Uparati', 'Titikṣā', 'Samādhāna' and 'Śraddhā'. Hence their combined form has been accepted as the 'Sādhana' (means). The control over the mind, an inner sense, has been said to be 'Śama'. The control over the external senses has

been said to be 'Dama'. The lack of proceeding of the senses that have turned back from the objects such as garland, sandal paste, women, etc., has been said to be 'Uparati'. Or the giving up of the 'Karmans' such 'Nitya', etc., on accepting the fourth 'Āśrama' ('Saṁnyāsa'), has been said to be 'Uparati'. Remaining firm in the ascertainment that 'I am not the doer' has been said to be 'Uparati'. The tolerance regarding the pairs of cold and heat, has been 'Titikṣā'. The absence of distraction of mind has been called 'Samādhāna'. The firm belief in the 'Vedānta'-teachings of Guru has been called 'Śraddhā'.

The internal means of knowledge :

In the 'Advaita-darśana', the 'Nitya' and 'Naimittika', etc., actions, have been closely beneficial through the purification of mind. Hence they have been called as the external means. The 'Sādhana-catuṣṭaya' such as 'Viveka', etc., 'Śravaṇa'. 'Manana', 'Nididhyāsana' and 'Tat-tvam-padārtha-śodhana', the close contact of these eight being beneficial, they are regarded as internal means. That has been the reason as to why in the 'Maitreyī-brāhmaṇa', on referring to the 'Ātmadarśana' as "Ātma vā are draṣṭavyaḥ" ("Lo ! Ātman should be realised"), the 'Śravaṇa', etc., have been taught as the means of 'Ātmadarśana' by saying : "Śrotavyo mantavyo nididhyāsitavyaḥ" ["it should be heard through 'Śruti', 'it should be understood (realised) and should be pondered over with concentration"].

His respectful 'Śrī Dharmarājādhvarīndra' has told about the definitions of 'Śravaṇa', etc. : "Tatra

śravaṇaṁ nāma, etc." : ["Among them, 'Śravaṇa' means mental operation, which has been conducive to the understanding of the purport of one and only 'Brahman' of 'Vedānta-s'; 'Mananam' means the mental operation giving rise to the knowledge of 'Ātmajñāna' through the logical contention against the doubt regarding the meaning grasped through the words (of the 'Śruti'), by some other 'Pramāṇa'; 'Nididhyāsana' means the mental operation congenial to the stability of knowledge regarding 'Ātman' on the withdrawing of the mind which has been attracted by the objects of senses due to the beginningless evil desires"].

The aspirant of 'Mokṣa' would go to the 'Guru', with a desire to know 'Ātmasvarūpa' as per the direction of the Śruti, viz., "Sa Gurumevābhigacchet samitpāṇiḥ, Śrotriyam Brahmaniṣṭham" ["He, with sacrifial fuel in hand, should go to the Guru, who has been well-versed in 'Veda' and who has been firmly dedicated to 'Brahman'. The merciful Guru would teach the approached disciple, the nature of 'Tat' by revealing the 'Adhyāropa' and 'Apavādanyāya' and would teach the nature of 'Tvam' through the 'Pañca-kośavidyā' (knowledge of 'Annamayakośa', etc.,) as through 'Muñja'-grass (with which Brahmaṇa's girdle has been prepared) leading to 'Iṣīkā' (reed). Thus 'Ātman' has been denoted by 'Tvam' and 'Ātman's' identity with 'Brahman' has been taught by the 'Mahāvākya' – 'Tat Tvamasi'.

In this manner, on understanding the significance of the 'Mahāvākya' through the propounding of the 'Guru', it would be possible to get the knowledge of

difference between 'Jīva' and 'Brahman' or there would be reverting of doubt about difference of that kind found in the 'Pramāṇa'.

Thus even after the reverting of defect found in the 'Pramāṇa', the existence of doubt found in the 'Prameya' in the form of "am I different from Brahman or not" would continue. In order to get that reverted, many types of 'Manana' have been taught. The inferential expedient to prove the difference has been thus : "Jīvo Brahmābhinnaḥ, etc.".

[" 'Jīva has not been different from Brahman, because it has been of the nature of 'Saccidānanda', like the spiritual power of 'Īśvara' "]. The second sentence has been : Just as 'Ghaṭākāśa' would not be different from the 'Mahākāśa', so would 'Ātman', too, not be different from Brahman. The logical statement of inference has been : " 'Jīvabrahmanorbhedo mithyā aupadhikatvāt Ghaṭākāśa-Mahākāśayorabhedavat' "— "The difference between 'Jīva' and 'Brahman' has been false, because that has been conditional (subject to the adjuncts), like the difference between 'Ghaṭākāśa' and 'Mahākāśa'. Through this 'Manana' (understanding), the doubt regarding the 'Prameya' would be reverted.

Even in the case of pursuent who has been disposed to this 'Manana', there might arise an apposite ideas due to beginningless impression, such as "the world has been real", "the difference between 'Jīva' and 'Brahman' has been also real, how can I myself the 'Brahman', etc. For the removal of the apposite ideas such as these, 'Nididhyāsana' has been taught

for the thinking about 'Ātman', uninteruptedly like the current of oil. In this manner it would be clear that for the removal of the reflection putting hurdles against the realisation of Brahman and for the removal of the apposite thinking, 'Manana' and 'Nididhyāsana' have been called as the internal means of 'Brahmajñāna' (realisation of Brahman). Madhusūdana Sarasvatī has said, in his work called 'Vedāntakalpalatikā', that 'Śravaṇa', etc., have been the removers of the impediments (of 'Ātmajñāna'). It has been thus : "The realisation of 'Ātman' that would arise by means of the 'Mahāvākya', which would be from four kinds of impediments, has been means of 'Mokṣa'. The four kinds of impediments have been (i) 'Viṣayabhogavāsanā' (inclination towards the enjoyment of sensual objects), (ii) 'Pramāṇagatāsambhāvanā' (feeling of improbability about what has been taught by the 'Pramāṇa'), (iii) 'Prameyagatāsambhāvanā' (feeling of improbability about what has been the 'Prameya' and (iv) 'Viparīta-bhāvanā' (apposite apprehension). Therein 'Śama', 'Dama', etc., which have been the subsidiaries of 'Śravaṇa', have been the removers of attachment to sensual objects; 'Śravaṇa' has been the remover of the feeling of improbability about what has been taught by the 'Pramāṇa'; 'Manana' has been remover of the feeling of improbability regarding what has been known as the 'Prameya'; and 'Nididhyāsana' has been the remover of apposite apprehension".

In that context, 'Vācaspati Miśra' has said that 'Nididhyāsana' has been direct cause for the realisation

of 'Brahman', taking the following 'Śruti'-statement as the authority : "Te dhyānayogānugatā apaśyan devātmaśaktiṁ svaguṇair nigūḍhām" ["Those who have been following 'Dhyānayoga' would realise the 'Ātmaśakti' (spiritual power) of 'Īśvara' ('Deva') as concealed in his merits"]. This has been their intended teaching . Among the three means, all the three have not been equally the means, but they would be the means through the relation of the 'Aṅga' (part) and the 'Angin' (whole). Hence, since it has been proper to take the meditation endowed with both 'Śravaṇa' and 'Manana' together as the means to the achievement of the final end ('phala'), they have been taken together as the 'Aṅga' and 'Nididhyāsana' has been taken as the 'Aṅgin'.

Vivaraṇācārya would, however, accept that 'Śravaṇa' has been itself the direct cause for the realisation of 'Brahman', on the ground that 'Śravaṇa' has been predominent while the two, 'Manana' and 'Nididhyāsana' have been their later aspects ('aṅge'). Just as in the production of pot, the lump of mud, etc., have been predominent causes such as the wheel, the rag, etc., so in his (Vivaraṇakāra's) opinion the realisation of Brahman, 'Śravaṇa' has been predominent, while 'Manana' and 'Nididhyāsana' have been the assisting causes.

Śrī Niścaladāsa has been of the opinion that 'Śravaṇa', etc., have not been the direct means for the 'Brahmajñāna', but the Mahāvākya, viz., 'Tattvamasi' connected with the ear (grasped through the ear) has been the direct means of it. This has been the purport

of his statement : Just as the collyriam would become helpful to the eye in seeing the sun following the removal of the defect of the eye, so 'Śravaṇa', 'Manana' and 'Nididhyāsana' have been only helpful means (to get the realisation of Brahman), by the removal of the doubts found in the 'Pramāṇa', 'Prameya' and of the apposite apprehensions, but not the major means.

In the 'Advaita-darśana', it has been only in the three bodies called 'Sthūla' (gross), 'Sūkṣma' (subtle) and 'Kāraṇa' (causal) that the division of 'Pañcakośas' called 'Annamayakośa', 'Prāṇamayakośa', 'Manomayakośa', 'Vijñānamayakośa' and 'Ānandamayakośa' would be done. There, among them, the 'Sthūlaśarīra', that has been of the nature of twenty-five principles of the five elements subjected to 'Pañcīkaraṇa', which would be formed by 'Annarasa' (juice of food) and which would get developed by the 'Annarasa' would merge into the 'Pṛthivī' that has been itself made up of 'Annarasa'. Hence it would be designated as 'Annamayakośa'. 'Prāṇamayakośa' has been endowed with the five vital airs ('Pañcaprāṇa') and five organs of action ('vāk', 'pāṇi', pāda', etc.), which arise from the 'Rajoguṇa'-portion of the five 'Mahābhūtas' that have not been subjected to 'Pañcīkaraṇa'. 'Manomayakośa' has been endowed with the five sensory organs ('cakṣus', 'karṇa', etc.), which arise from the 'Sattvaguṇa'-portion of those very five 'Bhūtas' that have not been subjected to 'Pañcīkaraṇa'. 'Vijñānamayakośa' has been that which has been endowed with those very sensory organs and with 'Buddhi' (intellect). This triple 'kośa' would be called 'Liṅgaśarīra' (the subtle

frame). Ignorant in nature has been 'Ānandamaya-kośa' – that itself would be 'Kāraṇaśarīra' (causal body). So it has been said by Śrī Vidyāraṇyasvāmin : 'Syāt Pañcīkṛtabhūtebhyo, etc.' :

"The gross body formed out of the five elements that have been subjected to 'Pañcīkaraṇa', would be of the designation as 'Anna' ('Annamayakośa'). The 'Liṅgaśarīra' which has been endowed with vital airs along with motor organs would be 'Prāṇa' ('Prāṇa-mayakośa'). The 'Sūkṣmaśarīra' which has been endowed with the five sensory organs and mind, which have emerged from the 'Sattvaguṇa'-portion of those very five elements which have not been subje-cted to 'Pañcīkaraṇa', would be 'Manomaya' (–'kośa'). That body which has been endowed with those very sensory organs and the intellect, would be 'Vijñāna-maya' (–'kośa'). With the 'Sattva-guṇāṁśa' in the 'Kāraṇa' (–'śarīra'), 'Ānandamaya' as it has been endowed with the operation of blissful experience, would be 'Ānandamaya' (–'kośa'). Due to the identity with each respective 'kośa', the 'Ātman' would become respectively 'Tanmaya' (that which has been of its nature). (Pañca. 1/34-36).

The termination of relation with the world along with 'Avidyā' through the knowledge (realisation) of Brahman :

Just as the 'Aparokṣa-jñāna' (imperceptible know-ledge) would arise from the 'Mahāvākya', viz., 'Daśa-mastvamasi' (you are the tenth person), so there would be the absence of Brahman in the rising of

'Aparokṣajñāna' of 'Brahman' through the Mahāvākya viz., "Tattvamasi". Then there would be the reverting of this 'Āvaraṇa', which would impose this absence in the form of 'Brahma nāsti' (Brahman does not exist). In the same way there would be the reverting of the 'Āvaraṇa' imposing the non-appearance in the form of 'na bhāti' (it does not appear). In this manner, there would be automatically the reverting of 'Mamādhyāsa' pertaining to the body, senses, etc., and the reverting of the 'Ahamadhyāsa' of the nature of 'Tādātmya' (identity) between 'Ahaṅkāra' and 'Ātman'. In the 'Siddhānta' ('Advaita') the reverting of 'Ahamadhyāsa' has been designated as 'Hṛdayagranthi-bhedana' (the dissolution of knot of the heart). So it has been said in the 'Śruti' :

"The knot of the heart has been broken, all the doubts have been removed and his 'kamans' have been arrested, when the 'Parāvara' (the Supreme Brahman) has been realised".

This 'Brahmajñāna' has been that which would revert the attachment to the world. That has been the reason as to why the 'Sādhaka' who has realised 'Brahman' would propound the falsity of the world.

Here an enquiry would come up : How can Brahman who proves the existence of the world would also be one who would revert it ? This has been the answer : The ordinary sunshine would be the revealer of the grass, wood, etc. But when the same sunshine would charge the 'Sūrya-kānta'-jewel, then it would burn the grass, wood, etc.

In the same manner the ordinary (day-to-day) 'Brahmacaitanya' would prove the existence of the world. But when it gets superimposed on that operation (as 'Ahaṁ Brahmāsmi), it would turn into the refuter of the entire world (as false). Swāmi Madhusūdana Sarasvatī has made this clear by giving an example ('dṛṣṭānta') :

"Tarati śokam ātmavit" ("He who has realised 'Ātman' would cross over 'sorrow'"), "So'vidyāgranthiṁ vikiratīha saumya" ("He would get the knot of 'Avidyā' disentangled") – in Brahman who has been superimposed on the spiritual operation through such 'śruti'-statements, the operation of disentanglement would be demonstrated. Thus, again, there would remain no doubt regarding 'cit' (intellect) which has been reflected in the 'Vṛtti' (operation), being the reverting agency of the existence of the world (i.e., in demonstrating that the world has been false).

It has been thus said :

"Although the sunshine has been the revealer of grass, etc., the same which would charge the 'Sūryakānta' and that would burn the same grass; this maxim should be employed."

Thus, in the 'Advaita-darśana', one would be designated as 'Mukta' (one who has attained emancipation), through his realisation of 'svasvarūpa', on the termination of the idea of the entire world along with 'Avidyā', when the knot of the heart has been disentangled by the 'Brahmajñāna'. Hence, here, in this 'Siddhānta', 'Mokṣa' has not been of the nature of the attainment of another world :

" 'Mokṣa' does not exist on the other side of the sky, nor in the nether-world, nor on the surface of the earth. The eradication of 'cetas' (consciousness) after the eradication of all desires has been regarded as 'Mokṣa'."

"Na tasya prāṇa utkrāmanti" ["His 'Prāṇa-s' would not rise upwards (to heaven, etc."], "Brahma Veda Brahmaiva bhavati" ["one who would realise Brahman, would himself become 'Brahman' "] – in these 'Śruti'-statements, the attainment of another world has been prohibited.

This attainment of 'Svasvarūpa' has not been like the case of a village, etc., consisting in reaching what has not been reached, but the case of what has been attained, as in the case of gold ('Cāmīkara') about which the apprehension of having obtained would be just like the removal of the delusion of not obtaining it. Just as there would be the representation of obtaining natural state of health when some ailment has been cured, so there would be the representation of having realised 'Brahman' when the 'Ajñāna' would get terminated. That has been the reason as to why Bhagavatpāda Śaṅkarācārya has said in his 'Praśnottara-ratna-mālika' as: "Mokṣaśca ko hyavidyā-stamayaḥ" (" 'Mokṣa' has been of the nature of the disappearance ('astamayaḥ') of 'Avidyā'. It may be objected here that the state of attainment of what has been thus already attained would be subject to the contingency of impossibility because it has not been the 'puruṣārtha'. If so objected the answer has been

that it would not be tenable, because it has been possible to argue that the tenability of the operation of the 'Antaḥkaraṇa' which has been capable of reverting the 'Avidyā' covering the 'Svarūpa' (true nature), would be tenable as the 'Puruṣārtha' through its being in a mere state of proving. So it has been said by 'Madhusūdana Sarasvatī' : "Prāptāptirūpatayā, etc." : ["Although it has been not possible to prove it in its real form, the revelation of the bliss as the 'phala' by virtue its being of the nature of obtaining of what has been already obtained, it would have the tenability of the state of being proved by virtue of its being merely possible to be proved since it has the operation of the removal of the ignorance which would cover it; it has been found in the case of the gold that would be found in the neck. Hence it would be proved that the eradication of ignorance would amount to the doubt as to whether the eradication of ignorance would be the nature of 'Ātman' or the function of that nature. Those 'pakṣas' (groups of scholars) that have been of the nature of being 'pañcama' (accepting five kinds, etc.,), have been those ideas created by dull-heads, we would not proceed to aspire for proving them"]. That has been the reason as to why it would be designated as released again in the case of one who has been already released on the termination of 'Avidyā' itself. Thus it has been said by Śrī Vidyāraṇya Svāmin also :

"There would be no impediment other than darkness (ignorance) in 'Mukti', because one who has been released on the total eradication of ignorance would be realised as being released."

The theory of 'Kramasamuccaya' of knowledge and action :

Thus, since the 'Mukti' in the form of attaining one's own real form, has been proved to be eternal, knowledge alone has been declared to be its cause through the mere reverting of 'Avidyā'. Here the 'Nitya' and the 'Naimittika' actions have not been admitted as the causes of 'Mokṣa'. That has been so because if 'Mokṣa' were to be arising by virtue of 'Karma' (action), it ('Mokṣa') would turn out to be not eternal according to the rule that what has been produced would necessarily be eradicated. Further, the author of the 'Vārtika' has spoken of four-foldness of the fruit of action as – "Utpattir āptir vikṛtiśca kriyāphalam" : ["Production, attainment and modification have been the fruits of action"]. Here, since 'Brahman' has been proved to be eternal, there could be no rising of 'Mokṣa' of the nature of attaining him. Since Brahman has been of the nature of one's 'Ātman', that has not been even the case of attaining of what did not exist ('apūrva'). Similarly it has been because of his not being produced that its 'Vikṛti' (transformation) would not be possible to get. 'Mokṣa' has not been even that which would be subjected to 'Saṁskāra' (impression on one's memory). That impression has been through the assumption of 'guṇas'. Here there would be no possibility of the assumption of 'guṇas' ('Sattva', etc.) or through the removal of 'doṣas'. Here there would be no possibility of the assumption of 'guṇas', because 'Mokṣa' has been of the nature of unassumed excellence of 'Brahman'.

It could not be a case of the removal of 'doṣas', because 'Mokṣa' would be of the nature of ever-pure 'Brahman'. Thus since the production, attainment, transformation and formation of impression have not been tenable in 'Mokṣa', it ('Mokṣa') would not be produced through action. That has been reason as to why the 'Śruti'-statements such as "Jñānadeva tu kaivalya" ("Emancipation has been through knowledge alone"), "Ṛte jñānānna" ("There could no emancipation except through knowledge"), etc., propound that knowledge alone has been the cause for 'Mokṣa'.

Hence, in 'Advaita-Vedānta', knowledge alone has been directly the means of 'Mokṣa'. The 'Nitya' and the 'Naimittika' actions have been only useful in the purification of the mind ('citta'). Here there has not been 'Samasamuccaya', but there has been only 'Kramasamuccaya' (no togetherness with equality, but togetherness with a sequence). So it has been said by 'Śrī Sureśvarācārya': "Nityakarmānuṣṭhānād, etc.":

["'Dharma' (merit) would arise through the performance of daily actions, sins would be terminated by the rising of merit ('Dharma'), through that ('pāpahāni') there would be the purification of mind, through that ('cittaśuddhi') there would be the realisation of the real state of life ('Saṁsāra' – the proceeding from birth to death and reversely from death to rebirth), then an account of that there would arise disinterest towards life, then there would be aspiration for 'Mokṣa' ('Mumukṣatva'), then there would be search for its means ('upāya'), then there would be total renunciation of attachment to 'Karman' (action), then

there would be the practice of 'Yoga', through that there would be inward inclination of mind, then there would be clear realisation of the 'Mahāvākyas' such as 'Tattvamasi', etc., then there would be the eradication of 'Avidyā' and then finally 'svātmani avasthāna' (retirement into one's own state).

" 'Karma' (disinterested action) has been the cause in the case of the sage who would aspire to progress in 'Yoga'. In the case of even him who has achieved progress in Yoga, 'Śama' (calmness of mind) would be said to be the cause."

Thus that very opinion has been stated in the 'Bhagavadgīta' also.

'Jīvanmukti' (Emancipation even when alive) :

'Jīvanmukti' would mean : The remaining duration of the 'Yogin' who has been well-versed in the thoughts of 'Vedānta', who has the direct realisation of the knowledge of 'Brahman', who has, for that reason, got all his accumulated ('Sañcita') 'Karman' terminated, and who has to live as long as the inherited ('Prārabdha') 'Karman' which has been still persisting. It may be thus objected : Since it has been propounded that all 'Karmans' (fruits of actions) get themselves vanished as per the 'Śruti'-statement, viz., "Kṣīyante cāsya Karmāṇi tasmin dṛṣṭe parāvare" ["When he who has been Supreme over all, would be seen (realised), all the fruits of his 'Karmans' would get vanished"] and as per the 'Smṛti'-statement, viz., "Jñānāgniḥ sarvakarmāṇi bhasmasāt kurute tathā" ["The fire of that knowledge, would, likewise, get all

the fruits of 'Karmans' reduced to ashes"], how could there be no vanishing of 'Prārabdha karman' (the fruits of inherited 'karman') ? If it has been so objected the answer would be that it has not been tenable. This has been untenable because it has been understood that the perishing through knowledge would be with reference to 'Sañcita-karman' which have been other than fruits of Karman pertaining to the action that has been born ('Sañcita-Karman'), as per the 'Śruti' statements,

(i) "Vimuktaśca vimucyate" ["He who has been free from bondage would be liberated"] and (ii) "Tasya tāvadeva ciraṁ yāvanna vimokṣye'tha sampatsye" ["His emancipation would be lasting for a long time until he would get liberated and then would get maturity"], and as per the 'Smṛti' – statement, viz., "Nābhuktam Kṣīyate Karma" ["The fruits of 'Karman' would not vanish until they get experienced"].

Among the 'Advaitins' themselves, there have been differences of opinion with regard to the settlement about 'Jīvanmukti'. In that context, some Vedāntins opine – 'Avidyā' has been endowed with two portions called 'Āvaraṇa' and 'Vikṣepa'. In that context, even when the portion of 'Āvaraṇa' would get eradicated by the knowledge of spiritual awareness, it has been due to the continued presence of 'Vikṣepa'-portion, this very portion of 'Avidyā' would lead to the continuation ('anuvṛtti') of the 'Prārabdha-Karman' (inherited fruits of action), the present body, etc. When that ('vikṣepa') would get reverted by virtue of the operation of final realisation arising at the time of its progress, there

would be emancipation on the fall of the body. Others opine thus : The impression of 'Avidyā', which has been on par with the smell of garlic continuing in the washed vessel of garlic, the impression of the spiritual awareness would continue even after the realisation of the spiritual experience. It has been by that only there would be the continuation of body, etc. Others, however, would say thus : Just as there was the existence of the chariot of 'Arjuna' until the end of the battle, due to the power of 'Bhagavān Kṛṣṇa', even after it was burnt by the missile of 'Droṇācārya', so there would be the continuation of the impression of the created world consisting of body, etc., even after the eradication of 'Avidyā' without any residue as long as the experience of 'Prārabdha-Karman' would continue.

If it would be objected as to how there would be the continuation of the effect even after the eradication of the cause, it should be understood here also that just as the 'Naiyāyikas' would accept that although the object which has not been the 'Upādāna' (material cause) would continue to remain for a moment, even accepting the eradication of the object on account of the eradication of the 'Samavāyikāraṇa' (inherent cause). So it has been said : "Upādāne vinaṣṭe, etc." :

"Even when the 'Upādāna' (material cause) would be lost, the effect would be grasped for a moment. So does the 'Tārkikas' say. Why not that would be in our case also ?"

It may be further objected : The 'Tārkikas' have accepted the remaining of the effect merely for a moment, but not for a long time. In the present case the continuation of the body, etc., has been for a long time; how can it be said that it would the statement about momentariness? If it has been so objected, listen, this has been the answer : Since just as after the destruction of the threads of the cloth, that happen to be the material cause of it, in a day or a month, the proper time has been deemed as the moment, so it has been in the present case also, since the continuation of the 'Saṁsāra' has been from beginningless time, the time for the destruction of the 'Prārabdha' could also be regarded as a moment. So it has been said :

"As regards the threads and the number of days, they (the Naiyāyikas) have said that they would belong to a moment. Here as regards the delusion which has been similar to that of countless time, let the proper moment be a moment only".

It may be further objected thus : If someone would think of something without authority, it would not be proper for another to establish his opinion on that example ('dṛṣṭānta'). If it were to be objected as above, the answer has been that would not be tenable. As per the 'Śruti'-statement, viz., "Tasya tāvadeva ciraṁ yāvanna vimokṣye'tha sampatsye" ("His emancipation would be lasting for a long time, until he would get liberated and then would get maturity"), there would be the continuation of the body until the end of the experience of the 'Prārabdha-Karman' in

the case of the 'Jīvanmukta'. 'Ciraṁ' = 'Kṣepa' (long time = passing away), what would remain to be said has been that it would be until the maturity of the eternal 'Ātman'. What duration of time could be called long time ? The answer has been as long as one would feel, I would get liberated' = as long as one would get liberated. Since that 'Karman' by which the body was formed would get vanished by its experience, the fall of body would not happen until that time. This has been what has been meant here. 'Atha' would mean that it was only the moment of the fall of the body, 'Sampatsye' I would become (mature), that would mean as one would attain the emancipation on the termination of the body. Here the term 'Atha' would not give the meaning of 'ānantarya' (i.e., of then). There has been no difference in time between the release of the body and one's maturity. Then only the term 'Atha' would have meant 'then'. Further, in the case of the 'Jīvanmukta', the state of having the body has been confirmed even by the 'Śruti'-statement, viz., "Vimuktaśca vimucyate" ("he who has been emancipated would finaly get emancipated"). Hence, that confirmation of the continuation of the body, etc., which would happen to be the effect, even after the eradication of the 'Avidyā' which would happen to be the cause, would amount to be what has not been supported by an authority. That has been the reason as to why it has been told by 'Śrī Vidyāraṇya-Svāmin : "Vinā kṣodakṣamaṁ, etc." :

["It has been thought of in futile by them ('Naiyāyikas') without the authority ('Pramāṇa' = 'Māna')

which could stand a test. What could be not possible to say in the case of those who would speak on the grounds of 'Śruti', 'Yukti' and 'Anubhūti' (Veda, argument and experience) ?"].

Śrī Madhusūdana-Svāmin has propounded thus : Just as when the sacrifice has come to an end, there would be the attainment of heaven by virtue of the 'Apūrva' which would happen to be its ('Yāga's') subtle situation, so it has been that even after the eradication of 'Avidyā' through the spiritual realisation ("Tattvajñāna'), there would be the continuation of a little of 'Avidyā' has been confirmed by the 'Śruti'-statement, viz., "Bhūyaścānte viśvamāyā-nivṛttiḥ" ("Again in the end there would be the reverting of the illusion in the form of the world). Hence it has been propounded that by that very bit of 'Avidyā' there has been the settlement regarding the type of body, etc. It has been thus : "Tasmāt, etc." :

["Hence, in the case of sacrifice, etc., ('Yāgādeḥ'), which would proceed towards their fruit (some fulfilment), there would be the production of mere 'Śakti'. In that the 'Apūrva' (destiny) of the 'paśu', etc., would not be different from that"].

On the authority of the above 'vārtika' ('uktānukta-durukta-cintanātmakam vākyam Niruktam'), even after the sacrifice, the 'Apūrva' which has been of the subtle nature of the sacrifice, would be accepted as the state of being the means (of attaining heaven) in the sacrifice. Similarly, even when the 'Ajñāna' has transpired, that 'a little' which has been of the form of

a subtle state, would be accepted as conducive to the grasping of the body, etc. This has been so because such a meaning has been accepted here as in the case of the 'Śruti' which would grasp the state of the attainment of heaven, because such a meaning has been also accepted in the case of 'Śruti' prescribing 'Jīvanmukti'. Hence, by virtue of the continuation of a little of 'Avidyā', the 'Jīvanmukti' would be comparatively more tenable. Pūjyapāda Sage Sarvajñātman has, however, said : (i) "Samyagjñānavibhāvasuḥ, etc.": ["The sun of 'Samyagjñāna' (true knowledge) which has been stimulated (aggravated) by the wind that would be urged by the power of the object, would instantly burn the ignorance and what would arise from it, without leaving any defilement. Even a little of the other form which has been 'Saṁsāra' would not remain. It has been through that only there would be certainly instantaneous liberation of those learned persons"].

(ii) "Jīvanmuktipratyayam, etc." ["The conviction about 'Jīvanmukti' born from the 'Śāstra' should be construed as formulated in the Jīvanmukta. With that much there would be the compatibility of its significance. It has been due to that the instantaneous liberation would be proper"].

When there has been the opposite realisation as above, there would be no possibility for even a little of 'Avidyā' to continue. Hence the 'Śāstra' about 'Jīvanmukti' heard through the Śruti – "Tasya tāvadeva ciraṁ" ("its permanence would be then only") would be

merely a matter of 'Arthavāda', i.e., would be merely declaration of a purpose. The Śāstra has not been of any use for the declaration of 'Jīvanmukti'. Hence, some 'pakṣa' (a side of argument) that there would be the reverting of 'Avidyā' of some wanton impression, has been told on the realisation of Brahman in the case of one who would do 'nididhyāsana' (contemplation about what has been grasped through a 'Śruti' (Śravaṇa).

In fact, in that place where there has been the realisation of the spiritual realisation in the immediately previous moment of the fall of the body, there has not been the possibility of 'Jīvanmukti'. In that place again where there has been the residue of 'Prārabdha', the Jīvanmukti could not be accepted until the termination of that 'Prārabdhakarman'. That has been the reason as to why Bhagavān Bādarāyaṇa has propounded 'Videhakaivalya' (emancipation without the body) only after the completion of the experience of the fruits of 'Prārabdha', in the case of one who has spiritual realisation, as per the 'sūtra' "Bhogena tvitare kṣapayitvā sampadyate" ["one would attain that ('Mukti') after exhausting the other (fruits of karman) through 'Bhoga'"].

The Seven 'Bhūmikas' (grades) of knowledge :

Further, if Jīvanmukti would not be accepted, then the seven 'Bhūmi-s' of knowledge spoken by the 'Ādikavi Vālmīki' in his 'Yogavāsiṣṭha' would become useless. Thus the 'Maharṣi' ('Vālmīki') has said : "Śāstrasajjanasamparkaiḥ, etc." :

["First knowledge should be developed by the contact with the 'Śāstra' and wise persons. This has been told as the first 'Bhūmikā' of 'Yoga' for the 'Yogin'. The second one has been 'Vicāraṇā' (reflection and discussion). The third one has been 'Asaṅga-bhāvana' (conception of non-attachment). The fourth one has been 'Vilāpinī' which would be of the nature of annulment of 'Vāsanā' (evil impressions). The fifth one would be of the nature of 'Ānanda' (bliss) which has been pure consciousness. The 'Jīvanmukta' here would remain like half-sleeping elderly person. The sixth 'Bhūmikā' would be of the nature of one who would be self-conscious. This has been of the form of solidity of 'Ānanda' (bliss), a state like the state of 'Suṣupti' (deep sleep). Here there has been merely 'Mukti' pacified by the 'Turyāvasthā' (the fourth state, blissful state). The seventh one has been 'Samatā' (tranquility), a pure and equipoised state."]

Thus the seven 'Bhūmikas' such as 'Śubhecchā', etc., have been told. Among them, that which has been called 'Mumukṣutā' (the state of an aspirant of 'Mokṣa'), would be 'Śubhecchā' (aspiration for auspiciousness). That has been the cause for aspiring for 'Mokṣa' until the desired objective would be obtained. It has been preceeded by the set of six, viz., 'Viveka', 'Vairāgya', 'Śamadamādiṣaṭka' and the 'Sādhanatraya' which has been of the nature of 'Sampatti'. Then, listening to the 'Vedānta'-statements from the 'Guru' who has been a 'Śrotriya' dedicated Brahman, retaining what he has heard in the mind ('Manana') has been the second 'Bhūmikā' named 'Vicāraṇā'. There

after, that which has been the ability to grasp the subtle objects in the mind by virtue of the concentration of the mind by the practice in the form of 'Nididhyāsana', would be the third 'Bhūmikā' called 'Tanumānasā'. These three 'Bhūmikas' have been in the form of the means of attaining knowledge. In these three 'Bhūmikās', this entire world could be grasped with the speciality of differences. Hence, these have been called by the name as the 'Jāgradavasthā'. So it has been said : "Pūrvāvasthātrayam tvatra jāgradityeva saṁsthitam" ("the previous three states ('avasthās')") have been established here as 'Jāgrad'.

Then in the case of a person who has been the 'Adhikārin' there would be the realisation of the identity of the 'Brahman' and the 'Ātman' by virtue of the 'Mahāvākya', viz., "Tat tvam asi". This itself has been the fourth 'Bhūmikā named 'Sattvāpatti'. In this fourth 'Bhūmikā' all this world would appear in a false form like dream. Hence it would be called by the name 'Svapnāvasthā' also. So it has been said : "Caturthī svapna ityuktā svapnābhā yatra vai jagat" ("the fourth one has been spoken as 'Svapna' as the world in it would be like 'Svapna'"). The person who has reached this fourth 'Bhūmikā' has been designated by the name 'Brahmavit' by the authors of the 'Śāstra'. The fifth, sixth and the seventh 'Bhūmikās', the three of them even should be understood as the internal differences of the 'Jīvanmukta' himself.

Therein, that which has been the condition of 'Nirvikalpaka-samādhi' in the mind when it would be obstructed by the practice of 'Savikalpaka-samādhi',

has been the 'Asaṁsakti'. This fifth 'Bhūmikā' has been called by the name 'Suṣupti'. The 'Yogin' who at the stage of this 'Bhūmikā' would himself obtain the abstract state ('Vyutthāna') through 'Samādhi' which has been called by the name 'Brahmavidvara'. Then on the maturity of 'Saṁsakti-bhūmikā', that which would be the stability of the condition of 'Nirvikalpaka samādhi' for a long time, has been 'Padārthābhāvinī'. This sixth 'Bhūmikā' would be also called by the name 'Gāḍhasupti'. So it has been said :

"Due to the solidification of bliss alone, the fifth one has been called 'suṣupta'. Then the sixth one which has been of the form of lack of feeling has been designated by the term 'Turya'. The seventh excellent 'Bhūmikā' is designated by the term 'Turyātīta'. This has been beyond the grasp of mind and speeches and has been designated by the term 'Svaprakāśa'."

The 'Yogin' who has attained this seventh 'Bhūmikā', would rise up from 'Samādhi' by the efforts of the disciples, etc., but not on his own. Hence he has been called 'Brahmavidvarīyān'. Since this 'Yogin' who would not rise up from the 'Samādhi', nor he would rise up with the efforts of the disciples, etc., but would assume that very form due to the absence of any consciousness of difference. Other people would carry out the functions of the body of that enlightened person who has been staying in that seventh 'Bhūmikā' by virtue of the 'Prāṇavāyu' urged by the Parameśvara without his own efforts or by virtue of 'Prārabdha-Karman'. In that state in which the enlightened person would for ever stay with the

solidification of bliss has been the seventh 'Bhūmikā' designated by the name 'Turīya'. The 'Yogin' who has attained this state has been designated by the name 'Vidvadvariṣṭha'. Similarly :

"The 'Yogin' ('Siddha') would not see his body which he has been resting with or has risen from it because it has been of the nature of having gone away. Either deviated from destiny or would be under the grip of destiny he would stay as if he were surrounded by and blind with 'Madira' (wine, intoxication)."

"His body also which has been under the control of destiny would look after its activities with life as long as his 'Karman' would go on. He who has undertaken the 'Samādhi-yoga' who would not again get into sleep once after having realised his object."

This has been the manner in which Vedavyāsa also has described the nature of 'Brahmavidvariṣṭha'.

Thus the seven 'Bhūmi-s' have to be accomplished with efforts. Even there among them, the fifth, sixth and seventh 'Bhūmikās' would follow spiritual realisation. Hence, they would not be tenable without the acceptance of 'Jīvanmukti'. Hence due to untenability 'Jīvanmukti' should necessarily be accepted. Those 'Yogins' only who have been accomplished in the 'Bhūmikās' such as 'Asaṁsakti', etc., would be able to enjoy the special bliss of 'Jīvanmukti', but not others. Further, there would be no operation of any rule of the 'Śāstra' as regards the operation of life in the case of 'Jīvanmuktas'.

That has been the reason as to why the enlightened persons have been of many kinds. The reason

for their variety has been the peculiarities of their destiny in having one or the other aspirations or absence of aspiration. That has been the reason as to why there would be no uniform way of life in the case of Kṛṣṇa, Śuka, Vasiṣṭha, etc. So it has been said :

"'Kṛṣṇa' had been given to enjoyment of life, 'Śuka' had been of the nature of giving them up, 'Janaka' and 'Rāghava' were kings, and Vasiṣṭha has been engaged in activities. All of them were equally enlightened."

Thus in spite of the difference in their engagements, their knowledge had been uniform in the form of 'Ahaṁ Brahmāsmi' (I am 'Brahman'). Thus their's was the state of remaining in the form of the blameless form of 'Brahman'. Thus Śrī Vidyāraṇya-Svāmin also has said. It has been thus :

"It has been due to the variety in the operation of actions that there have been of different types of actions in the case of enlightened persons. The scholars should not become confused as regards the teaching of the 'Śāstras'. Let them be engaged in whatever way in activities in keeping with their actions. The knowledge of all was without difference and the fact has been that 'Mukti' had been common to them."

Liberation without the body :

When the experience ('bhoga') under the 'Prārabdha Karma' has been completed, the merit ('puṇya') and demerit ('pāpa' – sin) that has been earned would

get lost. Then the pursuent 'Yogin' would have 'Videha-mukti'. It has been thus :

"The destruction of 'Avidyā' has been liberation and that 'Avidyā' has been noted to be bondage. On the reverting of 'Moha' (delusion), the 'Ātman' would be noted as enlightened."

As per the (above) statement of the author of the 'Vārtika', when the 'Avidyā' of the form of gross and subtle, which has been active would be eradicated without any excess remaining, the nature of the 'Ātman' which has been noted as the object of the entire form of the Supreme would amount to the attainment of 'Videha-Kaivalya'. That substratum from which the 'Adhyāsa' would be reverted has not been different from it. Hence, there would be no allegation of the destruction of 'Advaita'. In respect of 'Videha-Kaivalya' the 'Śruti'-statements such as these have been the authority : (i) "Na sa punarāvartate" ["he would not have rebirth to come back (into life),"] (ii) "Bhogena tvitare kṣapayitvā sampadyate" ["After having exhausted the rest of others ('Karmans'), one would become mature (for liberation),] and (iii) "Anāvṛttiḥ śabdādanāvṛttiḥ śabdāt" ["There would be no return as per the 'Śruti', no return as per the 'Śruti'], etc.

The 'Videha-mukti' has been, indeed, the remaining in the nature of 'Brahman' which has been of the form of 'sat', 'cit' and 'Ānanda'. That has been the attainment of the highest value of 'Puruṣa' which would be of the form of eternal bliss. Thus in the

'Advaita-Vedānta', there would be the reverting of the 'Adhyāsa' which has been promoted by false knowledge through the knowledge of the spiritual reality. Thus (spiritual) knowledge itself has been the principle means to 'Mukti'. Here, since 'sat', 'cit' and 'Ānanda' have been the nature of 'Ātman', and since it has been accepted that the attainment of that ('svarūpa') itself as 'Mukti', 'Mokṣa' has not been merely the reverting of sorrow as opined by the 'Nyāya-Vaiśeṣikas', but would be the attainment of supreme bliss through the reverting of all sorrow.

सिद्धान्तशिखामण्यनुसारं बन्धमोक्षयोः स्वरूपम्

तत्र तावद्वीरशैवदर्शने सङ्कोचविकासवादेन बन्धमोक्षौ व्यवस्थाप्येते, अर्थात् इच्छाज्ञानादिशक्तिसङ्कोचरूपमलत्रयावृतत्वेन बन्धः, पुनस्तासामेव शक्तीनां विकासे मुक्तिरित्यर्थः । अत एवोक्तं श्रीमद्भिः शङ्करशास्त्रि-महाभागैः – "सङ्कुचितशक्तित्रयरूपमलत्रयनिवृत्तिः शक्तिविकासरूप-शिवत्वप्राप्तिर्मोक्षः"[346] इति ।

बन्ध(मल)-स्वरूपम्

भगवत्पादै रेणुकाचार्यैः –

जीवत्वं दुःखसर्वस्वं तदिदं मलकल्पितम् ।
निरस्यते गुरोर्बोधाज्ज्ञानशक्तिः प्रकाशते[347] ॥

इति मलावृतत्वमेव जीवत्वमित्युपदिष्टत्वान्मल एवात्र बन्धनम् । परमेश्वरस्य नैसर्गिकिच्छा-ज्ञान-क्रियाशक्तीनां सङ्कुचितं स्वरूपमेव 'मल'

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346. ई.उ.शा.व्या., पृ. २४
347. सि.शि., १८.१७; ५.१३३

इत्युच्यते । सोऽयं मल आणव-मायीय-कार्मभेदेन त्रिविधः । तत्र परशिवस्येच्छाशक्तिसंकोच आणवमलः । अस्यावरणेन हि जीवः स्वकीयं विभुत्वं विस्मृत्य 'अपूर्णोऽस्मि' इति स्वात्मानमणुत्वेन व्यवहरति । तदुक्तं क्षेमराजाचार्येण – "अपूर्णम्मन्यातारूपमाणवं मलम्"[348] इति ।

परशिवस्य संकुचिता ज्ञानशक्तिरेव मायीयो मल उच्यते । परशिवस्यापरिमितं ज्ञानं संकुचितं सद् बन्धनकारकं भवतीति "ज्ञानं बन्धः"[349] इत्यस्य सूत्रस्य व्याख्याने – "स एव शिवाभेदाख्यात्यात्मकाज्ञानस्वभावोऽपूर्णम्मन्यतात्मकाणवमलसतत्त्वसंकुचितज्ञानात्मा बन्धः"[350] इति श्रीक्षेमराजेन संकुचितमेव ज्ञानं बन्ध इत्युक्तम् । अत एव भगवता श्रीकृष्णद्वैपायनव्यासेन –

ज्ञानं बन्ध इतीदं तु द्वितीयं सूत्रमीशितुः ।
ज्ञानमित्यात्मनस्तस्य किञ्चिज्ज्ञानक्रियात्मकम्[351] ॥

इति शिवसूत्रोक्तस्य 'ज्ञानम्' इत्यस्य किञ्चिज्ज्ञानमिति तस्य संकुचितत्वमेवोपस्थापितम् । अनेन मायीयमलाऽवरणेन जीवः स्वात्मानं परशिवाद् भिन्नं मत्वा शरीरादिष्वहमिति, सती-पुत्र-गृहादिषु च ममेति व्यवहरति । उक्तं च क्षेमराजाचार्येण – "भिन्नवेद्यप्रथारूपं मायीयं मलम्"[352] इति ।

परशिवस्य संकुचिता क्रियाशक्तिरेव कार्ममल इत्यभिधीयते । अयं च शुभाऽशुभवासनारूपः । अनयैव वासनया शुभाऽशुभकर्माणि कुर्वन् तत् फलानि सुखदुःखानि चानुभवन् स्वकर्मानुसारेणैव देवतिर्यङ्मनुष्यादियोनिषु जीवः परिभ्रमति । तदुक्तं रेणुकभगवत्पादैः –

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348. प्रत्यभिज्ञा. ९ सूत्रस्य व्याख्या
349. शि.सू. १.२
350. शि.पु., ६.१६.४६-४७
351. प्रत्यभिज्ञा. ९ सूत्रस्य व्याख्या
352. प्रत्यभिज्ञा. ९ सूत्रस्य व्याख्या

अविद्यामोहिता जीवा ब्रह्मैक्यज्ञानवर्जिताः ।
परिभ्रमन्ति संसारे निजकर्मानुसारतः ॥
देवतिर्यङ्मनुष्यादिनानायोनिविभेदतः ।
चक्रनेमिक्रमेणैव भ्रमन्ति हि शरीरिणः ॥
जात्यायुर्भोगवैषम्यकारणं कर्म केवलम्[353] ॥ इति ।

अत एव– "शुभाशुभानुष्ठानमयं कार्ममलम्"[354] इति श्रीक्षेमराजाचार्येण कार्ममललक्षणमुक्तम् ।

श्रीशिवानुभवशिवाचार्यैरपि – "स्वतादात्म्यापृथग्भावान्यतरसम्बन्धेन कलादिभूम्यन्तस्थूलचिदचिद्रूपशक्तिविशिष्टत्वादस्य जीवचैतन्यस्य सर्वकर्तृत्व-सर्वज्ञत्व-पूर्णत्व-नित्यत्व-व्यापकत्वरूपाः सूक्ष्मशक्तयः संकोचवत्यो भवन्ति । तस्मादस्याप्रतिहतस्वातन्त्र्यरूपेच्छाशक्तिः संकुचिता सती अपूर्णम्मन्यतारूपमाणवमलमित्युच्यते । ज्ञानशक्तिः संकुचिता सती सर्वज्ञत्वस्य किञ्चिज्ज्ञत्वाप्तेरन्तःकरणबुद्धीन्द्रिय सम्बन्धवशाद् भेदवेद्यप्रथारूपं मायीयं मलमित्युच्यते । एवं क्रियाशक्तिः संकुचिता सती सर्वकर्तृत्वस्य किञ्चित्कर्तृत्वप्राप्तेः कर्मेन्द्रियसम्बन्धवशात् शुभाशुभानुष्ठानमयं कार्ममलमित्युच्यते"[355] इतीच्छा-ज्ञान-क्रियाशक्तीनां संकुचितस्वरूपमेवाणवादिमलत्रयस्वरूपमिति प्रतिपादितम् ।

तदेवमाणवो मलोऽणुत्वापादकत्वेन, मायीयमलोऽखण्डाद्विच्छिद्याणुभूतस्यांशस्य देहसम्बन्धापादकत्वेन, शुभाशुभकर्मप्रवर्तकत्वेन च कार्ममलो जीवस्य बन्धनकारणानि भवन्ति । अत एव श्रीक्षेमराजेनापि – "अपूर्णम्मन्यताभिन्नवेद्यप्रथा-शुभाशुभवासनात्मकम्"[356] इति क्रमश आणवमायीयकार्ममलस्वरूपमुक्तम् । एतानि च मलत्रयाणि अनादीनि । तस्माद्

353. सि.शि., ५.४७-४९, पृ. ७०-७१
354. प्रत्यभिज्ञा. ९ सूत्रस्य व्याख्या
355. शि.द., पृ. ३५
356. शि.सू.वि., पृ. १६

यथा शिवः परिपूर्णेच्छा-ज्ञान-क्रियाशक्तिविशिष्टस्तथा जीवोऽपि तत्संकोचभूतैराणवमायीयकार्ममलैः सहजतया आवृतः । अतो जीवः स्वभावतः परमात्मनो भिन्नः । तस्माद् यथा शिवः सत्यस्तथा जीवोऽपि सत्य इति संसारदशायां तयोर्भेदो नौपाधिकः, किन्तु वास्तविकः । मुक्तौ तयोरभेदोऽपि सत्य एवाङ्गीक्रियते । तथाहि स्मर्यते –

शिवः सत्यं जगत्सत्यं जीवः सत्यं स्वभावतः
तेषामभेदः सत्यो वा क्रिमिभ्रमरयोरिव[357] ॥ इति ।

प्रायः शैवशाक्तदर्शनेष्वपि त्रैविध्यमेवाङ्गीक्रियते । किन्तु "आत्माश्रितो दुष्टभावो मलः" इति मललक्षणमभिदधद्भिर्लकुलीशपाशुपतैस्तस्य १. मिथ्याज्ञानम्, २. अधर्मः, ३. सक्तिहेतुः, अर्थाद् विषयासक्तिहेतुर्विषयसन्निधानादिः, ४. च्युतिः = सदाचरणाद् भ्रंशः, ५. पशुत्वमूलम्, अर्थाज्जीवत्वप्रापकोऽनादिसंस्कार इति पञ्चविधत्वमङ्गीक्रियते। तदुक्तम् –

मिथ्याज्ञानमधर्मश्च सक्तिहेतुश्च्युतिस्तथा ।
पशुत्वमूलं पञ्चैते तन्त्रे हेया विविक्तितः[358] ॥ इति ।

एते च पूर्वोक्तत्रिविधमलेष्वेवान्तर्भवन्ति । एतन्मलत्रयमेव पाशशब्देनाप्यभिधीयते । तदुक्तं शिवमहापुराणे – "मलत्रयमयं पाशं भोगभोग्यत्वलक्षणम्"[359] इति । एतन्मलत्रयरूपपाशबद्धोऽयं जीवः पशुरित्यप्युच्यते । पाशनिवृत्तौ च पशुः पत्या समरसो भवति ।

मोक्षोपायेषु शक्तिपातो दीक्षा च

वीरशैवदर्शनस्य साधनाप्रधानत्वादत्र दीक्षां विना साधने प्रवेशाभावान्मुमुक्षोरत्र दीक्षाऽनिवार्यैव । दीक्षया जीवस्याणवादिमलत्रयनिवृत्ति-

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357. ब्र.सू. श्रीकर., २.३.४०
358. स.द.सं. पृ. ३००
359. शि.पु., ७.२.१७.२७

र्भवति, परब्रह्मपरशिवाख्यमहालिङ्गेन साकं स्वात्माऽभेदरूपशिवज्ञानं च प्राप्यत इति भगवत्पादै रेणुकाचार्यैः –

दीयते च शिवज्ञानं क्षीयते पाशबन्धनम् ।
यस्मादतः समाख्याता दीक्षेतीयं विचक्षणैः[360] ॥

इति दीक्षाशब्दस्याक्षरार्थो निरूपितः । श्रीकृष्णद्वैपायनव्यासेनापि –

संस्कारं परमं पुण्यं शिवेन परिभाषितम् ।
दीयते येन विज्ञानं क्षीयते पाशबन्धनम् ॥
तस्मात् संस्कार एवाऽयं दीक्षेत्यपि च कथ्यते[361] ॥

इति स एवार्थो निरूपितः । श्रीजयरथोऽपि –

दीयते ज्ञानसद्भावः क्षीयन्ते पशुवासनाः ।
दानक्षपणसंयुक्ता दीक्षा तेनेह कीर्तिता[362] ॥

इति वचनमुद्धरन् तमेवाभिप्रायं प्राकटयत् । इयं च दीक्षा न सर्वेषां सुलभा, किन्तु – "शक्तिपातं समालोक्य दीक्षया योजयेदमुम्"[363] इति रेणुकभगवत्पादोक्त्या शक्तिपातविशिष्टानामेव ।

ईश्वरानुग्रह एवात्र 'शक्तिपातः' इत्युच्यते । ईश्वरानुग्रहरूपोऽयं शक्तिपातो बहुषु जन्मसु नित्य-नैमित्तिक-प्रायश्चित्तकर्मानुष्ठानेन पूर्वार्जितपापक्षयरूपमलपरिपाके सति जायते । एतादृशशक्तिपातार्हः साधकस्तप्ततनुः पक्वमलश्चेत्युच्यते । तद्विपरीतश्चातप्ततनुरपक्वमलश्चेत्यभिधीयते । तदुक्तम् –

तपस्तप्ता तनुर्यस्य स तप्ततनुरुच्यते ।
परिपक्वो विमोक्षाय सोऽश्नुते लिङ्गधारणम् ॥

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360. सि.शि., ६.११., पृ. ८५
361. शि.पु. ७.२.१५.५
362. तन्त्रा. वि., १.४३
363. सि.शि. ६.१०, पृ. ८५

न करोति तपः पूर्वं सोऽतप्ततनुरुच्यते ।
अपक्वोऽयं विमोक्षाय नाश्नुते लिङ्गधारणम्[364] ॥ इति ।

अत एव रेणुकभगवत्पादैः –

अतप्ततनुरज्ञो वै आमः संस्कारवर्जितः ।
दीक्षया रहितः साक्षान्नाप्नुयाल्लिङ्गमुत्तमम्[365] ॥

इत्यत्रापक्वमलस्य, अत एवेश्वरानुग्रहरहितस्य दीक्षाऽनधिकारिणो वीरशैवसम्प्रदाये क्रियादीक्षायां प्राप्यमाणस्येष्टलिङ्गधारणेऽनधिकारित्वं सूचितम् ।

अत्रेदं ज्ञातव्यम् – पूर्वोक्तस्त्रिविधोऽपि मल आमः पक्वश्चेति द्विविधः । तदुक्तं कृष्णद्वैपायनव्यासेन – "मलोऽप्यामश्च पक्वश्च भवेत् संसारकारणम्"[366] इति । तत्र तपसा प्रक्षीणः पक्वः, तद्विपरीतश्चामः । पक्वकर्मा मुमुक्षुरेवेश्वरानुग्रहरूपं शक्तिपातं प्राप्नोति । तदुक्तं जगद्गुरु-रेणुकाचार्यैः –

स्वकर्मपरिपाकेन प्रक्षीणमलवासनः ।
शिवप्रसादाज्जीवोऽयं जायते शुद्धमानसः ॥
शुद्धान्तःकरणे जीवे शुद्धकर्मविपाकतः ।
जायते शिवकारुण्यात् प्रस्फुटा भक्तिरैश्वरी[367] ॥ इति ।

एवं जीवोऽनेकजन्मार्जितसुकृतजन्यस्वकर्मपरिपाकवशेन विनष्टमल-वासनो नित्याऽनुष्ठितशिवार्चनशिवाचारादिजनितशिवप्रसादप्रभावेण शुद्धान्तःकरणो यदा जायते, तदाऽस्य जीवस्य किञ्चिज्ज्ञत्व-किञ्चि-

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364. वी.आ.च., पृ. ७८
365. सि.शि. ६.३९, पृ.९९
366. शि.पु. ७.१.३१.७२
367. सि.शि. ५.५२-५३, पृ. ७२

त्कर्तृत्वादिशक्तयो भक्तिरूपेण परिणमन्ति । तदाऽयं जीवोऽङ्ग इत्युच्यते । अस्यैव शुद्धजीवस्य पिण्ड इत्यपि नामान्तरं वर्तते तदुक्तं भगवत्पादैः –

बहुजन्मकृतैः पुण्यैः प्रक्षीणे पापपञ्जरे ।
शुद्धान्तःकरणो देही पिण्डशब्देन गीयते ॥
शिवशक्तिसमुत्पन्ने प्रपञ्चेऽस्मिन् विशिष्यते ।
पुण्याधिकः क्षीणपापः शुद्धात्मा पिण्डनामकः[368] ॥ इति ।

एतादृशशुद्धान्तःकरणस्यैव साधकस्यात्मानात्मविवेकः सञ्जायते । अनेनैव विवेकेन स शरीरेन्द्रियमनोबुद्धिभ्यो व्यतिरिक्तं स्वात्मानं ज्ञात्वा, ईश्वरं च स्वस्मादपि भिन्नं स्वस्य प्रेरकं च जानाति । एवं क्षेत्र-क्षेत्रज्ञ-विवेक्यत्र पिण्डज्ञानीति कथ्यते । तदुक्तमाचार्यैः –

शरीरेन्द्रियबुद्धिभ्यो व्यतिरिक्तः सनातनः ।
आत्मस्थितिविवेकी यः पिण्डज्ञानी स कथ्यते ॥
शरीरात् पृथगात्मानमात्मभ्यः पृथगीश्वरम् ।
प्रेरकं यो विजानाति पिण्डज्ञानीति कथ्यते[369] ॥ इति

एवमात्मानात्मविवेकेन सत्संस्कारबलादैहिकामुष्मिकफलभोगेषु विरक्तिर्जायते । विरक्त्या रागद्वेषाद्यन्तरिन्द्रियविषयाणां शब्दादिबहिरिन्द्रियविषयाणां च वैमुख्येन शमदमादिषट्कसम्पत्तिस्ततो मुमुक्षुता, तया च संसारदुःखनिवृत्त्युपायभूते महालिङ्गे जिज्ञासा भक्तिश्चोदेति ।

अथ – "तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्"[370] इति श्रुत्यादेशानुसारं पूर्वोक्तपिण्डता-पिण्डविज्ञान-संसारहेयस्थलसम्पन्नो जीवः संसारनाशकं महालिङ्गपर्यायवाचकं परं ब्रह्म जिज्ञासुरुपहारपाणिः सन् शिवसिद्धान्ततत्त्वज्ञं शिष्यसन्देहविच्छेदकं

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368. सि.शि. ५.३१-३२, पृ. ६२-६३
369. सि.शि. ५.४,६, पृ. ७३-७५
370. मुण्ड. १.२.१२

सर्वतन्त्रस्वतन्त्रमाचार्यकुलसञ्जातम् अर्थाद् वीरमाहेश्वराभिधजङ्गमवंश-संजातं लिङ्गाङ्गसामरस्यरहस्यबोधकं भगवन्तं श्रीगुरुमुपसृत्य[371] –

भो ! कल्याणमहाभाग शिवज्ञानमहोदधे ।
आचार्यवर्य सम्प्राप्तं रक्ष मां भवरोगिणम्[372] ॥

इति प्रार्थयेत् । तदा हि गुरुः – "शक्तिपातं समालोक्य दीक्षया योजयेदमुम्"[373] इति रेणुकभगवत्पादादेशानुसारम् –

लक्षणं शक्तिपातस्य प्रबोधानन्दसम्भवः ।
सा यस्मात् परमा शक्तिः प्रबोधानन्दरूपिणी ॥
आनन्दबोधयोर्लिङ्गमन्तःकरणविक्रियाः ।
यथा स्यात् कम्परोमाञ्चस्वरनेत्राङ्गविक्रियाः[374] ॥

इत्युक्तानि शक्तिपातचिह्नानि परीक्ष्य तदनुरूपां दीक्षां विधत्ते ।

दीक्षात्रैविध्यम्

योगाङ्ग-भोगाङ्ग-त्यागाङ्गापरपर्यायेषु कारण-सूक्ष्म-स्थूलाख्येषु विद्य-मानानामाणव-मायीय-कार्माख्यानां मलत्रयाणां निवारणार्थं शैव-शाक्त-दर्शनेष्विव वीरशैवदर्शनेऽपि त्रिविधा हि दीक्षाऽङ्गीकृता । तदुक्तं कुम्भजं प्रति भगवत्पादै रेणुकाचार्यैः –

सा दीक्षा त्रिविधा प्रोक्ता शिवागमविशारदैः ।
वेधारूपा क्रियारूपा मन्त्ररूपा च तापस[375] ॥ इति ।

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371. -------------
372. सि.शि. ६.१-७, पृ. ८२-८३, क्रि.सा.भा. ३, पृ. १३३-१३४
373. सि.शि., ६.९., पृ. ८४
374. सि.शि., ६.१०, पृ. ८५ (क्रि. सा. भा. २., पृ. २९५)
375. सि.शि., ६.१२, पृ. ८५

त्कर्तृत्वादिशक्तयो भक्तिरूपेण परिणमन्ति । तदाऽयं जीवोऽङ्ग इत्युच्यते । अस्यैव शुद्धजीवस्य पिण्ड इत्यपि नामान्तरं वर्तते तदुक्तं भगवत्पादैः –

बहुजन्मकृतैः पुण्यैः प्रक्षीणे पापपञ्जरे ।
शुद्धान्तःकरणो देही पिण्डशब्देन गीयते ॥
शिवशक्तिसमुत्पन्ने प्रपञ्चेऽस्मिन् विशिष्यते ।
पुण्याधिकः क्षीणपापः शुद्धात्मा पिण्डनामकः[368] ॥ इति ।

एतादृशशुद्धान्तःकरणस्यैव साधकस्यात्मानात्मविवेकः सञ्जायते । अनेनैव विवेकेन स शरीरेन्द्रियमनोबुद्धिभ्यो व्यतिरिक्तं स्वात्मानं ज्ञात्वा, ईश्वरं च स्वस्मादपि भिन्नं स्वस्य प्रेरकं च जानाति । एवं क्षेत्र-क्षेत्रज्ञ-विवेक्यत्र पिण्डज्ञानीति कथ्यते । तदुक्तमाचार्यैः –

शरीरेन्द्रियबुद्धिभ्यो व्यतिरिक्तः सनातनः ।
आत्मस्थितिविवेकी यः पिण्डज्ञानी स कथ्यते ॥
शरीरात् पृथगात्मानमात्मभ्यः पृथगीश्वरम् ।
प्रेरकं यो विजानाति पिण्डज्ञानीति कथ्यते[369] ॥ इति

एवमात्मानात्मविवेकेन सत्संस्कारबलादैहिकामुष्मिकफलभोगेषु विरक्तिर्जायते । विरक्त्या रागद्वेषाद्यन्तरिन्द्रियविषयाणां शब्दादिबहिरिन्द्रिय-विषयाणां च वैमुख्येन शमदमादिषट्कसम्पत्तिस्ततो मुमुक्षुता, तया च संसारदुःखनिवृत्त्युपायभूते महालिङ्गे जिज्ञासा भक्तिश्चोदेति ।

अथ – "तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्"[370] इति श्रुत्यादेशानुसारं पूर्वोक्तपिण्डता-पिण्डविज्ञान-संसारहेयस्थलसम्पन्नो जीवः संसारनाशकं महालिङ्गपर्यायवाचकं परं ब्रह्म जिज्ञासुरुपहारपाणिः सन् शिवसिद्धान्ततत्त्वज्ञं शिष्यसन्देहविच्छेदकं

368. सि.शि. ५.३१-३२, पृ. ६२-६३
369. सि.शि. ५.४,६, पृ. ७३-७५
370. मुण्ड. १.२.१२

सर्वतन्त्रस्वतन्त्रमाचार्यकुलसञ्जातम् अर्थाद् वीरमाहेश्वराभिधजङ्गमवंश-संजातं लिङ्गाङ्गसामरस्यरहस्यबोधकं भगवन्तं श्रीगुरुमुपसृत्य[371] –

भो ! कल्याणमहाभाग शिवज्ञानमहोदधे ।
आचार्यवर्य सम्प्राप्तं रक्ष मां भवरोगिणम्[372] ॥

इति प्रार्थयेत् । तदा हि गुरुः – ''शक्तिपातं समालोक्य दीक्षया योजयेदमुम्''[373] इति रेणुकभगवत्पादादेशानुसारम् –

लक्षणं शक्तिपातस्य प्रबोधानन्दसम्भवः ।
सा यस्मात् परमा शक्तिः प्रबोधानन्दरूपिणी ॥
आनन्दबोधयोर्लिङ्गमन्तःकरणविक्रियाः ।
यथा स्यात् कम्परोमाञ्चस्वरनेत्राङ्गविक्रियाः[374] ॥

इत्युक्तानि शक्तिपातचिह्नानि परीक्ष्य तदनुरूपां दीक्षां विधत्ते ।

दीक्षात्रैविध्यम्

योगाङ्ग-भोगाङ्ग-त्यागाङ्गापरपर्यायेषु कारण-सूक्ष्म-स्थूलाख्येषु विद्यमानानामाणव-मायीय-कार्माख्यानां मलत्रयाणां निवारणार्थं शैव-शाक्त-दर्शनेष्विव वीरशैवदर्शनेऽपि त्रिविधा हि दीक्षाऽङ्गीकृता । तदुक्तं कुम्भजं प्रति भगवत्पादै रेणुकाचार्यैः –

सा दीक्षा त्रिविधा प्रोक्ता शिवागमविशारदैः ।
वेधारूपा क्रियारूपा मन्त्ररूपा च तापस[375] ॥ इति ।

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371. -------------
372. सि.शि. ६.१-७, पृ. ८२-८३, क्रि.सा.भा. ३, पृ. १३३-१३४
373. सि.शि., ६.९., पृ. ८४
374. सि.शि., ६.१०, पृ. ८५ (क्रि. सा. भा. २., पृ. २९५)
375. सि.शि., ६.१२, पृ. ८५

श्रीमायिदेवोऽपि –

तनुत्रयगतानादिमलत्रयमसौ गुरुः ।
दीक्षात्रयेण निर्दग्ध्वा लिङ्गत्रयमुपादिशत् ॥
यथा पुरत्रयं दग्धं युगपत् पुरवैरिणा ।
तथा मलत्रयं दग्धं युगपद्देशिकात्मना ॥
वेधा-मनु-क्रियाकारा दीक्षा शैवी शिखा मता[376] ॥

इति दीक्षात्रयेण मलत्रयनिवृत्तिं प्रतिपादयामास ।

वेधा दीक्षा

गुरोरालोकमात्रेण हस्तमस्तकयोगतः ।
यः शिवत्वसमावेशो वेधादीक्षेति सा मता[377] ॥

इत्याचार्योक्त्यनुसारं यदा गुरुः स्वदिव्यदृष्टिपातेन स्वामृतकरेण च शिष्यस्य मस्तकं स्पृष्ट्वा शिष्ये चिद्रूपमाविष्करोति, अर्थाद् गुरोरालोकेन हस्तमस्तकसंयोगेन च शिष्यस्य स्वकीयचिद्रूपबोधो भवति, सा वेधा दीक्षेत्युच्यते। अनया दीक्षया शिष्यस्याणवमलो निवर्तते, 'शिवोऽहम्' इति भावनाया उदयश्च जायते । इयमेव 'शिवोऽहम्' इति भावना भाव-लिङ्गमित्युच्यते । एवं वेधादीक्षयाऽऽणवमलनिवृत्तौ सत्यां शिवोऽहमिति भावनया शिवजीवयोः सामरस्यरूपयोगप्राप्तिर्भवतीति वेधादीक्षया प्राप्त-शिवोऽहं भावनारूपभावलिङ्गकोऽयं जीवोऽत्र सिद्धान्ते 'योगाङ्ग' इत्युच्यते। अत एव –

संयुयोज त्रिधाभूतं परादीक्षाबलेन तु ।
योगाङ्गे भावलिङ्गं तु वेधादीक्षाबलेन वै[378] ॥

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376. अनु.सू., ५.५२-५४
377. सि.शि., ६.१३, ५.८६
378. अनु.सू., ५.५७

मान्त्री दीक्षा

"मान्त्री दीक्षेति सा प्रोक्ता मन्त्रमात्रोपदेशिनी"[379] इत्याचार्योक्त्या शिष्यस्य दक्षिणकर्णे निगूढं यथा स्यात् तथा यः पञ्चाक्षरीमन्त्रमात्रोपदेशोऽस्ति, सा मननत्राणधर्मिणी मान्त्री दीक्षेति कथ्यते । शिवो हि पञ्चाक्षरमन्त्रस्वरूपः, अतोऽस्य मन्त्रस्य गुर्वादेशानुसारं प्राणायामपूर्वकं पुनः पुनरावृत्त्या मननेन च साधकस्य सूक्ष्मशरीरे, अर्थान्मनसि विद्यमानो मोहरूपो भेदापादकश्च मायीयो मलो निवृत्तो भवति । किञ्च, अनया दीक्षया शिष्यस्य 'चिद्रूपोऽहम्' इत्याकारकः प्रबोधो जायते । इयमेव 'चिदहन्ता' 'प्राणलिङ्गम्' इति कथ्यते । एवं शिष्यस्य मायीयमलनिवारिका प्राणलिङ्गप्रबोधिका च दीक्षा मान्त्री दीक्षेत्याख्यायते । एतादृशदीक्षासम्पन्नो हि साधकः सर्वाण्यपि भोग्यवस्तूनि परशिवाय विनिवेद्यैवोपभुङ्क्त इत्ययं 'भोगाङ्ग' इत्यभिधीयते । अत एव – "मन्त्रदीक्षाबलेनैव भोगाङ्गे प्राणलिङ्गकम्"[380] इति शिवयोगिना मायिदेवेन भोगाङ्गापरपर्याये सूक्ष्मशरीरे मान्त्रदीक्षया प्राणलिङ्गधारणमुपदिष्टम् ।

क्रियादीक्षा

"कुण्डमण्डलिकोपेता क्रियादीक्षा क्रियोत्तरा"[381] इत्याचार्योक्त्या मण्डपदेवतादिप्रतिष्ठापूर्वकक्रियाप्रधाना हि दीक्षा क्रियादीक्षेत्युच्यते । वीरशैवसिद्धान्ते एतत्सम्प्रदायप्रवर्तकानां रेणुकदारुकादिपञ्चाचार्याणां सम्प्रदायानुवर्तिन आचार्याः पट्टाभिषिक्ताः परम्परागतमठस्थलसमुत्पन्ना एव गुरवो दीक्षां प्रदास्यन्ति[382] । ते खल्वेकस्मिन् शुभमुहूर्ते मठमन्दिरादि-

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379. सि.शि., ६.१४, पृ. ८६
380. अनु.सू., ५.५.८
381. सि.शि. ६.१५, पृ. ८६
382. क्रि.सा.भा. ३, पृ. १३३; सि.शि. ६.४-७, पृ. ८२-८३, तदर्धं गोमुखं चैव प्रोक्तं लिङ्गस्य लक्षणम् ॥ (क्रि.सा., भा. ३, पृ. ४१)

पवित्रस्थानेषु मण्डपं विरचय्य तन्मध्ये रेणुक-दारुक-घण्टाकर्ण-धेनुकर्ण-विश्वकर्णाख्यभुवनप्रसिद्धपञ्चाचार्यप्रतीकान् पञ्चकलशान् संस्थाप्य तेषु तत्तदाचार्यानाहूय तत्साक्षित्वे च कलशोदकैः शिष्यं त्रिवारमभिषिच्य, शिष्यस्य मांसपिण्डं देहं मन्त्रपिण्डं विधातुं तस्य दक्षिणकर्णे शिव-पञ्चाक्षरमहामन्त्रं निगूढम्, अर्थात् परश्रुतिगोचरीभूतं यथा न भवति तथा कीर्तयन्ति । किञ्च, तदानीमेव तस्याः पञ्चाक्षर्याः स्वरूपम्, तस्या-श्छन्दः, तन्मन्त्रद्रष्टारं महर्षिम्, तद्देवता-प्रत्यधिदेवताः, करन्यासमङ्गन्यासं च निरूपयन्ति । तदुक्तं रेणुकाचार्यैः –

पञ्चब्रह्ममयैस्तत्र स्थापितैः कलशोदकैः ।
आचार्यः सममृत्विग्भिस्त्रिः शिष्यमभिषिञ्चयेत् ॥
अभिषिच्य गुरुः शिष्यमासीनं परितः शुचिम् ।
ततः पञ्चाक्षरीं शैवीं संसारभयतारिणीम् ॥
तस्य दक्षिणकर्णे तु निगूढमपि कीर्तयेत् ।
छन्दोरूपमृषिं चास्य देवतान्यासपद्धतिम्[383] ॥ इति ।

एवं मन्त्रोपदेशेन शिष्यदेहं संशोध्य पञ्चसूत्रप्रक्रियया विनिर्मित-मङ्गुष्ठप्रमाणं शैलजं शिवलिङ्गं[384] यद्वा नर्मदाबाणं गृहीत्वा जलाधिवास-धान्याधिवासक्रियया पञ्चगव्यैः पञ्चामृताभिषेकैश्च तस्य शिलात्वं निवर्त्य मूलपञ्चाक्षरमन्त्रेण संस्कृते तस्मिन् शिवलिङ्गे शिवकलानियोजनद्वारा प्राणप्रतिष्ठां च कृत्वा तल्लिङ्गं शिष्यस्य हस्ते प्रदाय,

प्राणवद्धारणीयं तत्प्राणलिङ्गमिदं तव ।
कदाचित् कुत्रचिद्वापि न वियोजय देहतः ॥
यदि प्रमादात् पतिते लिङ्गे देहान्महीतले ।
प्राणान् विमुञ्च सहसा प्राप्तये मोक्षसम्पदः[385] ॥

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383. सि.शि. ६.१९-२१, पृ. ८७-८८
384. लिङ्गवृत्तसमं पीठं दैर्घ्यविस्तार एव च ।
385. सि.शि., ६.५-६, पृ. ९०

इत्युपदिशन्ति । एवं क्रियादीक्षया प्राप्तमिदं शिवलिङ्गमिष्टलिङ्गमित्यभिधीयते । इष्टलिङ्गधारणमेव क्रियादीक्षायाः परमोद्देश्यम् । अनया क्रियादीक्षया कार्ममलस्य, अर्थात् शुभाशुभवासनानां निवृत्तिर्जायते ।

तदेवं वीरशैवसिद्धान्ते मुक्त्युपायेषु दीक्षायाः प्राधान्यं वर्तते । पूर्वोक्तो दीक्षारहितः पुरुषो बद्धजीव इति, यद्वा पशुरिति; दीक्षासम्पन्नश्च शुद्धजीव इति, गुवदिशानुसारं प्राप्तशिवस्वरूपश्च मुक्तजीव इति शिवागमेषु प्रतिपाद्यते । तदुदाहृतं भाष्यकारैः श्रीपतिपण्डिताराध्यैः –

बद्धशुद्धादिभेदेन जीवत्रयमिदं स्मृतम् ।
गुरुदीक्षाविहीनश्च शिवभक्तिविवर्जितः ॥
स्वकर्तृत्वाभिमानी तु बद्धः स पशुरुच्यते ।
गुरुदीक्षां परां लब्ध्वा कैङ्कर्यत्रयसंयुतः ॥
शक्त्यादिसद्गुणोपेतो मुमुक्षू रागवर्जितः ।
शिवाधीनः सुधीर्भक्तः शुद्धजीव इति स्मृतः ॥
शिवयोगशिवज्ञानविभवानन्दसंयुतः ।
प्रचण्डातपमध्यस्थशुद्धकर्पूरदीपवत् ॥
शिवाकारे पराकाशे कोटिसूर्यप्रकाशके ।
विलीनचित्तवृत्तिस्तु मुक्तजीव इति स्मृतः[386] ॥ इति ।

उक्तेषु त्रिविधजीवेषु दीक्षासम्पन्नः शुद्धजीव एव मोक्षाधिकारीति स एव मुमुक्षरित्युच्यते ।

ज्ञानकर्मणोः समसमुच्चयः

अत्र वीरशैवसिद्धान्ते पूर्वमीमांसकैरिव न केवलं कर्मणो न वा सांख्यन्याय-वैशेषिकाद्वैतवेदान्तिभिरिव केवलं ज्ञानस्य मोक्षहेतुत्वमङ्गीक्रियते, किन्तु "भावकर्मसमायुक्तं ज्ञानमेव विमुक्तिदम्"[387] इत्याचार्योक्त्या भाव-

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386. ब्र.सू. श्रीकर., २.३.४६
387. सि.शि., १६.२, पृ. ७९

कर्मसमुच्चितं ज्ञानं मोक्षहेतुरित्युररीक्रियते । अत्र भावना तूभयान्वयिनी, अर्थात् कर्माचरणे ज्ञानप्राप्तौ च भावनाया आवश्यकता वर्तते । तत्र कर्मान्विता भावना भक्तिरिति, ज्ञानान्विता च भावना निदिध्यासनमिति कथ्यते । अत एव भगवत्पादै रेणुकाचार्यैः –

अर्थहीना यथा वाणी पतिहीना यथा सती ।
श्रुतिहीना यथा बुद्धिर्भावहीना तथा क्रिया[388] ॥

इति भावनारहितस्य कर्मणो निन्दां कृत्वा,

भावनाविहितं कर्म पावनादपि पावनम् ।
तस्माद् भावनया युक्तं परधर्मं समाचरेत् ॥
भावेन हि मनःशुद्धिर्भावशुद्धिश्च कर्मणा ।
इति सञ्चिन्त्य मनसा योगी भावं न संत्यजेत् ॥
शिवभावनया सर्वं नित्यनैमित्तिकादिकम् ।
कुर्वन्नपि महायोगी गुणदोषैर्न बाध्यते[389] ॥

इति भावनाविशिष्टस्य कर्मणः प्राशस्त्यमुक्तम् । एवमेव –

चक्षुर्हीनो यथा रूपं न किञ्चिद्वीक्षितुं क्षमः ।
भावहीनस्तथा योगी न शिवं द्रष्टुमीश्वरः[390] ॥

इति निषेधविधया भावनाविशिष्टस्य ज्ञानस्यापि प्राशस्त्यमुक्तम् । तस्माद् भावकर्मसमन्वितं ज्ञानं मोक्षकारणमिति निश्चीयते ।

ननु यदि ज्ञान-कर्म-भावनानां त्रयाणामपि मोक्षसाधनत्वम्, तर्हि – "तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय"[391] इति श्रुतौ

388. सि.शि. १६.५., पृ. ७७
389. सि.शि., १६.२., पृ. ७९
390. सि.शि., १६.६., ५.७७
391. श्वे.उ., ३.८

ज्ञानातिरिक्तस्य मोक्षसाधनत्वं निरस्य ज्ञानस्यैकस्यैव मोक्षसाधनत्वश्रवणं विरुध्येत, इति चेन्न, ज्ञानकर्मणोः समसमुच्चयेन, ज्ञानकर्मणोरङ्गाङ्गिभाव-समुच्चयेन चेति द्विधाऽत्र समाधातुं शक्यत्वात् । तथा हि –

अन्धपङ्गुवदन्योन्यसापेक्षे ज्ञानकर्मणी ।
फलोत्पत्तौ विरक्तस्तु तस्मात् तद्द्वयमाचरेत् ॥
ज्ञाने सिद्धेऽपि विदुषां कर्मापि विनियुज्यते ।
फलाभिसन्धिरहितं तस्मात् कर्म न संत्यजेत् ॥

आचार एव सर्वेषामलङ्काराय कल्प्यते ।
आचारहीनः पुरुषो लोके भवति निन्दितः ॥
ज्ञानेनाचारयुक्तेन प्रसीदति महेश्वरः ।
तस्मादाचारवान् ज्ञानी भवेदादेहपातनम्[392] ॥

ज्ञानहीनं सदा कर्म पुंसां संसारकारणम् ।
तदेव ज्ञानयोगेन संसारविनिवर्तकम्[393] ॥

इत्यादिस्थलेषु रेणुकभगवत्पादाचार्या महर्षिमगस्त्यं प्रति ज्ञानकर्मणोः समसमुच्चयं प्रतिपादितवन्तः । इदमत्र रहस्यम्-कर्म तावद् द्विविधम्-पतिकर्म, पशुकर्म चेति । तत्राऽग्निष्टोमाद्यश्वमेधान्तानि यज्ञानि स्वार्गादि-साधनानीति नहि तैर्निःश्रेयसप्राप्तिरिति च पाशाश्रयत्वात् तेषां पशुकर्मता । इष्टलिङ्गधारण-लिङ्गार्चन-लिङ्गार्पितप्रसादग्रहण-लिङ्गानुसन्धान-गुरुजङ्गम-पूजन-तत्पादोदक-प्रसादसेवन-लिङ्गाङ्गसामरस्यबोधकपञ्चाक्षरमन्त्रजप-भस्मरुद्राक्षधारण-पञ्चाचारादिवीरशैवीयधर्माणां पाशमोचकत्वात् तेषां पतिकर्मता । भगवत्पादैर्नीलकण्ठशिवाचार्यैः "अथाऽतो ब्रह्मजिज्ञासा"[394] इत्यस्य सूत्रस्य व्याख्यानावसरेऽथशब्दस्य धर्मानन्तर्यार्थमुक्त्वा,

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392. सि.शि. १६.११-१४, पृ. ७४-७५
393. सि.शि. १६.४., पृ. ८०
394. ब्र.सू., १.१.१

धर्मानन्तर्यमेवातो वाच्यं धर्मो द्विधा मतः ।
पशुधर्मः प्राथमिकः पतिधर्मो द्वितीयकः ॥
पशुधर्म इति प्राहुर्यस्तु काम्यफलप्रदः ।
निष्कामेन स्वपापस्य विच्छित्त्यै समनुष्ठितः ॥
यो धर्मस्तं तु शास्त्रेषु पतिधर्मं प्रचक्षते[395] ॥

इति तस्य धर्मस्य द्वैविध्यं प्रतिपाद्य,

भस्मधारणमुख्यं हि कालाग्न्युपनिषन्मुखैः ।
बृहज्जाबालमुख्यैश्च विहितं तत् पदे पदे ॥
रुद्राक्षधारणं चैव दहरोपासनादिकम् ।
कालयोः शिवपूजा च त्रिषु कालेषु वा सदा ॥
विद्यासु श्रुतिरुत्कृष्टा रुद्रैकादशिनी श्रुतौ ।
तत्र पञ्चाक्षरो मन्त्रः शिव इत्यक्षरद्वयम् ॥
इति श्रुतिशिरोरत्नशिरोरत्नमनोर्जपः ।
आचार्यदेव इत्युक्तमन्त्रदेशिकपूजनम् ॥
प्रसादग्रहणं तस्येत्याद्याः पाशविमोचकाः ।
पतिधर्मा इमे ज्ञेयास्तदानन्तर्यमत्र च[396] ॥

इति पतिधर्माणां स्वरूपं प्रपञ्चितम् । किञ्च, तैरेवाचार्यचरणैः –

अनुतिष्ठन् पशोर्धर्मान् पतिधर्मान् स चार्हति ।
यथा पिपीलिका वृक्षमूलमाघ्राय तत्फलम् ॥
आरुह्य लभते तद्वत् पतिधर्मैकतत्परः ।
यथा विहङ्गः पक्षाभ्यां फलितं वृक्षमागतः ॥
पश्यन् फलमवाप्नोति तद्वच्छीघ्रं तदर्हति[397] ॥

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395. क्रि.सा., भा. १., पृ. १६-१७
396. क्रि.सा., भा. १., पृ. १७
397. क्रि.सा., भा. १., ५.१७

इत्यादिना निष्कामस्य स्वपापविच्छित्त्यै पशुधर्मानुष्ठानपरस्य पिपीलिकासादृश्यम्, पतिधर्मानुष्ठानपरस्य विहङ्गमसादृश्यमुक्तम् । एतेन पशुधर्माणां निष्कामसमनुष्ठितानामपि पतिधर्मसमर्पकत्वेन परम्परया मुक्तिसाधनत्वम् । पतिधर्माणां तु ज्ञानेन सह साक्षात्कारणत्वं मुक्ताविति पर्यवसितम् । तस्मात् पशुकर्मभिर्यज्ञादिभिः साकं ज्ञानस्य समसमुच्चये विरोधेऽपि पतिकर्मभिरिष्टलिङ्गपूजादिभिर्ज्ञानेन समसमुच्चये न कोऽपि विरोधः । अपि च –

विद्यां चाऽविद्यां च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते[398] ॥

इति श्रुत्यापि ज्ञानकर्मणोः समसमुच्चयः प्रतिपादितः । अस्याः श्रुतेर्व्याख्यानावसरे पण्डितप्रवर-उमचिगिशङ्करशास्त्रिमहाभागा वीरशैवदर्शनस्य वैशिष्ट्यमेवं प्रतिपादितवन्तः । तथाहि – "विद्यां च ब्रह्मात्मैक्यज्ञानं च, अविद्यां च विद्याभिन्नां क्रियां च शिवलिङ्गयजनभजनादिरूपाम्, तदुभयं सह मिलितं परस्परं सामानाधिकरण्यापन्नम्, यः परमपुरुषार्थसाक्षात्साधनत्वेन वेद जानाति, स अविद्यया शिवलिङ्गार्पितपतिकर्मणा, मृत्युं मरणजननादिप्रवाहमूलं मलत्रयम्, तीर्त्वा अतिक्रम्य, विद्यया स्वस्वरूपशिवज्ञानेन अमृतं शक्तिविकासरूपममृतत्वम्, अश्नुते प्राप्नोति"[399] इति ।

ननूत्पत्त्याप्तिविकृतिसंस्कृतीनां कर्मफलत्वादविद्यानिवृत्तिफलत्वाच्च विद्यायाः कथमनयोः सामानाधिकरण्यम्? नहि शुक्तिकाशकलं साकल्येनाकलयतः कलधौतविभ्रमनिवृत्तिः स्नानाचमनकर्मापेक्षया विलम्बते । तस्माद् ब्रह्मसाक्षात्कारस्यैव तदविद्यानिवृत्तिफलकत्वमित्यभ्युपेयम् । श्रूयते च – "तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय"[400] इति । स्मर्यते च – "ज्ञानादेव तु कैवल्यं प्राप्यते येन मुच्यते । तस्मात् कर्म न

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398. ई.उ., ११
399. ई.उ., ११. शा.
400. श्वे.उ., ३.८

कुर्वन्ति यतयः पारदर्शिनः" ॥ इति चेन्न, तेषां वचनानां केवलानामेव स्थूलकर्मणां कैवल्यसाधनत्वनिराकरणपरत्वात्, समुच्चितानामुपपन्नत्वात् तत्साधनभावस्य, अन्यथा – "अन्धं तमः प्रविशन्ति"[401] इत्याद्युक्तेरैकैक-निन्दापुरस्सरम् "विद्यां चाविद्यां च" इत्यादिना ज्ञानकर्मणोः समुच्चितयो-र्मोक्षसाधनत्वप्रतिपादनं न स्यात् । तथा च सङ्कुचितशक्तित्रयरूपमल-त्रयनिवृत्तिः शक्तिविकासरूपशिवत्वप्राप्तिर्मोक्षः तत्र मृत्युशब्दितकार्मादि-मलनाशफलकत्वमविद्याशब्दितकर्मणां हार्दाकाशमध्यलिङ्गधारणादीनां सूक्ष्माणाम्, विद्यायास्तु तिरोहितस्वशक्तेराच्छादनविगलनफलकत्वम्, वायोः सूर्याच्छादकमेघनिःसरणफलकत्ववत् ।

किञ्च, श्रुतिस्मृतयोऽपि ज्ञानकर्मणोः समसमुच्चयं प्रतिपादयन्ति । तद्यथा – "तेनैति ब्रह्मवित् पुण्यकृत् तैजसश्च"[402] "सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम्"[403] "तत्प्राप्तिहेतुर्ज्ञानं च कर्म चोक्तं महामुने"[404] "यथान्नं मधुसंयुक्तं मधु चाऽन्नेन संयुतम् । एवं तपश्च विद्या च संयुक्तं भेषजं महत् ॥" इति । तस्मात् कर्मनिन्दाप्रति-पादकवाक्यानां केवलज्योतिष्टोमादिस्थूलकर्मविषयत्वमेवेति निश्चीयते । नहि ज्ञानसहकृतलिङ्गधारणादिपतिकर्मजन्यमोक्षस्य भवन-दोहन-अभिषव-प्रोक्षणैः पिण्डपयःसोमव्रीहीणामिवोत्पाद्याप्य-विकार्य-संस्कार्यत्वं सम्भवति । उत्पत्त्याप्ति-विकृति-संस्कृतयस्तु ज्ञानाऽसहकृतपशुकर्मणां फलानि सन्तु । ज्ञानविशिष्टलिङ्गधारणादिपतिकर्मणां तु पुनरावृत्तिरहितसर्वज्ञत्वादिषडङ्ग-शिवत्व-प्राप्तिरेव फलमिति निश्चीयते ।

डॉ॥ टि॰ जि॰ सिद्धप्पाराध्यमहोदयास्तु पक्षान्तरेणापि समादधति। तद्यथा – "अत्र केचित् पुरुषार्थाधिकरणे विहितत्वाधिकरणे च कर्मणां

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401. मुं.उ., ३.५
402. भ.सं. उ., १.३२
403. मु.उ., ३.५
404. भ.सं.उ., १.३२

ज्ञानाङ्गत्वं भाष्ये स्पष्टं प्रतिपादितम् । तत्र यद्यपि ज्ञानकर्मोभयानुष्ठानं सर्वेषामाश्रमिणां विधेयमिति भाष्ये ज्ञानकर्मसमुच्चयशब्दः प्रयुक्तः, अथापि पूर्वमुत्तरत्र च कर्मणामङ्गत्वस्य ज्ञानस्याङ्गित्वस्य च स्पष्टं प्रतिपादनेन समुच्चयो न समसमुच्चयः, अपि त्वङ्गाङ्गिभावसमुच्चय एव। कर्मज्ञानयोरङ्गाङ्गिभावेऽप्यङ्गिनोर्यत्फलं तदेवाङ्गस्यापि फलमिति न्यायेन कर्मणोऽपि मोक्षसाधनत्वं न विरुध्येत । सिद्धान्तशिखामणौ – "अन्धपङ्गुवदन्योन्यसापेक्षे ज्ञानकर्मणी"[405] इति कथनेऽपि, उपसंहारे – "ज्ञानेनाचारयुक्तेन प्रसीदति महेश्वरः"[406] इत्यत्राचारयुक्तेन ज्ञानेनेति निर्देशाज्ज्ञानस्य प्राधान्यं प्रतीयते । ज्ञानस्य प्राधान्ये कर्मणोऽङ्गत्वं स्वतः प्राप्नोत्येव यदि 'अन्धापङ्गुवत्' इत्यादिश्लोकमात्रेण ज्ञानकर्मणोरुभयोरपि मोक्षसाधनत्वं वक्तव्यमित्याग्रहः, तर्हि –

शिवोऽहमिति भावो हि शिवतापत्तिकारणम् ।
न ज्ञानमात्रं नाचारो भावयुक्तः शिवो भवेत्[407] ॥

इत्यत्र भावस्यापि मोक्षसाधनत्वकथनेन ज्ञान-कर्म-भावानां त्रयाणामेव समुच्चयो वक्तव्यो भवेत् । अतो ज्ञानमेव साक्षान्मोक्षसाधनम्, भावः कर्म च तदङ्गम् 'अङ्गिफलमङ्गस्यापि' इति न्यायेन कर्मज्ञानयोरपि मोक्षसाधनत्वात् तथा व्यपदेशः । अतः कर्मज्ञानयोरङ्गाङ्गिभावसमुच्चयो विवक्षितः, न समसमुच्चयः । तथा च कर्मणोऽप्रधानत्वेन स्वातन्त्र्येण तस्य मोक्षसाधनत्वाभावात् "नान्यः पन्था विद्यतेऽयनाय" इत्यत्र ज्ञानातिरिक्तस्य मोक्षसाधनत्वनिषेधो न विरुध्यत इति श्रुतिसूत्रागमानां सामरस्यमिति वदन्ति ।

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405. सि.शि., १६.११, पृ. ७४
406. सि.शि., १६.१४, पृ. ७५
407. सि.शि., १६.२, पृ. ७६

नान्यः पन्थेति वाक्येन मार्गान्तरनिषेधतः ।
तेषां विद्याङ्गता प्रोक्ता नान्यथेति विनिश्चयः ॥

इति क्रियासारेऽपि कर्मणां विद्याङ्गत्वमुक्तम्''[408] इति ।

शिवानुग्रहस्य मोक्षकारणत्वम्

वस्तुतस्तु वीरशैवदर्शने –

शम्भोः शिवप्रसादेन संसारच्छेदकारिणा ।
मोहग्रन्थिं विनिर्भिद्य मुक्तिं यान्ति विवेकिनः ॥
विना प्रसादमीशस्य संसारो न निवर्तते ।
विना सूर्योदयं लोके कुतः स्यात् तमसो लयः ॥
सर्वानुग्राहकः शम्भुः केवलं कृपया प्रभुः ।
मोचयेत् सकलान् जन्तून्न किञ्चिदिह कारणम्[409] ॥

इत्याचार्योक्त्या परशिवानुग्रहादेव मोक्ष इति स्वीक्रियते । स चानुग्रहो न केवलं परशिवज्ञानादेव, अपि तु तदर्थं तदर्चनरूपं कर्माप्यपेक्ष्यते । अत एव रेणुकभगवत्पादैः – ''शिवार्चा कर्म विज्ञेयं बाह्यं यागादि नोच्यते''[410] इति कर्मणः,

शिवात्मकमिदं सर्वं शिवादन्यन्न विद्यते ।
शिवोऽहमिति या बुद्धिस्तदेव ज्ञानमुत्तमम्[411] ॥
ज्ञानस्याविषये तत्त्वे शिवाख्ये चित्सुखात्मनि ।
आत्मैकत्वानुसन्धानं ज्ञानमित्युच्यते बुधैः[412] ॥

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408. श.वि.द., पृ. १२८-९
409. सि.शि. ९.२२., पृ. १४४
410. सि.शि., १९.४, पृ. १८६
411. सि.शि., १६.४-९
412. सि.शि., १९.२-५, पृ. १६५-१६६

इत्यादिना ज्ञानस्य च लक्षणमुक्तम् । तस्मात् शिवज्ञानसम्पन्नः शिवार्चनेन शिवानुग्रहं प्राप्य मुक्तो भवतीति शिवानुग्रहार्थमपेक्षितयोर्ज्ञान कर्मणोरपि मोक्षहेतुत्वं स्वीकृत्य ज्ञानकर्मणोः समसमुच्चयः प्रतिपाद्यते ।

किञ्च, वीरशैवदर्शने शिवोऽहमिति शिवात्मैक्यज्ञानसम्पन्नो यदि स्वैराचारी स्याच्चेत् तदा सामान्यलौकिका अपि तं दृष्ट्वा स्वैराचारिणो भूत्वा सामाजिकव्यवस्थां दूषयेयुरिति तद्दोषदूरीकरणार्थं रेणुकभगवत्पादा ज्ञानामृतेन तृप्तस्यापि शिवयोगिनो यावज्जीवं नित्यादिविहितकर्मणामनुष्ठानमादिशन्ति । तथा हि –

अधर्मं न स्पृशेत्किञ्चिद्विहितं धर्ममाचरेत् ।
तं च कामविनिर्मुक्तं तमपि ज्ञानपूर्वकम् ॥
धर्म एव समस्तानां यतः संसिद्धिकारणम् ।
निःस्पृहोऽपि महायोगी धर्ममार्गं च न त्यजेत् ॥
ज्ञानामृतेन तृप्तोऽपि योगी धर्मं न सन्त्यजेत् ।
आचारं महतां दृष्ट्वा प्रवर्तन्ते हि लौकिकाः ॥
सदाचारप्रियः शम्भुः सदाचारेण पूज्यते ।
सदाचारं विना तस्य प्रसादो नैव जायते[413] ॥ इति ।

तस्माल्लोकसंग्रहार्थं ज्ञानिना कर्मानुष्ठानस्यावश्यकर्तव्यत्वादपि ज्ञानकर्मणोः समुच्चय आवश्यक एव ।

ननु तत्त्वज्ञानसम्पन्नोऽपि लोकसंग्रहार्थं यदि कर्म करोति, तर्हि तत्फलभोगोऽपि तस्यावश्यक एवेति चेन्न, ज्ञानिनोऽहङ्कारशून्यत्वात् कर्मफलभोगो न भवत्येव । तदुक्तं रेणुकभगवत्पादैः –

ज्ञानिनो यानि कर्माणि तानि नो जन्महेतवः ।
अग्निदग्धानि बीजानि तथा नाङ्कुरकारणम् ॥
कर्मणा किं कृतेनापि ज्ञानिनो निरहङ्कृतेः ।
विक्रिया प्रतिबिम्बस्था किं करोति हिमद्युतेः ॥

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413. सि.शि. १६.४-९, पृ. ९१-९३

ज्ञानी कर्मनिरूढोऽपि लिप्यते न क्रियाफलैः ।
घृतादिना यथा जिह्वा भोक्त्री चापि न लिप्यते[414] ॥ इति ।

तदेवं वीरशैवदर्शने ज्ञानिभिरपि लोकसंग्रहार्थं विहितं कर्म कर्तव्यमेव । एवं ज्ञानकर्मोभयनिष्ठः साधकः षट्स्थलोपासनामार्गेण मोक्षमाप्नोति ।

षट्स्थलोपासनक्रमः

ज्ञानकर्मसमुच्चयवादिभिर्वीरशैवैरुपासकः षट्सोपानक्रमेण मुक्तिं प्राप्नोतीति प्रतिपाद्यते । तान्येव षट्सोपानानि 'षट्स्थल' शब्देन व्यवह्रियन्ते । तानि च स्थलानि भक्तः, माहेश्वरः, प्रसादी, प्राणलिङ्गी, शरणः, ऐक्य इत्याख्यया प्रसिद्धानि । अत्रोपासनाया ज्ञानस्य च तारतम्येन साधकः प्रथमं भक्तो भवति । पुनः स एवोपासनाबलेन माहेश्वरः, माहेश्वरश्च प्रसादी, प्रसादी च क्रमेण प्राणलिङ्गी भवति । प्राणलिङ्गी क्रमेण शरणो भवति । शरणश्चान्ते शिवैक्यो भवतीति षट्स्थलोपासनायाः क्रमः । तदुक्तं रेणुकभगवत्पादैः –

वीरशैवास्तु षड्भेदाः स्थलधर्मविभेदतः ।
भक्तादिव्यवहारेण प्रोच्यन्ते शास्त्रपारगैः ॥
आदौ भक्तस्थलं प्रोक्तं ततो माहेश्वरस्थलम् ।
प्रसादिस्थलमन्यत्तु प्राणलिङ्गिस्थलं ततः ॥
शरणस्थलमाख्यातं षष्ठमैक्यस्थलं मतम्[415] ॥ इति ।

१. भक्तः

शैवी भक्तिः समुत्पन्ना यस्यासौ भक्त उच्यते ।
तस्यानुष्ठेयधर्माणामुक्तिर्भक्तस्थलं मतम्[416] ॥

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414. सि.शि. १९.२-५, पृ. १६५-१६६
415. सि.शि. ५.२२-२५, पृ. ६०
416. सि.शि. ५. २६, पृ. ६१

इत्याचार्योक्त्या भक्तस्थले प्रतिपादितानामाचाराणामाचरणशीलः शिवे श्रद्धावान् च साधको भक्त इत्युच्यते। यो ह्यनेकजन्मार्जितनिष्काम-कर्मप्रभावेण शुद्धान्तःकरणः सन् संसारमसारं मन्यमानो गुरोः शरणं गत्वा, दीक्षात्रयेण इष्ट-प्राण-भावाख्यलिङ्गत्रयं प्राप्य, यथाविधि भस्म-रुद्राक्षादीन् धारयित्वा शिवपञ्चाक्षरीं जपन्, सोपाधि-निरुपाधि-सहजा-ख्यदानत्रयं च कुर्वन्, गुरु-लिङ्ग-जङ्गमेषु श्रद्धान्वितः सन् शिवपञ्चयज्ञरतो भवति, स एव भक्त इति तात्पर्यम्। तत्र तपः, कर्म, जपः, ध्यानम्, ज्ञानं चेति पञ्चप्रकारः शिवयज्ञो भवति। तपो नाम शरीरसंशोषः, स च न कृच्छ्रचान्द्रायणादिव्रतैः, किन्तु शिवपूजार्थं सामग्रीसम्पादने यत् शरीर-शोषणं तदेव तप इत्युच्यते। एतेन कृच्छ्रचान्द्रायणादिना देहशोषो वीरशैवानां न सम्मत इति ज्ञायते। कर्म नाम न यज्ञादिरूपम्, किन्तु शिवलिङ्गपूजैव। एतेन वीरशैवानां ज्योतिष्टोमादीनां निषेधो व्यज्यते। जपो नाम पञ्चाक्षरमहामन्त्रस्य, प्रणवस्य, श्रीरुद्राध्यायस्य वा पुनः पुनरावृत्तिर्न तु वेदाध्ययनादिकम्। आत्मचिन्तनमत्र ध्यानमिति न कथ्यते, किन्तु शिवचिन्तनमेव ध्यानमित्यभिधीयते, एवमेव ज्ञानं नाम न सांख्या-द्यन्यशास्त्रार्थज्ञानम्, किन्तु शिवागमार्थविज्ञानमेव ज्ञानमित्युच्यते। एवं भक्तस्थले प्रतिपादित-शिवपञ्चयज्ञरतो हि साधको भक्त इति कथ्यते। तदुक्तं रेणुकभगवत्पादैः –

पञ्चधा कथ्यते सद्भिस्तदेव भजनं पुनः।
तपः कर्म जपो ध्यानं ज्ञानं चेत्यनुपूर्वकम्॥
शिवार्थे देहसंशोषस्तपः कृच्छ्रादि नो मतम्।
शिवार्चा कर्म विज्ञेयं बाह्यं यागादि नोच्यते॥
जपः पञ्चाक्षराभ्यासः प्रणवाभ्यास एव वा।
रुद्राध्यायादिकाभ्यासो न वेदाध्ययनादिकम्॥
ध्यानं शिवस्य रूपादिचिन्ता नात्मादिचिन्तनम्।
शिवागमार्थविज्ञानं ज्ञानं नान्यार्थवेदनम्॥
इति पञ्चप्रकारोऽयं शिवयज्ञः प्रकीर्तितः।

अनेन पञ्चयज्ञेन यः पूजयति शङ्करम् ॥
भक्त्या परमया युक्तः स वै भक्त इतीरितः[417] ॥ इति ।

एवं च पूर्वोक्तलक्षणयुक्तः श्रद्धाभक्तिमान् साधको भक्त इत्युच्यते ।

२. माहेश्वरः

माहेश्वरस्थलं षट्स्थलोपासनाया द्वितीया भूमिकेत्युच्यते । भक्तस्थलस्य भक्ताभिधस्य साधकस्येष्टलिङ्गादिषु विद्यमाना हि श्रद्धा सलिलमुक्तान्यायवत्, अर्थात् स्वात्यां सागरशुक्तिमध्यपतितं जलं घनीभूय यथा मुक्ताफलं भवति, तथा दृढीभूय यदा निष्ठारूपमाधत्ते, तदा स भक्त एव 'माहेश्वरः' इत्यभिधीयते । साधकोऽयं भक्तेः समुत्कर्षेण दृढवैराग्येण च महेश्वरेऽत्यन्तनिष्ठासम्पन्न इति माहेश्वर इत्यभिधीयते । माहेश्वरो ब्रह्मादिसर्वदेवापेक्षया महेश्वर एव श्रेष्ठतमः, स एव मोक्षप्रदश्चेति निष्ठावान् भवति । तदुक्तं माहेश्वरस्य लक्षणं रेणुकभगवत्पादैः –

भक्तेर्यदा समुत्कर्षो भवेद् वैराग्यगौरवात् ।
तदा माहेश्वरः प्रोक्तो भक्तः स्थिरविवेकवान् ॥
विश्वस्मादधिको रुद्रो विश्वानुग्रहकारकः ।
इति यस्य स्थिरा बुद्धिः स वै माहेश्वरः स्मृतः ॥
ईश्वरः सर्वभूतानां ब्रह्मादीनां महामुने ।
बुद्धियोगात् तदासक्तो भक्तो माहेश्वरः स्मृतः ॥
अनादिमुक्तो भगवानेक एव महेश्वरः ।
मुक्तिदश्चेति यो वेद स वै माहेश्वरः स्मृतः[418] ॥ इति ।

अस्यान्तःकरणस्य शुद्धत्वादयं नित्याऽनित्यवस्तुविवेकवान्, इहामुत्रार्थफलभोगेषु विरक्तश्च भवति । किञ्चायम् –

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417. सि.शि., ९.२१-२५, पृ. १४४-१४५
418. सि.शि., १०.३, ८, १२, पृ. १६७-१७०

आदातृदातृदेयानां शिवभावं विचिन्त्य हि ।
आत्मनोऽकर्तृभावं च यद्दत्तं सहजं तु तत्[419]॥

इत्युक्तसहजदाने निष्ठावान् भवति । तदुक्तं रेणुकभगवत्पादैः –

केवले सहजे दाने निष्णातः शिवतत्परः ।
ब्रह्मादिस्थानविमुखो भक्तो माहेश्वरः स्मृतः[420] ॥ इति ।
पतिः साक्षान्महादेवः पशुरेव तदाश्रयः ।
अनयोः स्वामिभृत्यत्वमभेदे कथमिष्यते[421] ॥

इत्याचार्योक्त्यनुसारं माहेश्वरः परमात्मानं पतिमिति, स्वात्मानं च तस्य पशुः, अर्थात् सेवक इति मत्वा स्वामिभृत्यभावेन परमात्मानं पूजयति । तस्मान्माहेश्वरावस्थायां जीवपरमात्मनोरत्यन्तभेद एव वर्तते । माहेश्वरावस्थायाः क्रियाप्रधानत्वाद् भेदाऽभावे पूजादिकर्मैव न सम्भवतीति तत्र भेदावस्थाया आवश्यकता वर्तते । तदुक्तम् –

भेदस्य कर्महेतुत्वाद् व्यवहारः प्रवर्तते ।
लिङ्गपूजादिकर्मस्थो न चाद्वैतं समाचरेत्[422] ॥ इति ।

एवं भेदबुद्धियुक्तोऽयं माहेश्वरः –

अपगच्छतु सर्वस्वं शिरच्छेदनमस्तु वा ।
माहेश्वरो न मुञ्चेत लिङ्गपूजामहाव्रतम्[423] ॥

इत्याचार्योक्त्या स्वेष्टलिङ्गपूजादावेव निष्ठावान् भवति । अयं यदेष्टलिङ्गार्पितमेवान्नमुपभुञ्जन् तद्व्यतिरिक्तं चास्पृशन् स्वदेहवृत्तिं यापयति,

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419. सि.शि., ९.५., पृ. १६२
420. सि.शि., १०.२., पृ. १६७
421. सि.शि., १०.४., पृ. १७९
422. सि.शि., १०.६, पृ. १७९
423. सि.शि., १०.२, पृ. १७३

तदा "महामाहेश्वर" इति, यदा च कदाचित् कुत्रचित् शिवापकर्षसम्प्राप्तौ तन्निवारणे स्वप्राणानपि विमुञ्चति, तदा "वीरमाहेश्वर"[424] इति च कथ्यते ।

ननु शिवस्य सर्वत्र व्याप्तत्वात् कथमिष्टलिङ्गमात्रे शिवभावना कर्तव्येत्युच्यत इति चेन्न, यद्यपि शिवः सर्वगत एव, अथापि सर्वत्र व्याप्तोऽप्यग्निः शमीगर्भे विशेषेण व्यज्यते, तथा शिवोऽपि स्वाधारेष्टलिङ्गे विशेषेण निवसतीति माहेश्वरस्येष्टलिङ्गमात्रे शिवभावना विहिता । तदुक्तं रेणुकभगवत्पादैः –

शिवः सर्वगतश्चापि स्वाधारे व्यज्यते भृशम् ।
शमीगर्भे यथा वह्निर्विशेषेण विभाव्यते ॥
नित्यं भासि तदीयस्त्वं या ते रुद्र शिवा तनूः ।
अघोराऽपापकाशीति श्रुतिराह सनातनी ॥
तस्मात् सर्वप्रयत्नेन सर्वस्थानपराङ्मुखः ।
स्वेष्टलिङ्गे महादेवं पूजयेत् पूजकोत्तमः[425] ॥ इति ।

एवमिष्टलिङ्गमात्रे महादेवं यजन्नपि माहेश्वरो गच्छता कालेन शिवस्य सर्वगत्वमपि विभावयन् परिपक्वान्तःकरणो भूत्वा माहेश्वरस्थलस्य पराकाष्ठां प्राप्नोति ।

३. प्रसादी

प्रसादिस्थलस्य किल षट्स्थलोपासनायां तृतीया भूमिका । "मनसो निर्मलत्वचिह्नं प्रसादः, तादृशः प्रसादोऽस्यास्तीति प्रसादी" इति व्युत्पत्त्या

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424. अर्पितेनान्नपानेन लिङ्गे नियमपूजिते ।
ये देहवृत्तिं कुर्वन्ति महामाहेश्वरा हि ते ॥ (सि.शि., १०.५., पृ. १७४)

425. शिवापकर्षसम्प्राप्तौ प्राणत्यागेऽप्यशङ्कितः ।
शिवैकनिष्ठः सर्वात्मा वीरमाहेश्वरो भवेत् ॥ (सि.शि., १०.२०., पृ. १७१)

पूर्वोक्तो माहेश्वरो यदा प्रसादगुणयुक्तमनस्को भवति, तदा प्रसादीति कथ्यते । तदुक्तम् –

लिङ्गनिष्ठादिभावेन ध्वस्तपापनिबन्धनः ।
मनःप्रसादयोगेन प्रसादीत्येष कथ्यते[426] ॥ इति ।

"अन्नमयं हि सौम्य मनः"[427] इति श्रुतावन्नस्याणुरूपं मन इति प्रतिपादितम् । तस्माद् यादृशं ह्यन्नं मनोऽपि तादृशमेव । अतो मनः-शुद्ध्यर्थमन्नशुद्धिरावश्यकी । शिवार्पितत्वमेवान्नस्य शुद्धिराख्यायते । तस्मात् शिवार्पितान्नभक्षणेनैव मनःशुद्धिरिति पर्यवस्यति । तदुक्तं रेणुकभगव-त्पादैः –

अन्नशुद्ध्या हि सर्वेषां सत्त्वशुद्धिरुदाहृता ।
विशुद्धमन्नजातं हि यच्छिवाय समर्पितम् ॥
तदेवं सर्वकालं तु भुञ्जानो लिङ्गतत्परः ।
मनःप्रसादमतुलं लभते ज्ञानकारणम् ॥
आत्मभोगाय नियतं यद्यद् द्रव्यं समाहितम् ।
तत्तत्समर्प्य देवाय भुञ्जीतात्मविशुद्धये[428] ॥ इति ।

यथा शिवप्रसादान्नं स्वीकार्यं लिङ्गतत्परैः ।
तथा गुरोः प्रसादान्नं तथैव शिवयोगिनाम्[429] ॥

इत्याचार्योक्त्याऽयं साधको लिङ्गार्पितप्रसादमिव गुरुजङ्गमयोरपि प्रसादमवधानभक्त्या स्वीकरोति । एवं प्रतिदिनं गुरु-लिङ्ग-जङ्गमानां प्रसादं स्वीकुर्वन् तत्प्रसादमहिम्ना सर्वमपि विश्वं शिवात्मकं पश्यति । तदुक्तम् –

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426. सि.शि., ११.९-११, पृ. १९५-१९६
427. सि.शि., ११.१८, पृ. १९८
428. सि.शि., ११.९-११., पृ. १९५-१९६
429. सि.शि., ११.१८., पृ. १९८

प्रसादे शाम्भवे सिद्धे परमानन्दकारणे ।
सर्वं शिवमयं विश्वं दृश्यते नात्र संशयः[430] ॥ इति ।

माहेश्वरस्थले साधक इष्टलिङ्गमात्रे शिवत्वबुद्धिमान् भवति । स एव यदा प्रसादिस्थलमायाति, तदा शिवप्रसादेन समस्तविश्वमेव शिवरूपेण पश्यन्नहङ्काररशून्यो भूत्वा जले पद्मपत्रमिव संसारे वर्तमानोऽपि निर्लिप्तो भवति ।

४. प्राणलिङ्गी

प्राणलिङ्गस्योपासकः प्राणलिङ्गीति कथ्यते । मूलाधारस्थितेनापान-वायुना साकं गुरूपदिष्टमार्गेण प्राणवायोर्यदा संघट्टनं भवति, तदैकं दिव्यज्योतिरुदितं भवति । मूलाधारादुत्पन्नमिदं ज्योतिः सुषुम्नामार्गेण प्रस्थाय कुण्डलिनीमूर्ध्वमुखीं कुर्वद् हृदयस्थाऽनाहतचक्रे, अर्थाद् द्वादश-दलकमलकर्णिकायां स्थिरं भवति । ज्योतिरिदमङ्गुष्ठपरिमाणं विद्रुमवर्णं च भवतीति शिवयोगिनो वर्णयन्ति । भास्करोदये यथा तुहिनकणास्तत्प्रकाशे लयं यान्ति, तथाऽस्मिन् ज्योतिषि प्राणवायोर्लयो भवतीति प्राणशक्ति-विशिष्टमिदं ज्योतिः प्राणलिङ्गमिति वीरशैवाचार्यैः प्रतिपाद्यते । तथाहि –

प्राणापानसमाघातात् कन्दमध्याद्यदुत्थितम् ।
प्राणलिङ्गं तदाख्यातं प्राणापाननिरोधिभिः ॥
प्राणो यत्र लयं याति भास्करे तुहिनं यथा ।
तत्प्राणलिङ्गमुद्दिष्टं तद्धारी स्यात् तदाकृतिः[431] ॥ इति ।

पदवाक्यप्रमाणज्ञैर्मरितोण्टदार्यैरपि – "कुम्भकशब्दितप्राणवायु-निरोध-जनितकशेरुकादण्डान्तरस्थैकविंशतिग्रन्थिभेदनपूर्वककुण्डलिन्यूर्ध्व-मुखीकरणद्वारा हृदयस्थितानाहतपद्माष्टदल-व्यतिरिक्त-चतुर्दलमध्यस्थ-

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430. सि.शि., ११.८., पृ. २१६
431. सि.शि., १२.६-७, पृ. २-३

कर्णिकान्तःस्थिताङ्गुष्ठपरिमाणविद्रुमप्रभप्राणशक्तिविशिष्ट-चित्स्वरूपमेव प्राणलिङ्गम्''[432] इति प्राणलिङ्गस्वरूपमुपवर्णितम् ।

प्राणलिङ्गिस्थलं हि साधकस्य चतुर्थी भूमिका भवति । भक्तमाहेश्वरप्रसाद्याख्यास्तिस्रो भूमिकाः क्रियाप्रधाना आसन् । चतुर्थी भूमिका तु ज्ञानप्रधाना वर्तते । अस्यामेवावस्थायां साधकस्य स्वकीयचिद्रूपस्य, अर्थात् प्राणलिङ्गस्य ज्ञानं जायते । एतादृशप्राणलिङ्गज्ञानवानेव प्राणलिङ्गीति कथ्यते । तदुक्तम् –

भक्तो माहेश्वरश्चैष प्रसादीति च कीर्तितः ।
कर्मप्राधान्ययोगेन ज्ञानयोगोऽस्य कथ्यते ॥
लिङ्गं चिदात्मकं ब्रह्म तच्छक्तिः प्राणरूपिणी ।
तद्रूपलिङ्गविज्ञानी प्राणलिङ्गीति कथ्यते[433] ॥ इति

अयं च प्राणलिङ्गी भ्रमरकीटन्यायेन सदा स्वान्तःस्थितं संविल्लिङ्गं भावनामयपदार्थैः प्रपूजयति । तत्र क्षमा ह्यभिषेकजलम्, नित्यानित्यवस्तुविवेको वस्त्रम्, सत्यभाषणमेवाभरणम्, वैराग्यमेव पुष्पमालिका, श्रद्धा हि धूपः, मौनमेव घण्टानादः, बुद्धेश्चिद्रूपलिङ्गरूपत्वमेव नमस्कारक्रियेति प्राणलिङ्गार्चनायाः पदार्थाः प्रतिपादिताः । तथाहि –

क्षमाऽभिषेकसलिलं विवेको वस्त्रमुच्यते ।
सत्यमाभरणं प्रोक्तं वैराग्यं पुष्पमालिका ॥
गन्धः समाधिसम्पत्तिरक्षता निरहङ्कृतिः ।
श्रद्धा धूपो महाज्ञानं जगद्भासि प्रदीपिका ॥
भ्रान्तिमूलप्रपञ्चस्य निवेद्यं तन्निवेदनम् ।
मौनं घण्टापरिस्पन्दस्ताम्बूलं विषयार्पणम् ॥
विषयभ्रान्तिराहित्यं तत्प्रदक्षिणकल्पना ।

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432. वी.आ.च., पृ. ४५६
433. सि.शि., १२.२-३, पृ. २-३

बुद्धेस्तदात्मिका शक्तिर्नमस्कारक्रिया मता ॥
एवं विधैर्भावपुष्पैरुपचारैरदूषितैः ।
प्रत्युन्मुखमना भूत्वा पूजयेल्लिङ्गमान्तरम्[434] ॥ इति ।

साधकोऽयमनुभवभक्तिमान् भवति, अर्थात् प्राणलिङ्ग्यवस्थायामेवास्य स्वहृदयकमले प्रथमतश्चिद्रूपेण शिवानुभवः सञ्जायते । प्राणलिङ्ग्यवस्था हि ज्ञानेन साकं योगप्रधानापि वर्तते ।

५. शरणः

शिवमेवानन्यभावेन शरणं गतः साधकः 'शरण' इत्युच्यते । शरणावस्था हि षट्स्थलोपासनायां पञ्चमी भूमिका भवति । प्राणलिङ्गिस्थले साधकः चिद्रूपज्ञानवान् भवति, शरणस्थले तस्य शिवानन्दानुभवो भवति ।

तस्मात् चिद्रूपज्ञानवान् हि प्राणलिङ्गी यदा शिवानन्दमनुभवति, तदा स एव 'शरण' इति कथ्यते ।

सतीपतिन्यायेन साधकोऽयं स्वात्मानं सतीमिति परशिवं च पतिमिति विभावयन् "तद्यथा प्रियया स्त्रिया सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरमेवमेवायं पुरुषः प्राज्ञेनात्मना सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम्"[435] इति श्रुतिप्रसिद्धमलौकिकमानन्दमनुभवति । तदुक्तम्—

अङ्गलिङ्गी ज्ञानरूपः सती ज्ञेयः शिवः पतिः ।
यत्सौख्यं तत्समावेशे तद्वान् शरणनामवान् ॥
सतीव रमणे यस्तु शिवे शक्तिं विभावयन् ।
तदन्यविमुखः सोऽयं ज्ञातः शरणनामवान्[436] ॥ इति ।

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434. सि.शि., १२.४-८, पृ. ६-७
435. बृ.उ., ४.३.२१
436. सि.शि., १३.२., ५; पृ. १९-२०

तदेवं सर्वप्रयत्नेन मनोवाक्कायकर्मभिः शिवं शरणं गतोऽयं शरणनामकः साधकस्तदनन्तसुखं प्राप्यानन्यचिन्तया मोदते । साधकोऽयं शिवेन साकं सायुज्यं न प्राप्तवानितीयमवस्था भेदाऽभेदरूपा भवति ।

६. ऐक्यः

प्राणलिङ्गादियोगेन सुखातिशयमेयिवान् ।
शरणाख्यः शिवेनैक्यभावनादैक्यवान् भवेत्[437] ॥

इत्याचार्योक्त्या 'एकस्य भाव ऐक्यम्' इति व्युत्पत्त्या च परशिवेन साकमेकतां प्राप्तो हि ऐक्य इत्युच्यते । शरणे विद्यमाना 'शिवोऽहंभावना' हि यदा दृढीभवति, तदा शिवेनैकतां प्राप्तः शरण एवैक्यो भवति । एतादृशावस्थैव लिङ्गाङ्गसामरस्यावस्थेत्युच्यते । इयमेवान्तिमा षष्ठी भूमिका । शिखिकर्पूरन्यायेन, अर्थाद् अग्निसंयुक्तकर्पूरमिव साधकोऽत्र शिवस्वरूपो भवति ।

जले जलमिव न्यस्तं वह्नौ वह्निरिवार्पितम् ।
परे ब्रह्मणि लीनात्मा विभागेन न दृश्यते[438] ॥

इति रेणुकभगवत्पादाः शिवैक्यस्य सामरस्यमुपवर्णितवन्तः । एवमैक्यभावमापन्नस्य प्राक्तनः पशुपतिभावः, सतीपतिभावश्च विलीनो भवति ।

तदा च सर्वत्राद्वैतस्थितिरेव पर्यवस्यति । तदुक्तमाचार्यवर्यैः —

पशुत्वं च पतित्वं च मायामोहविकल्पितम् ।
तस्मिन् प्रलयमापन्ने कः पशुः को नु वा पतिः ॥
भेदबुद्धिसमुत्पन्नमहासंसारसागरम् ।
अद्वैतबुद्धिपोतेन समुत्तरति देशिकः ॥

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437. सि.शि., १४.२, पृ. ३१
438. सि.शि., २०.२., पृ. २१०

अद्वैतभावनाजातं क्षणमात्रेऽपि यत्सुखम् ।
तत्सुखं कोटिवर्षेण प्राप्यते नैव भोगिभिः ॥
चित्तवृत्तिसमालीनजगतः शिवयोगिनः ।
शिवानन्दपरिस्फूर्तिर्मुक्तिरित्यभिधीयते[439] ॥ इति ।

तदेवं वीरशैवसिद्धान्ते साधको भक्तस्थलादारभ्यैक्यस्थलपर्यन्तं क्रमशो विकासं प्राप्यैक्यस्थले शिवेन साकं समरसो भवति । ऐक्यावस्थायां च संसारकारणीभूतस्य प्राकृताहङ्कारस्य निवृत्तिः, शिवोऽहमित्याकारिकायाः पराहन्ताया उदयश्च भवतीति देहादिषु तस्य रतिर्नैव जायते । अत एवाऽयं देहस्थोऽपि निर्देहीति कथ्यते । तदुक्तं रेणुकभगवत्पादैः –

देहिनोऽपि परात्मत्वभाविनो निरहङ्कृतेः ।
निरस्तदेहधर्मस्य निर्देहागम उच्यते ॥
गलिते ममताहन्ते संसारभ्रमकारणे ।
पराहन्तां प्रविष्टस्य कुतो देहः कुतो रतिः ॥
अखण्डसंविदाकारमद्वितीयं सुखात्मकम् ।
परमाकाशमात्मानं मन्वानः कुत्र मुह्यति[440] ॥ इति ।

मुक्तेरानन्दरूपत्वम्

मुक्तिरेव परा तृप्तिः सच्चिदानन्दलक्षणा ।
नित्यतृप्तस्य मुक्तस्य किमन्यैर्भोगसाधनैः[441] ॥

इति रेणुकभगवत्पादैरुक्तत्वाद् वीरशैवैरप्यद्वैतवेदान्तिभिरिव मुक्तेरानन्दरूपत्वमङ्गीक्रियते । इदं च मुक्तिसुखं न ब्रह्मादिलोकवत् सातिशयरूपम्,

किन्तु सर्वोत्कृष्टत्वान्निरतिशयरूपमिति प्रतिपाद्यते । तथाहि –

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439. सि.शि., १४.९, ११, १४-१५. पृ. ३४-३५
440. सि.शि., १८.१, २, ५., पृ. १३९-१४०
441. सि.शि., १८.६, पृ. १५३

कुतो ब्रह्मा कुतो विष्णुः कुतो रुद्रः कुतो रविः ।
साक्षात्कृतपरानन्दज्योतिषः साम्यकल्पना ॥
अपरोक्षपरानन्दविलासस्य महात्मनः ।
ब्रह्मविष्ण्वादयो देवा विशेषाः सुखबिन्दवः ॥
यन्मात्रासहितं लोके वाञ्छन्ति विषयं नराः ।
तदप्रमेयमानन्दं परमं को न वाञ्छति[442] ॥ इति ।

जीवन्मुक्तिः

स्वस्वरूपं चिदाकारं ज्योतिः साक्षाद्विचिन्तयन् ।
देहवानपि निर्देहो जीवन्मुक्तो हि साधकः[443] ॥
शुद्धाचारः शुद्धभावो विवेकी ज्योतिः पश्यन् सर्वतः शैवमेकम् ।
ज्ञानध्वस्तप्राकृतात्मप्रपञ्चो जीवन्मुक्तश्चेष्टते दिव्ययोगी[444] ॥

इत्याद्यनेकस्थानेषु रेणुकभगवत्पादैर्जीवन्मुक्तिस्वरूपमुपवर्णितम् । एतेन यथा दर्शनान्तरेष्ववशिष्टप्रारब्धस्य ज्ञानिनो भोगेन प्रारब्धपरिक्षय-पर्यन्तं जीवन्मुक्तिस्थितिरङ्गीक्रियते, तद्वद्वीरशैवदर्शनेऽपि शिवज्ञानसम्प-न्नस्य यावद् देहपातं जीवन्मुक्तिरङ्गीक्रियत इति निश्चीयते । जीवन्मुक्तेर-भावे गुरुशास्त्रादिपरम्परैव विच्छिद्येतेति दार्शनिकसमाजे जीवन्मुक्तेः परमावश्यकता वर्तते ।

ननु जीवन्मुक्तस्यापि लौकिकप्रवृत्तेर्दृश्यमानत्वात् सोऽपि तज्जन्य-दोषभाग् भवेदेवेति चेन्न,

शिवस्य पररूपस्य सर्वानुग्राहिणोऽर्चने ।
त्यागो देहाभिमानस्य कायार्पितमुदाहृतम् ॥

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442. सि.शि., १९.८.१०; पृ. १६३-१६४
443. सि.शि., १६.६., पृ. ८९
444. सि.शि., १६.९., पृ. ९८

यदा योगी निजं देहं शिवाय विनिवेदयेत् ।
तदा भवति तद्रूपं शिवरूपं न संशयः[445] ॥

यद्यत्करणमालम्ब्य भुङ्क्ते विषयजं सुखम् ।
तत्तच्छिवे समर्प्यैष करणार्पक उच्यते[446] ॥

शिवे निश्चलभावेन भावानां यत्समर्पणम् ।
भावार्पितमिदं प्रोक्तं शिवसद्भाववेदिभिः ॥
भाव एव हि जन्तूनां कारणं बन्धमोक्षयोः ।
भावशुद्धौ भवेन्मुक्तिर्विपरीते तु संसृतिः[447] ॥

इत्यादिरेणुकभगवत्पादोक्तिभिर्जीवन्मुक्तः शिवार्पितैरेव काय-करण-भावैर्व्यवहरतीति न त्रिकरणजन्यदोषभाग् भवति । किञ्च,

घ्राणस्य घ्राणमाचारलिङ्गस्य मुखमुच्यते ।
जिह्वायाश्च तथा जिह्वा गुरुलिङ्गमुखं भवेत् ॥
चक्षुषश्च तथा चक्षुः शिवलिङ्गमुखं भवेत् ।
त्वचस्त्वक् चररूपस्य लिङ्गस्य मुखमुच्यते ॥
मुखं प्रसादलिङ्गस्य श्रोत्रं श्रोत्रस्य कथ्यते ।
हृदयं हृदयस्यैव महालिङ्गमुखं भवेत् ॥
एवं लिङ्गमुखं ज्ञेयं तत्तदङ्गे प्रतिष्ठितम्[448] ॥

इति शिवागमोक्त्या वीरशैवसिद्धान्ते षडिन्द्रियेषु षड्विधलिङ्गानि भावयित्वा तत्तद्विषयान् तत्तल्लिङ्गाय समर्प्य गन्धादीनां प्रसादरूपेण ग्रहणमुपदिष्टम् । तदनुरूपं जीवन्मुक्तो घ्राणेन्द्रिये आचारलिङ्गं भावयित्वा तस्मै घ्रेयपदार्थगतं गन्धं समर्प्य तदनुभूतं गन्धप्रसादम्, रसनेन्द्रिये गुरुलिङ्गं

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445. सि.शि., १७.१-२, पृ. १०९-११०
446. सि.शि., १७.२, पृ. १११
447. सि.शि., १७.१, ३; पृ. ११४-११५
448. शि.द., पृ. ४७-४८

भावयित्वा तस्मै रस्यपदार्थगतं रसं समर्प्य रसप्रसादम्, चक्षुरिन्द्रिये शिवलिङ्गं भावयित्वा तस्मै रूपं समर्प्य रूपप्रसादम्, त्वगिन्द्रिये चरलिङ्गं भावयित्वा तस्मै स्पर्शं समर्प्य स्पर्शप्रसादम्, श्रोत्रेन्द्रिये प्रसादलिङ्गं भावयित्वा तस्मै शब्दं समर्प्य शब्दप्रसादम्, मनसि च महालिङ्गं भावयित्वा तस्मै तृप्त्याख्यं पदार्थं समर्प्य तत्प्रसादं चोपभुङ्क्ते । एवमेव हस्तपादादिकर्मेन्द्रियेष्वप्युपर्युक्तानि लिङ्गानि, अर्थात् पाय्विन्द्रिये आचारलिङ्गम्, उपस्थे गुरुलिङ्गम्, पादे शिवलिङ्गम्, पाणौ चरलिङ्गम्, वागिन्द्रिये च प्रसादलिङ्गं भावयित्वा तत्तदिन्द्रियविषयं पूर्ववत् समर्प्य तत्तत्प्रसादं गृह्णातीति जीवन्मुक्तो लिङ्गभोगोपभोगीति च कथ्यते । अपरं च, तैरेव रेणुकभगवत्पादैः –

दर्शनात् स्पर्शनाद् भुक्तेः श्रवणाद् घ्राणनादपि ।
विषयेभ्यो यदुत्पन्नं शिवे तत्सुखमर्पयेत्[449] ॥
इन्द्रियैरेव जायन्ते पापानि सुकृतानि च ।
तेषां समर्पणादीशे कुतः कर्मनिबन्धनम् ॥
इन्द्रियाणि समस्तानि शरीरं भोगसाधनम् ।
शिवपूजाङ्गभावेन भावयन् मुक्तिमाप्नुयात्[450] ॥

इत्यादिरूपेण सर्वेन्द्रियैः शिवप्रसादोपभोगिनो न सांसारिकदोषप्रसक्तिरिति प्रतिपादितत्वान्न जीवन्मुक्तस्य सर्वव्यवहारं कुर्वतोऽपि दोषप्रसक्तिसम्भवः ।

नन्वेवं शिवभावमापन्नस्य ज्ञानिन आगामिकर्माभावेऽपि सञ्चितस्य कर्मणः का गतिरिति जिज्ञासायाम् – "ज्ञानिनो यानि कर्माणि तानि नो जन्महेतवः । अग्निदग्धानि बीजानि यथा नाङ्कुरकारणम्[451] ॥" इति

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449. सि.शि., १७.४., पृ. ११०
450. सि.शि., १७.७, ११., पृ. ११३-११४
451. सि.शि., १९.२., पृ. १६४

भर्जितबीजवत् शिवोऽहमिति ज्ञानेन दग्धसञ्चितकर्मणः शिवयोगिनो नोत्तरजन्मप्राप्तिरिति रेणुकभगवत्पादा महर्षिमगस्त्यं प्रत्युपदिष्टवन्तः ।

एवं शिवोऽहमिति शिवेन सह स्वात्मन ऐक्यं भावयतः शिवयोगिनः शिवोऽहमिति भावना यदा दृढा भवति, तदा तादृशवृत्तिज्ञानस्यापि विलये शिवयोगी शिव एव भवतीति शिवयोगिन इयमवस्था ज्ञानशून्यावस्थेत्युच्यते । तदानीं ज्ञातृ-ज्ञान-ज्ञेयानां त्रिपुटीनामभावो जायते । जीवन्मुक्तस्येयं ज्ञानशून्यावस्था जीवन्मुक्तेर्हि पराकाष्ठा उच्यते । अत एवोक्तम् –

सर्वात्मनि परे तत्त्वे भेदशङ्काविवर्जिते ।
ज्ञात्रादिव्यवहारोत्थं कुतो ज्ञानं विभाव्यते ॥
ज्योतिर्लिङ्गे चिदाकारे स्वप्रकाशे निरुत्तरे ।
एकीभावमुपेतस्य कथं ज्ञानस्य सम्भवः ॥
यस्य कार्यदशा नास्ति कारणत्वमथापि वा ।
शेषत्वं नैव शेषित्वं स मुक्तः पर उच्यते[452] ॥ इति ।

तदेवं वीरशैवदर्शने वस्तुतः परमात्मनो भिन्नस्य जीवस्य मुक्तावस्थायां परशिवेन साकमभेदः प्रतिपाद्यते । तस्मादत्र भेदाऽभेदौ सत्यभूतौ वर्तते । अत एवेदं दर्शनं भेदाऽभेदवादीति नाम्ना व्यवह्रियत इति सर्वं समञ्जसम् ॥

The Nature of Bondage and Release according to Śrī Siddhānta-Śikhāmaṇi

There, in the 'Viraśaiva-darśana', 'Bandha' (bondage) and 'Mokṣa' (release) have been settled in relation with the theory of 'Saṅkoca' (contraction) and 'Vikāsa' (expansion). It would mean that bondage

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452. सि.शि., २०.३., १०-११, पृ. २११-२१३

would happen due to the covering by the three kinds of 'Malas' (impurities) by virtue of the contraction of the 'Icchāśakti', 'Jñānaśakti' and 'Kriyāśakti'. Again on the expansion of those 'Śakti-s', there would be 'Mukti' (release). That has been the reason as to why Śrī Śaṅkaraśāstrin has said : "Saṅkucitaśaktitraya-rūpamalatrayanivṛttiḥ śaktivikāsarupa-śaktitva-prāptir Mokṣaḥ" ["The reverting of the three kinds of 'Mala' which have been of the nature of the contraction of the three kinds of 'Śakti' and the attainment of the state of the three kinds of 'Śakti' which have been of the nature of expansion of 'Śakti'"].

The Nature of 'Bandha' ('Mala') :

The 'Mala' has been here the bondage, since Śrī Bhagavatpāda Renukācārya taught as –

"The state of 'Jīva' has been everything of sorrow and this has been created by 'Mala'. That ('Mala') would get reverted by the teaching of the 'Guru' and 'Jñānaśakti' would shine (appear)". 'Mala' would consist in the nature of contraction of the 'Śakti-s', viz., 'Icchāśakti', 'Jñānaśakti' and 'Kriyāśakti' that have been natural in the case of 'Parameśvara'. This 'Mala' has been of three kinds as 'Āṇavamala', 'Māyīyamala' and 'Kārmamala'. Among them 'Āṇavamala' would consist in the contraction of 'Paraśiva's' 'Icchāśakti'. Due to its covering, the Jīva would forget his all-pervasive-ness and would consider himself as of the state of 'Aṇu' by assuming that he has been 'Apūrṇa' (incomplete). So it has been said by 'Kṣemarājācārya'– "Apūrṇammanyatārūpam Āṇavaṁ malam"

["'Āṇava-mala' has been of the nature of assumption about himself as incomplete"].

The contracted 'Jñānaśakti' of 'Paraśiva' has been called 'Māyīya-mala'. The unlimited knowledge of 'Paraśiva' would cause bondage on getting contracted. On that ground, 'Śrī Kṣemarāja' has said that the contracted knowledge itself would be bondage in his commentary on the 'sūtra', viz., "Jñānaṁ bandhaḥ" as : "Sa eva śivābhedākhyātyātmakājñānasvarūpo' pūrṇa-mmanyatātmakam Āṇavamalasatatvasaṅkucitajñā-nātmā bandhaḥ" ["'Bandha' has been of the nature of contracted knowledge which has been the same as 'Āṇavamala' which would be of the form of the assumption about one's self as incomplete and which would be a realisation of one's being not different from 'Paraśiva'"]. That has been the reason as to why Śrī Kṛṣṇa Dvaipāyana Vyāsa has established the state of contraction in his (Atman's) case in explaining what has been said by the 'sutra' – "Jñānaṁ bandhaḥ", by saying :

"The second 'sutra' of the Lord as "Jñānaṁ bandhaḥ" has been of the opinion that the 'Jñāna' of the 'Ātman' would be of the nature of 'Kiñcijjñāna' and 'Kiñcitkriyā' (limited knowledge and limited capacity of action)".

Having been covered by this 'Māyīya-mala', the 'Jīva' would know himself as different from 'Paraśiva', he would have the notion of 'Aham' in the body, etc., and would have the notion of mine as regards his wife, son, home, etc. So it has been told by 'kṣema-rājācārya' : "Bhinnavedyaprathārūpaṁ Māyīyaṁ

malam" ["'Māyīya-mala' has been of the nature of being endowed with the notion as different from Brahman"].

The contracted 'Kriyāśakti' of 'Paraśiva' has been designated as 'Kārma-mala'. This has been of the form of the auspicious as well as inauspicious mental impressions. It has been by virtue of these impressions that the 'Jīva' would be engaged in auspicious as well as inauspicious actions, undergoing the experiences of joy and sorrow in accordance with one's actions and would be caught in the revolution of birth as god, an animal, a human being, etc. So it has been said by Reṇuka-bhagavatpāda :

"The Jīvas who have been infatuated by 'Avidyā' and who have been bereft of the knowledge of their oneness with 'Paraśiva-Brahman', would revolve in the cycle of birth and death in accordance with their funds of 'karman' (past deeds) taking to multifarious wombs such as those of gods, animals, human beings, etc. The embodied souls would revolve in the manner of a wheel's rim. The cause for disparity as regards species, duration of life and experience has been the fund of 'karman' alone".

That has been the reason as to why 'kṣemarājācārya' has told the definition of 'kārmamala' as : "Śubhā-śubhānuṣṭhānamayaṁ kārmamalam" ["The 'kārma-mala' would be consisting in the performance of the auspicious as well as inauspicious actions"].

Śrī Śivānubhava-Śivācārya has propounded thus : The contraction of the three 'Malas', viz., 'Āṇava', etc.,

has been of the form of the three 'Śaktis', viz., 'Icchāśakti', etc. It has been thus : "The subtle 'Śaktis' ('kartṛtva', 'sarvajñatva', 'pūrṇatva', 'nityatva' and 'vyāpakatva') of the 'Jīvacaitanya' would get contracted on being endowed with the special 'Śaktis' of the form of gross 'Cit' and 'Acit' from 'Kalātattva' to 'Bhūmi' by virtue of the relation of 'tādātmya' with oneself or the relation of the absence of separation. Hence, such an 'Icchāśakti' the freedom of which would by nature not become blunted, would become contracted and give rise to the state of deeming it as incomplete. This has been called as 'Āṇavamala' by the authors of the 'Śāstras'. Similarly on the contraction of the 'Jñānaśakti', the inborn (natural) 'sarvajñatva' would get converted into 'kiñcijñatva'. By virtue of this reason, the 'Māyīyamala' which has been of the form of the spreading of the awareness of differences due to the relation with 'Antaḥkaraṇa' and 'Jñānendriyas', would overlap the Jīva.

"Similarly on the contraction of the 'kriyāśakti', the power of 'sarvakartṛtva' would get converted into 'kiñcit-kartṛtva'. It has been because of this, 'kārmamala' of the form of the performance of auspicious actions and of inauspicious actions, would overlap the Jīva".

Thus the 'Āṇavamala' would impose 'Aṇutva' in the 'Jīva'; the 'Māyīyamala' would bifurcate Jīva from the 'Akhaṇḍacaitanya' and would impose the relation with the body on the 'Jīva' who has been of the nature of a portion of 'Aṇu'; in the same way, the 'kārmamala' would become the promoter of the 'Jīva'

in the auspicious as well as the inauspicious actions. Hence this threefold 'karman' would subject the 'Jīva' to bondage. 'Śrī Kṣemarāja' has told the nature of the threefold 'Mala' of this form. It has been thus : "Apūrṇammanyatā, Bhinnavedyaprathā evaṁ śubhā-śubhavāsanā hi kramaśaḥ Āṇavamala, Māyīyamala tathā Kārmamala kahalāte hai" ["Assumption of oneself as incomplete, crediting of oneself as having a different understanding and the recurring impression of the auspicious as well as the inauspicious actions have been in due order 'Āṇavamala', 'Māyīyamala' and 'kārmamala'"]. These threefold 'Malas' have been from beginningless time. Just as Śiva has been real, so would 'Jīva' be real. Hence at the stage of 'saṁsāra', the difference between them has not been pertaining to adjuncts, but, on the other hand, genuine. Further, since the 'abheda' (absence of difference) between the 'Jīva' and 'Śiva' has been noticed in the state of liberation, this 'abheda' has also been real. This has been reminded thus :

"'Śiva' has been real, the world has been real, 'Jīva' has been real by nature or would it be that the absence of difference has been also real, as per the maxim of the worm and the bee ?"

Most probably the threefold division of 'Mala' has been acceptable in both the 'śaivāgamadarśana' and 'śāktāgamadarśana'. But in the 'Lakulīśapāśupata-darśana', the nature and division of Mala have been propounded in a different way. It has been thus : The definition of 'Mala' has been "Ātmāśrito duṣṭabhāvo malaḥ" ("Mala would be the defective state residing in

the 'Ātman'"). The 'Lakulīśa-pāśupatas' who would speak of the above definition of 'Mala', would accept its five kinds as : 1. 'Mithyājñāna' (false knowledge), 2. 'Adharma' (demerit), 3. 'Saktihetu' (cause for attachment), in other words the presence of objects that have been the cause for attachment to objects of senses, 4. 'Cyuti' = 'sadācārād bhraṁśaḥ' (short coming = the faltering from the path of right religious practices). So it has been said :

"Mithyājñānam adharmaśca saktihetuścyutistathā ।
paśutvamūlaṁ pañcaite tantre heyā viviktitaḥ ॥"

["Mithyājñāna, etc., – these should be abandoned in the path of 'Tantra' with discrimination"].

These five varieties of 'Mala' have been included in the three kinds of 'Mala'. This threefold 'Mala' has gained its propounding through the term 'Pāśa'. That has been the reason as to why it has been told in the 'Śivamahāpurāṇa' : "Malatrayamayaṁ pāśaṁ bhogabhogyatvalakṣanam" ('Paśa' has been made up of three 'Malas' and it has been of the characteristic of experiencing the 'Bhoga'). The Jīva who has been bound by the 'Pāśas' would be called 'Paśu'. On the reverting of the 'Pāśa', the 'Paśu' becomes totally merged in the 'Pati' ('Śiva').

'Śaktipāta' and 'Dīkṣā' among the means to 'Mokṣa' :

Since, in the case of 'Vīraśaiva-darśana', accomplishment of the aim of coelescence between the 'Aṅga' ('Jīva') and 'Liṅga' has been prodominent; without

'Dīkṣā' there would be no entrance into the path of accomplishing the aim; hence, 'Dīkṣā' has been inevitable in the case of the aspirant of 'Mokṣa'. There would be the reverting of the three 'Malas', 'Āṇava', etc., through 'Dīkṣā'. Hence it has been told by 'Śrī Bhagavatpāda Reṇukācārya' that one's 'Ātman' would attain the knowledge of Śiva of the form of identity with the 'Mahāliṅga' which has the designation of 'Parabrahman' :

"The knowledge of Śiva has been given and the bondage of 'Pāśa' would get perished, on account of which it has been designated as 'Dīkṣā' ('Dīyate' = 'Dī'; 'Ksīyate' = 'Kṣā')"

Thus the significance of the term 'Dīkṣā' has been pointed out. Śrī Kṛṣṇa Dvaipāyana Vyāsa has also given the same significance :

" 'Saṁskāra' (impression of spiritual awareness) has been the highest 'puṇya'. It has been explained by 'Śiva'. That which would give the special knowledge and the bond of 'Pāśa' would become vanished. Hence, this very 'saṁskāra' has been called as 'Dīkṣā' also." Śrī Jayaratha, too, would reveal the same opinion by quoting this statement :

"The sacred knowledge has been given and the impressions of 'Paśus' would be vanished. This process has the feature of giving and has the association with the action of vanishing. By virtue of those, this has been declared as 'Dīkṣā'. This 'Dīkṣā' has not been easy for all, but it would be possible to only those who have the 'śaktipāta' ('śaktiḥ' = 'Bhaktirūpā śaktiḥ',

Tasyaḥ 'pātaḥ' = 'Avatāraḥ'; the dawn of Bhakti), as per the statement of 'Śrī Reṇuka Bhagavatpāda' : "Śaktipātam samālokya Dīkṣayā yojayedamum" [On witnessing the 'śaktipāta', one (the Guru) should associate him with 'Dīkṣā'].

The favour of Īśvara has been here said to be 'Śaktipāta'. This 'Śaktipāta' which has been of the form of the favour of 'Īśvara', would be born on the maturity of the 'Malas' of the form of vanishing of the sins acquired in the past, by virtue of the performance of the 'Nitya', 'Naimittika' and 'Prāyaścitta' actions during many births. The aspirant who has been fit for such a 'śaktipāta' has been also designated as 'Taptatanu' and 'Pakvamala'. He who has been contrary to that (one who has been without 'śaktipāta') would be designated as 'Ataptatanu' and 'Apakvamala'. So it has been said :

"He whose body has undergone the performance of 'Tapas', would be called 'Taptatanu'. He who has been mature for release, would obtain 'Liṅgadhāraṇa'. He who has not performed penance in the past, would be called 'Ataptatanu'. Such a person who would be immature for release, would not obtain 'Liṅgadhāraṇa'".

That has been the reason as to why 'Raṇuka-Bhagavatpāda' has said :

"He who has been an 'Ataptatanu', would be ignorant, immature, and would be one without 'saṁskāra'. Without actually getting 'Dīkṣā', one would not get the good (auspicious) 'Liṅga'".

Here, it has been indicated that he whose 'Mala' has not been mature, who for that reason has been bereft of the favour of 'Īśvara', who has been not eligible for 'Dīkṣā', and who has been yet not eligible for 'Dīkṣā', would be totally ineligible for 'Liṅga-dhāraṇa'. Here this should be understood :

Thus, when the 'Jīva' would become one of pure 'Antaḥkaraṇa' by the influence of the 'Śivaprasāda' (favour of Śiva), with the impression of the 'Malas' lost by virtue of the maturity of one's 'karman' arising through the 'karman' obtained in many lives, then the 'Śaktis', viz., 'kiñcijñajatva', 'kiñcitkartṛtva', etc., would transform into the form of 'Bhakti'. Then this 'Jīva' would be called 'Aṅga'. Then of this very pure 'Jīva', there would be also another designation as 'Piṇḍa'. So it has been said by the Bhagavatpāda (Raṇukācārya) :

"The embodied soul (dehin = Jīvatman), gets his inner conscience rendered pure by the destruction of the network of sins through the merits acquired in many lives. In this world which has been evolved from 'Śiva' and 'Śakti', the pure self who has the predominance of 'puṇya' and who has been totally free from sin and who has been called 'Piṇḍa' would excel all.

In the case of this kind of the aspirant whose inner senses ('antaḥkaraṇa') have been pure, there would be the awakening of the discrimination between 'Ātman' and 'Anātman'. By virtue of this very discrimination, he would know 'Ātman' as different from the body, senses, intellect, etc., and would realise

'Īśvara' as one who has been different from oneself and as one who would be an inspirer. Thus the 'kṣetra', 'kṣetrajña' and 'vivekin' has been here called 'piṇḍajñānin'. So it has been said by the 'Ācarya' :

"He who has been eternal as being different from the body, senses and intellect and who has the discrimination about the state of 'Ātman' has been called 'piṇḍajñānin'. He who would knows 'Ātman' as different from the body and 'Īśvara' as different from the 'Ātman' and as the inspirer, would be called 'piṇḍajñānin'".

Thus, by virtue of this discrimination between the 'Ātman' and the 'Anātman', there would arise lack of attachment towards the experience of the present-worldly and the other-worldly fruits of 'karman' due to the power of that 'saṁskāra'. By virtue of that absence of attachment, there would arise aversion regarding the objects of the inner senses such as 'Rāga', 'Dveṣa', etc., and those of the external senses such as 'Sabda', etc. Then there would be the sixfoldness as 'Śama', 'Dama', etc. Then there would arise the aspiration for liberation. It has been through that means of the removal of the sorrow of 'saṁsāra', there would arise aspiration to know (Īśvara) and devotion.

Then as per the order of the 'śruti', etc., viz., "Tadvijñānārthaṁ sa Gurumevābhigacchet samit-pāṇiḥ śrotriyaṁ Brahmaniṣṭham" ["In order to know it, he should approach the Guru, who has been 'śrotriya' (well-versed in veda) and 'Brahmaniṣṭha' (deeply attached to 'Brahman'), with the sacrificial

fuel ('samit') in his hands"], in accordance with this order of the 'śruti', etc., the Jīva, who has been endowed with the experiences of 'piṇḍasthala', 'piṇḍa-vijñānasthala' and 'saṁsāraheyasthala', should go to the 'Śrī Guru', the 'Bhagavān', who has been the destroyer of the notion of 'saṁsāra', who has been designated by the synonym of 'Mahāliṅga' ('Paraśiva'), who has been well-versed in the 'Śiva-siddhānta', who would destroy the the doubts of the disciples, who has been the 'Ācārya' with freedom and birth in the dynasty of an 'Ācārya', in other words, who has been born in the dynasty of those 'Ācāryas' of the 'Vīramāheśvara-jaṅgamas' and who have been well-versed in the secret significance of 'Liṅgāṅga-sāmarasya' (coelescence between the 'Liṅga', i.e., 'Śiva' and 'Aṅga', i.e., 'Jīva'). On approaching the 'Śrī Guru', one should pray thus :

"O the auspicious one ! O the most distinguished one ! O the great ocean of knowledge of 'Śiva' ! O best among the teachers ! I have approached you, please extend your protection to me, who am suffering from the illness of transmigration."

Then, indeed, the Guru, as per the order of 'Śrī Reṇuka-Bhagavatpāda' as "Śaktipātaṁ samālokya Dīkṣayā yojayedamum" ["On witnessing the 'Śakti-pāta', he should grace him with 'Dīkṣā' "] :

"The appearance of the bliss of knowledge has been the characteristic of 'Śaktipāta', since that supreme 'Śakti' has been of the nature of the bliss of knowledge. The features of bliss and knowledge have

been the transformations of the 'Antaḥkaraṇas' such as 'Kampa' (shivering), 'Romāñca' (horripulation) and the transformations of 'svara' (voice), 'netra' (eyes) and 'aṅga' (limbs)".

Śrī Guru would grant 'Dīkṣā' after examining the signs of 'Śaktipāta' so said above.

Threefoldness of 'Dīkṣā' :

In order to remove the triad of 'Mala' called 'Āṇava', 'Māyīya' and 'Kārma' which have been found in the causal, subtle and gross bodies and which have been known by the synonyms 'Yogāṅga', 'Bhogāṅga' and "Tyāgāṅga' respectively, threefold 'Dīkṣā' has been accepted in the 'Vīraśaiva-darśana' also as it has been the case with the 'Śaiva' and 'Śākta' – 'Darśanas'. So it has been told by 'Bhagavatpāda Reṇukācārya' to 'Kumbhasaṁbhava', i.e., 'Agastya' : "That 'Dīkṣā' has been said to be threefold by those who have been well-versed in Śaivāgamas, as of the nature of 'Vedhā', 'Kriyā' and 'Mantra'.

Śrī Māyideva, too, has propounded the removal of the threefold 'Mala' through the threefold 'Dīkṣā' :

"This efficient 'Guru' would inculcate the three-fold 'Liṅga' on having burnt the threefold 'Mala' which would reside in three-fold body. Just as the enemy of the cities burnt three aireal cities of Gandharvas simultaneously, so did the 'Guru' simultaneously burnt the threefold 'Malas'. The tuft of the 'Śaivas' has been that which would be prescribed as of the form of the 'Dīkṣās', viz., 'Vedhā', 'Manu' ('Mantra') and 'Kriyā'.

Vedhā-Dīkṣā :

"That process of infusing the notion of 'Śiva' melely by the intent look of the 'Guru' on placing his palm on the head of the disciple, has been regarded as 'Vedhā-dīkṣā' ".

As per this statement of the 'Ācārya' ('Reṇuka'), when the Guru reveals the notion of 'cit' in the mind of the disciple on touching his head by fixing his eyes (on it) and placing his immortal (divine) palm (on it), in other words when there would be awakening of notion of 'cit' in the mind of the disciple through fixing of 'Śrī Guru's' intent look and there would be the placing of the his palm on the head of the disciple, then it has been called as 'Vedhā-dīkṣā'. By virtue of this 'Dīkṣā', the 'Āṇavamala' would be reverted and there would be the rise of the notion of 'Śivo'ham' ('Śiva' I am). This very notion of 'Śivo'ham' has been designated as 'Bhāvaliṅga'. Thus on the reverting of the 'Āṇavamala' through 'Vedhā-dīkṣā', there would be the attainment of 'Yoga' which has been of the nature of coelescence between 'Śiva' and 'Jīva'. Then by virtue of that 'Vedhā-dīkṣā', the 'Jiva' who has obtained the 'Bhāvaliṅga' of the form of 'Śivo'ham' has been designated as 'Yogāṅga' in this 'Siddhānta'. That has been the reason as to why 'Māyideva' has taught the obtaining of the 'Bhāvaliṅga' in the 'Yogāṅga' through 'Vedhā-dīkṣā' thus :

"It has been by virtue of the highest ('Parā') 'Dīkṣā' ('Vedhā') among the three that the 'Bhāvaliṅga' would be imparted by the power of the 'Vedhā-dīkṣā' ".

Māntri Dīkṣā :

"Māntrī Dīkṣeti sa proktā Mantramātropadeśinī" [That 'Dīkṣā' which has been employed for inculcating the 'Mantra' only, has been designated as 'Māntrī Dīkṣā'], as per this statement of the 'Ācārya' ('Reṇuka'), there would be the imparting of merely the 'Pañcākṣarī-Mantra' in the right ear of the disciple in such a way as it would be a secret. That 'Dīkṣā' being endowed with the property consisting in the protection on its realisation, has been called 'Māntrī Dīkṣā'. 'Śiva' has been, indeed, of the nature of 'Pañcākṣara' ('mantra'). Hence, by virtue of the repetition of that 'Mantra' again and again as per the instruction of the 'Guru', with 'prāṇāyāma' preceding it, and by virtue of mentally cherishing it, the 'Māyīyamala' would get reverted from the subtle body of the aspirant. In other words, the 'Māyīya-mala' residing in the mind in the form of delusion ('moha'), which would impose difference (as body, senses, etc.) would get reverted. Further, by virtue of this 'Dīkṣā', there would be the awakening of the realisation as 'cidrūpo'ham'. This 'cidahantā' has been itself called 'Prāṇaliṅga'. Thus that 'Dīkṣā' of the disciple which would remove 'Māyīyamala' and which would awaken the notion of 'Prāṇaliṅga', has been designated as 'Māntrī-dīkṣā'. Since the aspirant would consume (experience) all the objects of enjoyment (experience) only after dedicating them to 'Paraśiva', he has been designated as 'Bhogāṅga'. That has been the reason as to why 'Śivayogin Māyideva' has taught the wearing of the 'Prāṇaliṅga' (the entertaining it as 'Prāṇaliṅga') in the subtle body which has been known by the synonym 'Bhogāṅga'.

Kriyādīkṣā :

"Kuṇḍamaṇḍalikopetā Kriyādīkṣā Kriyottara" ("That 'Dīkṣā' which has been endowed with bowl-like shape on the ground and with a circular diagram on it has been called 'kriyā-dīkṣā', with action as predominent, has been the 'kriyā-dīkṣā'), as per this statement of the 'Ācārya' ('Reṇuka'), that 'Dīkṣā' which has the 'kriyā' (action) as predominent with the precedence of employing "Maṇḍapadevatā" ["the presiding deity of the 'Maṇḍapa' (a quadrangular or triangular formation at the centre)"], has been designated as 'Kriyā-dīkṣā'. In the 'Vīraśaiva-siddhānta', the 'Ācāryas' who have been followers of the tradition of the 'Ācāryas', viz., 'Reṇuka', 'Dāruka', etc., who have been purified by the 'paṭṭābhiṣeka' ('paṭṭa' = coronation) as the head of a 'Vīraśaiva Math', who have been born in the dynasty of time-ridden 'Maṭha-sthala' (position of the heads of the 'Vīraśaiva Maṭhas'), would inculcate 'Dīkṣā'. They (the 'Gurus') would instal a 'Maṇḍapa' in the sacred places such as the 'Maṭha', 'Mandira', etc., in an auspicious point of time. In the midst of that ('Maṇḍapa'), they should instal the five 'kalaśas' (pitchers) symbolising the world-famous five 'Ācāryas', viz., 'Reṇuka', 'Dāruka', 'Ghaṇṭākarna', 'Dhenukarṇa' and 'Viśvakarma'. The respective 'Ācāryas' should be invited into them and keeping them as the witnesses the disciple should be given sacred sprinkling (on his head) three times. In order to render the lump of flesh ('māṁsapiṇḍa') into the lump of sanctified object, the Guru should pronounce the mantra secretly in the right ear of the disciple. In other words it should be

done in such a way as it would not become the target of the ears of others. Further, then only, they would point out the nature of 'pañcākṣari' (Five lettered 'Mantra'), its metre, the 'Maharṣi' who has been its seer, its deity and the presiding deity, 'karanyāsa' and 'Aṅganyāsa'. So it has been said by 'Reṇukācārya' :

"Then along with the priests, he (Guru) should sprinkle the disciple with the water thrice from the pitchers installed in the name of the five 'Brahmans' ('Sadyojata', 'Vāmadeva', etc). After having sprinkled as told above, the 'Guru' should impart into the right ear of the disciple, who has been pure and who has approached, the 'Mantra' called 'Pañcākṣarī' relating to Śiva, which rescues one from the fear of transmigration, i.e., the 'Mantra' which has been well known in the 'Śrī-Rudra' as 'Namaḥ Śivāya ca' and which would reveal the Supreme Principle. It should be imparted secretly in such a way as it would not reach the ear of others. The Guru should tell the disciple about the form of the 'Pañcākṣarī-mantra', its 'Ṛṣi', i.e., the great seer who had the vision of it, and the method of 'Devatānyāsa' involving the installation mentally of the five 'Liṅgas' ".

Thus after having purified the body of the disciple through the infusion of the 'Mantra', the Guru should take up the 'Śivaliṅga', which has been formed through the process pertaining to the formation measuring 'pañcasūtra', which has been of the size of a thumb, which has been made out of stone or in particular made out of 'Narmadābāṇa'-stone. Then he should

get its gross nature as stone removed by subjecting it to 'Jalādhivāsa' (keeping in a vessel of water) and 'Dhānyādhivāsa (keeping under a mini heap of grain) and by bathing it with the five products of the cow ('pañcagavya', cow-dung, urine, etc. of the cow) and with 'pañcāmṛta' (mixture of cow's milk, curds, ghee, sugar and honey). Then in that 'Śivaliṅga' should be associated with 'prāṇapratiṣṭha' (infusion of symbolic life) through the association with 'Sivakalā' (digit of 'Śiva'). Then the Guru should place that consecrated 'Liṅga' in the palm of the disciple and then should teach thus :

"It (the 'Liṅga') should be borne as the very life of yours. It has been your life-principle in the form of the Liṅga ('Prāṇaliṅga'). At any time and at any place you should not separate it from your body. If out of inadvertence the 'Liṅga' falls down from your body to the ground, you should immediately give up your life to attain the wealth of liberation". Thus this 'Liṅga' which has been obtained through 'Kriyādīkṣā' would be called 'Iṣṭaliṅga'. The wearing of the 'Iṣṭaliṅga' has been the principal aim of 'Kriyādīkṣā'. It has been through this 'Kriyādīkṣā' that there would be the removal of 'kārmamala'. It would mean that there would be the removal of the auspicious as well as the inauspicious impressions.

Thus in the 'Vīraśaiva-siddhānta', Dīkṣā would occupy a predominent position among the means leading to liberation. It has been propounded in the 'Saivāgamas' that the person without 'Dīkṣā' has

been the bound 'Jīva' or else a 'paśu', that he who has been endowed with 'Dīkṣā' would be the pure one, and that he who has spiritually assumed the form of 'Śiva' according to the instructions of 'Guru', has been the 'Mukta-jīva' (one who has been emancipated). So it has been quoted by Śrīpatipaṇḍitārādhya, the author of the 'Bhāṣya' ('Śrīkara-bhāṣya') :

"This threefold 'Jīva' has been noted with the division into 'Baddha' (bound), 'Śuddha' (pure), etc. He who has been bereft of 'Gurudīkṣā', who has been bereft of 'Śivabhakti' and who has been endowed with self-conceit as regards his ability to do, would be called 'Baddha' (bound); he has been the 'paśu'. He who has obtained 'Dīkṣā' from the 'Guru', who has been endowed with threefold servitude ('kaiṅkarya'), who has possessed the excellent qualities such as 'Śakti', etc., who has been an aspirant of 'Mokṣa', who has been bereft of attachment, who has been under the service of 'Śiva', who has been wise and devoted, who has been endowed with the experience of 'Śiva-yoga', 'Śivajñāna', richness of 'Ānanda', would be regarded as 'Śuddhajīva'. He who has his mental operations vanished (merged) into the form of 'Śiva' like the camphor-flame amidst the terrible (burning) sunshine as if it were the brilliance of a crores of suns, would be noted as 'Muktajīva'."

Among those threefold 'Jīvas', he who has been endowed with 'Dīkṣā' would alone be 'Śuddhajīva' and one who would be eligible for 'Mokṣa'. He has been alone called 'Mumukṣu' (aspirant of 'Mokṣa').

Sama-samuccaya between 'Jñāna' and 'Karman' :

Here in the 'Vīraśaivasiddhānta', it has not been 'Karman' alone that would be the cause of 'Mokṣa' as in the case of the 'Pūrva-Mīmāṁsakas', nor it has been the knowledge alone that would be the cause of 'Mokṣa' as in the case of the 'Sāṅkhyas', 'Naiyāyikas', 'Vaiśeṣikas' and 'Advaita-Vedāntins', but the knowledge combined with 'Bhāva' and 'Karman' has been accepted as the cause of 'Mokṣa', as per the statement of the 'Ācārya' (Śrī Śrīpati), viz., "Bhāvakarmasamāyuktaṁ Jñānameva Vimuktidam" ["Jñāna alone coupled with 'Bhāva' and 'Karman', would bring 'Mukti' "]. Here 'Bhāvanā' has to be construed with both, because there would be the necessity of Bhāvanā both for practising karman and for obtaining knowledge. Therein Bhāvanā combined with Karman has been 'Bhakti' and that combined with knowledge has been 'Nididhyāsana'. That has been the reason as to why it has been told by 'Bhagavatpāda Reṇukācārya' :

"Just as speech without meaning, a wife without her husband, and intellect without 'śruti', so has been action without 'Bhāva' ('Bhakti')"

Having thus condemned 'Karman' without 'Bhāvanā', the 'Ācārya' has told the importance of 'Karman' with the speciality of 'Bhāvanā' :

"The 'Karman' guided by 'Bhāva' has been the holiest among the holy. Hence, one should practise the pious observances of the 'Parayogin' always endowed with 'Bhāvanā'. Mind would become pure through the

devotional feeling and the devotional feeling would become pure by the deeds of worship. Having thought like this, the 'Yogin' should not give up 'Bhāva'. Even performing actions of the daily as well as of the occasional type, the great 'Yogin' would not be affected by the merit or the demerit". In the same way, the 'Ācārya' has told the greatness of knowledge endowed with the speciality of 'Bhāvanā' also :

"Just as one who has been without eyes would be incapable of looking at anything, so the 'Yogin' who would be without 'Bhāva' would not be capable of having the vision of 'Śiva'".

Hence, it has been ascertained that the knowledge coupled with 'Bhāva' and 'Karman' would be the cause of 'Mokṣa'.

It may be objected thus : If all the three, viz., 'Jñāna', 'Karman' and 'Bhāvanā' were to be the means to 'Mokṣa', it would be opposed to the 'Śruti' enjoining that knowledge alone has been the means of 'Mokṣa' after rejecting what has not been the knowledge as the means by virtue of the 'Śruti', viz, "Tameva viditvātimṛtyumeti nānyaḥ panthā vidyate' yanāya" ["On having known that alone one would go transgressing death; there has been no other path for further going"]. If it were so objected, the answer has been that it has not been tenable, because it would be possible to answer here in two ways as through the combination of 'Jñāna' and 'Karman' and as through the combination of these two in the relation of the 'Aṅga' and the 'Aṅgin'. So it has been said :

"Knowledge and action have been mutually interdependent. Hence, this idea as knowledge and action should both be adopted in practice by the 'Śivayogin' (virakta) for accomplishing the fruit in the form of liberation, higher or lower. Even when the knowledge has been fulfilled in realisation, action, too, has been made use of by the wise. Hence, action which has not been associated with any desire for the fruit should not be discarded. The righteous practice alone has been meant for the adornment of all persons. A person who has not been with such a practice would stand condemned in the world. 'Maheśvara' would be pleased with spiritual knowledge coupled with religious practices. Hence, one should be an enlightened person engaged in religious practices until the body would fall off. Action without knowledge would always be the cause for the transmigration of beings. The same action coupled with knowledge would be the means of relief from transmigration."

In all these places, 'Bhagavatpāda Reṇukācārya' has propounded the equal combination between knowledge and action. This has been the secret here : 'Karman' has been twofold as 'Patikarma' and 'Paśukarma'. Therein, the sacrifices from 'Agniṣṭoma' to 'Aśvamedha' have been the means for the attainment of heaven, etc. Hence, since they would be subjected to 'pāśas', they could not be the means for the attainment of 'Niḥśreyas'. Hence they have been of the category of 'Paśukarma'. Since the wearing of the 'Iṣṭaliṅga', the worship of the 'Liṅga', the partaking of the 'prasāda' offered to the 'Liṅga', the concentration

on the 'Liṅga', the worship of the 'Guru' and 'Jaṅgama', the partaking of their 'pādodaka' and 'prasāda', the muttering of the 'pañcākṣaramantra' which would awaken the experience of the coelescence of the 'Liṅga' ('Śiva') and 'Aṅga' ('Jīva'), the wearing of 'Bhasma' and 'Rudrākṣa' and the observance of the 'Vīraśaiva' practices such as 'pañcācāra', etc., have been those which remove the 'paśas', they would have the designation of 'patikarman'. In the context of comenting on the term 'Atha' of the 'sutra' – "Athāto Brahmajijñāsa", 'Bhagavatpāda Nīlakaṇṭhaśivācārya' has said that the term 'Atha' would stand for 'Dharmānatarya'. Then he would propound the twofoldness of 'Dharma' as :

"'Dharmānantarya' should be told – 'Dharma' has been known to be twofold. The first one has been 'Paśudharma' and the second one has been 'Patidharma'. That which would bring the 'kāmya' – fruit has been the 'Paśukarma'. That 'Dharma' which has been undertaken for the eradication of one's sin without any aspiration of one's own, would be called 'Patidharma' in the 'Śāstras'."

"The application of 'Bhasma' has been told by the 'Kālāgnyupaniṣad' and others. So it has been prescribed again and again by 'Bṛhajjābālopaniṣad' and others. The wearing of 'Rudrākṣas' and 'Daharopāsana', etc. have been told. 'Śivapūjā' has been prescribed two times a day or three times a day. Among the lores 'Śruti' ('Veda') has been great and among the 'Śrutis' the eleven 'Anuvākas' of 'Śrī Rudra' have been great. Even there, the 'Pañcākṣaramantra' has been great

and then the two syllables 'Śiva' have been great. It has been said that the 'japa' of the 'Mantra' which has been the crest-jewel of the 'Śruti', has been done by only the 'Ācārya'. Thus the 'Ācārya' has taught the 'Mantra' and the partaking of 'prasāda' of him, etc., have been the removers of the 'pāśas'. These should be known as 'Patidharmas'. These should be taken in the sense of 'then'.

That very 'Ācārya' ('Śrī Nīlakaṇṭha Śivācārya') has again said :

"On practising the 'Paśudharmas' one would deserve to practise 'Patidharmas'. Just as an ant smelling the root of a tree would climb that tree and obtains its fruit, so would one who has been singularly attached to the 'Patidharma' would obtain his aim. Just a bird would come to the tree which has put on fruits and would look at it and get the fruits, so does he deserve to get it quickly".

In the light this, he who has been bereft of attachment and who has been in favour of practising 'Paśudharma' for the eradication of his sin, would have the similarity with the ant and he who has been in favour of the practise of 'Patidharma' would have the similarity with the bird. Through this it could be shown that although the practising of the 'Paśudharma' has been without any attachment, it would be the means of 'Mukti' in the manner of a sequence because it would be imposed on the 'Patidharma'. This would culminate in the idea that the 'Patidharmas' with spiritual knowledge would be directly the cause

for 'Mukti'. Hence, although there has been contradiction as regards 'sama-samuccaya' of knowledge with the sacrifices that have been 'paśukarmans', yet there would be no contradiction at all as regards the 'samasamuccaya' with the knowledge of 'Liṅgapūjā', etc., which have been the 'Patikarmas'. Further :

"He who would know 'Vidyā' as well as 'Avidyā' together, would cross over death through 'Avidyā' and would obtain immortality through 'Vidyā'."

This 'śruti' has also been propounding 'sama-samuccaya' between knowledge and action. In the context of interpreting of this 'śruti', 'Paṇḍitapravara Umacigi Śankaraśāstrin' has propounded the special feature of 'Vīraśaiva-darśana'. Thus it has been : "Vidyāṁ ca Brahmātmaikyajñānaṁ ca, etc." : ["One would attain immortality in the form of the expansion of 'Śakti', if one would know 'Vidyā', i.e., the knowledge of the fusion of 'Ātman' with 'Brahman', 'Avidyā', i.e., the action which has been different with 'Vidyā', i.e., the action in the form of the worship and the praise of 'Śivaliṅga', etc., both of them together mingled in the sense that they have assumed 'sāmānādhikaraṇya'. He who would know them together as the means for the realisation of the supreme human value, would transgress death, i.e., the threefold 'Mala' which has been the root-cause of the stream of death and birth through 'Avidyā'. The 'Patikarman' dedicated to the 'Śivaliṅga', and would lead to immortality which has been of the nature of the expansion of 'Śakti' through 'Vidyā', in the sense of 'Śivajñāna' of the nature of one's own form"].

It may be objected thus : Since the rising, attainment, modification and right impressions have been the fruits of 'karman' and of the reverting of 'Avidyā', how could 'Vidyā' have the 'sāmānādhikaraṇya' relation with those two ('vidyā' and 'karman'). In the world also, it has been observed that on knowing completely the piece of conch-shell, the delusion regarding silver would be reverted. In that regard there would be no necessity of the actions, viz., 'Ācamana', etc. Hence, it would be appropriate to understand that the mere 'Brahma-sākṣātkāra' has been the cause for the reverting of 'Avidyā'. There has been also a sruti in keeping with that as "Tameva viditvātimuktimeti nānyaḥ panthā vidyate' yanāya" ["One would transgress death on knowing that ('Brahma-sākṣātkāra'); there would be no other way to go]. There has been a 'smṛti-statement also as : "Jñānādeva tu kaivalyaṁ prāpyate yena mucyate Tasmāt karma na kurvanti yatayaḥ pāradarśinaḥ" ["Emancipation would be attained through knowledge itself, by which one would get emancipated; hence the 'yogins' have been capable of looking beyond (death)"]. If it would be objected as above, the answer has been that it would be untenable, because those statements have been in favour of rejecting that mere gross 'karmans' have been the means of emancipation and because there would not be the tenability of their coming together; otherwise, the statement that "Andhaṁ tamaḥ praviśanti" ("they would enter into blindening darkness"), would not be considered as propounding that the combination of knowledge and action would be the means of 'Mokṣa'. In that manner,

the reverting of the triad of 'Mala' has been of the nature of the contraction of the triad of 'Śakti' and 'Mokṣa' has been of the nature of the attainment of 'Śivatva' (the state of 'Śiva') of the nature of the expansion of 'śakti'; therein as regards the 'karmans' that have been designated as 'Avidyā' and as regards those subtle objects such as the assumption of the wearing of the 'Liṅga' in the centre of the sky in the form of the heart, the fruit would be the eradication of 'Malas' such as 'kārma' which have been designated by the term death ('mṛtyu'). 'Vidyā', however, has the fruit of the nature of the removal of the cover of one's own 'śakti' which has been warding it. The 'Vāyu' has the fruit of the nature of driving away the clouds that cover up the sun.

Further, the 'śrutis' and the 'smṛtis' have been propounding 'sama-samuccaya' between knowledge and action. It has been thus : (i) "Tenaiti Brahmavit punyakṛt Taijasaśca" ["The knower of Brahman, one who has earned merit and who has been called 'Taijasa', would reach his end by that ('samuccaya')"]; (ii) "Satyena labhyastapasā hyeṣa Ātmā samyag-jñānena Brahmacaryeṇa nityam" ["This 'Ātman' could be attained through truth and he would be necessarily attained by right knowledge and celebacy"]; (iii) "Tatpraptihetur jñānaṁ ca karma coktaṁ Mahāmune" ["O Great Sage ! the means of attaining 'Ātman' have been the knowledge and the action"]; (iv) "Yathānnaṁ madhusaṁyuktaṁ madhu cānnena saṁyutam; Evaṁ Tapaśca vidyā ca saṁyuktaṁ bheṣajam mahat" ["Just as rice has been mixed with honey and the

honey has been mixed with rice – (would be good food), so does 'Tapas' and 'Vidyā' would be a great medicine"]. Hence, it has been decided that the statements which propound the blame of action would pertain to merely the gross actions such as 'Jyotiṣṭoma', etc. In the case of 'Mokṣa' arising from the 'Patikarma' such as 'Liṅgadhāraṇa', etc., which have been together with knowledge, there would be no possibility of existence, obtaining milk, modification of 'Soma', cleaning of paddy. Let there be no production, attainment, modification and cleaning be the fruits of 'Paśukarma' which has not been coupled with knowledge. In the case of the 'Patikarma' such as 'Liṅgadhāraṇa', etc., endowed with the speciality of knowledge, it has been decided that the fruit would be the attainment of the state of 'Śiva' endowed with the six 'Aṅgas' called 'Sarvajñatā', etc.; this has been a point of no return.

Dr. T. G. Siddhappārādhya would answer by taking another side of the view. It has been thus : "Here some scholars clearly propound that actions would be subsidiary to knowledge in the context of 'Puruṣārthādhikaraṇa' and 'Vihitatvādhikaraṇa' of the Bhāṣya (Śrīkara). Therein although the the term 'Jñānakarmasamuccaya' has been employed in the Bhāṣya with the intention that the practice of both knowledge and action has to be undertaken by the persons of all 'Āśramas', yet since earlier to this and later than this it has been propounded that 'karmans' would be 'Aṅga' (part) and the knowledge would be 'Aṅgin' (the whole), it would not be a case of 'Samuccaya' nor that of 'Samasamuccaya', but would

only a case of the 'samuccaya' of the nature of the relation of the 'Aṅga' and the 'Aṅgin'. Even in this 'Aṅgāṅgibhāva' relation, there would be opposition to the view that 'karman' could also be means to 'Mokṣa'. Although it has been said in the Śrī Siddhāntaśikhāmaṇi as "Andha-paṅguvadanyonyasāpekṣe Jñānakarmaṇi" ["knowledge and action have been mutually interdependent"], yet in conclusion it has been said as "Jñānenācārayuktena prasīdati Maheśvarah" ["'Maheśvara' would be pleased with spiritual knowledge coupled with religious practices"]. Here since it has been directed in terms of 'Ācārayuktena Jñānena', the importance given to 'Jñāna' (spiritual knowledge) has been implied. When there would be importance to 'Jñāna', the subservience of 'karman' to it would be obtained on its own. If it were the insistence that both knowledge and action should be together the means to 'Mokṣa', then –

"Śivo'hamiti, etc."

["The comception that "I am 'Śiva'" has been the means to attain the state of 'Śiva', neither mere knowledge nor mere religious practice. He who would possesses this faith would become 'Śiva'"].

Here since 'Bhāva' (conception) has been told as the means to 'Mokṣa', the 'samuccaya' of the three only, viz., knowledge, action and faith should have been told as the means. Hence, knowledge would be directly means to 'Mokṣa' and faith and action would be its 'Aṅga'. Then as per the maxim "Aṅgiphalam aṅgasyāpi" ("the fruit of the 'Aṅgin' would be of the 'Aṅga' also"), both the action and knowledge would

together be the means to 'Mokṣa'; accordingly it should have the designation. Hence, what has been intended would be the 'samuccaya' of the nature of 'Aṅgāṅgibhāva' between action and knowledge, but not 'samasamuccaya'. In this way since 'karman' has been subordinate, it could not be the means of 'Mokṣa' independently, the denial of its being the means to 'Mokṣa' would not stand opposed. Thus the 'Ācārya' ('Siddhappārādhya') would find 'sāmarasya' of the 'Śruti', 'Sūtra' and 'Āgama', in what has been said as "nānyaḥ panthā vidyate' yanāya."

"Since the other path has been denied by the statement 'nānyaḥ panthā', they ('Śruti', 'Sūtra', 'Āgama') have been spoken as the 'Aṅga' (subordinate). The decision has been by the term 'Nānyathā' "

Thus in the 'Kriyāsāra' also 'karmans' have been told as subordinate to 'vidyā'.

'Śivānugraha' as the cause for 'Mokṣa' :

In fact, in the 'Vīraśaiva-darśana' –

"The enlightened 'Yogins' would attain to liberation breaking the knot of infatuation through the auspicious grace of 'Śiva', which has been the cause for the eradication of transmigration. Without the gracious favour of 'Śiva', the cycle of transmigration would not stop. Whence could there be the disappearance of darkness in the world without the rising of the Sun. Śambhu, the Lord, who has been the doer of favour to all the beings, would release all the beings from bondage merely out of compassion. There has been no other cause for that."

By virtue of the above statement of the 'Ācārya', it has been admitted that 'Mokṣa' would be through the gracious favour of 'Paraśiva'. That favour has not been merely by the favour of 'Paraśiva', but the action in the form of his worship also would be required. That has been the reason as to why 'Śrī Reṇuka Bhagavatpāda has said : "Śivārcā karma vijñeyaṁ bāhyam yāgādi nocyate" ("'Karman' should be understood as the worship of 'Śiva', but the external sacrifice, etc., have not been told."). This has been the definition of 'Karman' – and –

"All this would be consisting of 'Śiva'. There has been nothing other than 'Śiva', the conviction of the nature of 'I am Śiva' has been the best knowledge..... The contemplation consisting of concentration on the unity with 'Ātman' ('Śivajīvaikya') in the Supreme Principle called 'Śiva' which could not be the subject of ordinary knowledge and which has been of the nature of bliss of consciousness, has been said to be knowledge by the learned."

Hence, the 'sama-samuccaya' between knowledge and action has been propounded after accepting knowledge and action as the cause for 'Mokṣa' since they have been required for the favour of 'Śiva' on the ground that he who would be endowed with the knowledge of 'Śiva' would be liberated on obtaining the favour of 'Śiva' through the worship of 'Śiva'.

Further in the 'Vīraśaiva-darśana', Śrī Reṇuka Bhagavatpāda has directed that the prescribed 'karmans' such as 'Nitya', etc., should be undertaken as long as he would live by the 'Śivayogin', although

he has been satisfied by the nectar in the form of knowledge, in order to set aside the 'doṣas' with the idea that if he who has been endowed with the knowledge of the unity of 'Śiva' and 'Ātman' as "Śivo'ham", would become one of wanton behavior, the ordinary persons would see that and would become those of wanton behavior and would further spoil the very position of the social order. So it has been said :

"One should never do any impious deed; the prescribed pious deed one should do, that too without desire and that again with the aid of knowledge..... Since the code of pious duties has been the cause for all accomplishments, even the great 'Yogin', although he would be without desire, should not give up the path of Dharma. Although contented with the ambrosia of knowledge, the 'Yogin' should not relinquish religious practices ('Dharma'), because, it has been by the example of the pious practices of the great that the ordinary persons would act. Śiva has been fond of virtuous practices. He would get worshipped by virtuous practices. Without pious practices His ('Śiva's') favour could not be obtained."

Hence, since for the purpose of guiding the ordinary persons there would be the necessity of the practice of 'karman' (actions) by the enlightened person, there would be the requirement of the 'samuccaya' of the knowledge and action.

It may be objected thus : If even one who has been endowed with the spiritual knowledge, would be required to practise action, then there would be the necessity for him to undergo the experience of that

fruit also. If it were so objected, the answer would be that it has not been tenable, because there would be no experience of the fruit, since the enlightened person would be without any 'Ahaṅkāra'.

So it has been told by Śrī Reṇuka Bhagavatpāda :

"Those actions which have been of the enlightened 'Yogins' would not at all be the causes for rebirth, just as the seeds which have been burnt by fire could not be the causes for germination. What would be the use of action that has been done in the case of the enlightened 'Yogin' who has been free from egoism? What could the change that has been found in the reflection would do to the moon ? Even though he has been angaged in actions, the enlightened 'Yogin' would not be associated with the fruits of action, just as the tongue, although tasting them would not get smeared with the ghee, etc."

Thus, in the 'Vīraśaiva-darśana', the prescribed action should be necessarily practised by the enlightened 'Yogins' also for the purpose of guiding the ordinary persons. Thus the aspirent who has been dedicating himself to both knowledge and action, would attain 'Mokṣa' through the path of worship in the form of six 'Sthalas'.

The procedure of Ṣaṭsthala worship :

The 'Vīraśaivas' who have been the advocates of the view of 'Jñāna-karma-samuccaya' have propounded that the worshipper would attain 'Mukti' following the sequence of six steps. Those very six steps have

been designated by the term 'Ṣaṭ-sthala'. Those 'Sthalas' have been well-known by the names 'Bhakta-sthala', 'Māheśvarasthala', 'Prasādisthala', 'Prāṇa-liṅgisthala', 'Śaraṇasthala' and 'Aikyasthala'. Therein as per the gradation of the worship and the knowledge, the aspirant would first be 'Bhakta'. Again by the power of the worship he himself would become the 'Māheśvara', 'Māheśvara' would become the 'Prasādin', 'Prasādin' would in sequence become the 'Prāṇaliṅgin', the Prāṇaliṅgin in due order would become the 'Śaraṇa', and 'Śaraṇa' would become 'Śivaikya' in the end; this has been due order of 'Ṣaṭsthala'-worship. So it has been told by Śrī Reṇuka-Bhagavatpāda :

"Vīraśaivas' have been six-fold depending on the differences in the religious practices of the 'Sthalas'. They have been called in practice as Bhakta, etc., by the experts in 'Śāstras' (religious lore)..... The first one has been said to be the 'Bhakta-sthala', then the 'Māheśvara-sthala'. 'Prasādisthala' has been another. Then would come the 'Prāṇaliṅgisthala'. The 'Śaraṇa-sthala' has been told. 'Aikyasthala' has been regarded as the sixth".

1. Bhakta :

"He in whom devotion to 'Śiva' has arisen has been called 'Bhakta'; 'Bhaktasthala' would consist in the exposition of the religious practices to be practised by him (i.e., the 'Bhakta')", as per this statement of the 'Ācārya', that aspirent who has been inclined to practise the religious practices which have been

propounded in the 'Bhaktasthala' and who has been endowed with strong reverence towards 'Śiva' would be called as 'Bhakta'. He who would remain as one of pure inner senses ('antaḥkaraṇa'), who would consider transmigration ('saṁsāra') as deprived of value, who would go to the 'Guru' as his resort and get the threefold Liṅga, viz., 'Iṣṭa-Prāṇa-Bhāva' through the three kinds of 'Dīkṣā' ('Vedhā-Manu-Kārma'), who would wear 'Bhasma-Rudrakṣa', etc., as per the procedure, who would mutter 'Śivapañcākṣari-mantra', who would render threefold 'Dāna' called 'Sopādhi', 'Nirupādhi' and 'Sahaja', who being endowed with faithful regard towards the 'Guru-Liṅga-Jaṅgama', would be engaged in 'Pañcayajñas' dedicated to 'Śiva', has been the Bhakta. This has been the substance. Therein, the 'Śivayajña' has been of five kinds as 'Tapas', 'Karman', 'Japa', 'Dhyāna' and 'Jñāna'. Tapas has been the emaciation of the body; it has not been through the observance of the difficult vows such as 'Cāndrāyaṇa', etc. That emaciation of the body which has been for collecting the materials of worship would alone be called 'Tapas'. It has been known through this that the emaciation of the body by observing the difficult 'Cāndrāyaṇa', etc., would not be acceptable to the 'Vīraśaivas'. 'Karman' has not been of the nature of sacrifice, but it has been of the nature of 'Śivaliṅga'-worship only. Through this, it has been suggested that 'Jyotiṣṭoma', etc., have been prohibited in the case of the 'Vīraśaivas'. 'Japa' has been the repeated recitation of the great 'Pañcākṣara-mantra', of 'Praṇava' ('Oṁ-kāra') or of the 'Śrī Rudrādhyāya', but

not the study of 'Veda', etc. Herein 'Dhyāna' has not been called as the 'Ātmacintana', but it has been the 'Śivacintana' that would be called 'Dhyāna'. Similarly knowledge has not been the understanding of the other 'Śāstras' such as 'Sāṅkhya', etc., but it has been only that knowledge which would be of the significance of 'Śaivāgamas'. Thus in the 'Bhaktasthala', that aspirant alone who has been dedicated to 'Pañcayajñas' of 'Śiva', would be called 'Bhakta'. So it has been told by 'Reṇuka-Bhagavatpāda' :

"That very service has been again said to be fivefold as 'Tapas' (penance), 'Karman' (worship), 'Japa' (muttering of 'Mantra'), 'Dhyāna' (meditation) and 'Jñāna' (knowledge) in their due order. The emaciation of the body for the sake of 'Śiva' has been 'Tapas', but not any physical mortification. The worship of 'Śiva' should be known as 'Karman' but not the external sacrifice, etc. 'Japa' has been consisting in the repetition of the 'Pañcākṣara-mantra' or the repetition of 'Oṁkāra' or the repetition of the 'Rudrādhyāya', etc., but not the study of 'Veda', etc. The cherishing of the form, etc., of 'Śiva' has been the 'Dhyāna', but not meditation on self, etc. 'Jñāna' would consist in the knowledge of 'Śaivāgama', but not that of other lores. Thus 'Śaiva-sacrifice' has been lauded as fivefold. He who would worship 'Śaṅkara' through the pentad of sacrifices with highest devotion has been, indeed, called the 'Bhakta'.

Thus the aspirent who has been endowed with the afore-said features would be called 'Bhakta'.

2. Māheśvara :

'Māheśvara-sthala' has been the second stage on the path of 'Ṣaṭ-sthala'. When the 'Śraddhā' which has been found in the 'Iṣṭaliṅga', etc., in the case of the aspirent designated as 'Bhakta' in the 'Bhaktasthala', on its assumption in the form of 'Niṣṭhā' on becoming firm as per the maxim of 'Salila-muktā' (water-pearl), which has been found in the 'Muktāphala' which would be the case of the water falling into the conch-shell of the ocean on the day of 'Svāti'-star and assuming a solid form, would be designated as 'Māheśvara'. This aspirant has been designated as 'Māheśvara' because he has been endowed with extreme 'Niṣṭhā' in the 'Māheśvara' (the Great Lord – 'Śiva'), with the excellence of 'Bhakti' and firm renunciation. 'Māheśvara' would have the 'Niṣṭhā' (firm faith) that 'Māheśvara' has been the most excellent among all the gods, 'Brahman', etc., and that he has been the giver of 'Mokṣa'. Such has been the definition of Māheśvara given by 'Raṇuka-Bhagavatpāda' :

"When there has been the enhancement of devotion due to the depth of renunciation, then the devotee with firm discrimination has been called 'Māheśvara' ...... He whose mind has been firm in its faith that Rudra has been greater than everyone and that he has been the doer of favour to all, has been, indeed, regarded as the Māheśvara..... The devotee who would know that 'Māheśvara', who has been free from bondage from beginningless times, who is alone the giver of liberation, has been regarded as the 'Māheśvara'".

Since his 'Antaḥkaraṇa' has been pure, he has been endowed with the discrimination between what has been eternal and what has been non-eternal, and has not been interested in the experience (enjoyment) of fruits here and hereafter. Further he has been deeply interested in doing 'Sahajadāna' as told here :

"That 'Dāna' which would be given by thinking that the receiver, giver and what has been given as covered by the notion of 'Śiva' and the giver himself has been considering himself as not having the notion of the giver, has been the 'Sahaja-dāna'". So it has been told by Śrī Reṇuka-Bhagavatpāda :

"The Bhakta who has been adept in the 'Sahaja-dāna' itself, who has been devoted to Śiva and who has been averse to the positions of Brahman, etc., has been regarded as 'Māheśvara'..... 'Mahādeva' has been the actual 'Pati' (Lord) and this 'Jīva' who would depend upon him has been the 'Paśu' (the bound soul). How could this distinction between the two as the master and the servant be compatible when there has not been non-duality ?"

As per this statement of the 'Ācārya', the 'Māheśvara' would worship the 'Paramātman' with the notion of the Lord as the master and himself as the servant, thinking that the 'Paramātman' has been 'Pati' (Lord) and himself as his 'Paśu' or servant. Hence, at the stage of the 'Māheśvara', there has been an extreme difference between the 'Jīva' and the 'Paramātman'. Since the stage of the 'Māheśvara' has been one of predominance of action and without the

difference there would be no possibility of the actions such as worship, etc., there has been the necessity of the state of difference between them. So it has been said :

"Since the consideration of duality would proceed for the sake of action (in the form of worship), he who has been dedicated to actions such as the worship of the 'Liṅga' should not practise non-duality"

Thus this 'Māheśvara' who has been endowed with the notion of difference would have a strong faith in the worship of the 'Iṣṭaliṅga', etc., alone, as per the statement of the Ācārya, viz.,

"Let everything be lost or let his head be cut off, the 'Māheśvara' would not give up the great vow of the 'Liṅgapūja'"

When he would maintain his body through only that food which has been dedicated to the 'Iṣṭaliṅga' and would not even touch anything other than that, then he has been called as 'Mahā-Māheśvara' and when he would give up his life in order to prevent it in case he would come accross dishomour to Śiva any time any where, then he has been called 'Vīra-Māheśvara'.

It may be objected thus : Since 'Śiva' has been all-pervasive, how could the notion of 'Śiva' be applied merely to the 'Iṣṭaliṅga' only ? If it were so asked, the answer would be that it has been not tenable. Although 'Śiva' has been everywhere, still the notion of 'Śiva' could be proper to have it in the 'Iṣṭaliṅga' only in the case of the 'Māheśvara'. This has been the same as in the case of 'Agni'. It has been thus : Although 'Agni' has been found everywhere, still it

would get especially manifested in the cavity of 'Śamī' ('Banni' wood in Kannaḍa). So it has been told by 'ReṇukaBhagavatpāda' as :

"Although 'Śiva' has been omnipresent, he has been especially manifested in the 'Iṣṭaliṅga' which has been his resort, just as fire has been especially fould in the womb of the 'Śamī'-tree..... The ancient lore would say 'O Rudra, you shine eternally as related to that auspicious body in the form of the 'Iṣṭaliṅga' which has been peaceful (Aghorā) and which has been untouched by any sin ('Apāpakāśī'). Hence, the 'Māheśvara', who has been the worshipper par excellance, should with all efforts worship the Great Lord in his own Iṣṭaliṅga by discarding all other places."

Thus although 'Māheśvara' would be worshipping the 'Mahādeva' in the Iṣṭaliṅga only, yet as the time has been passing on, he would become one of mature 'Antaḥkaraṇa' and would reach to the extreme point of the 'Māheśvara-sthala'.

3. Prasādin :

The stage of the 'Prasādisthala' has been the third step in the flight of 'Ṣaṭsthala'-worship. As per the derivation as – "Manaso nirmalatvacihnam prasādaḥ, tādṛśaḥ prasādo'syāstīti prasādī" [The mark of the purity of the mind has been the 'Prasāda', in the sense that such a 'Prasāda' has been found in him, he has been called the 'Prasādin']. When the afore-said 'Māheśvara' would become one who has been endowed with the mind filled with the quality of 'Prasāda', then he would be called 'Prasādin'. So it has been said :

"He i.e., the 'Māheśvara', whose bonds of sin have been destroyed through the state of remaining engrossed in the firm devotion to the 'Iṣṭaliṅga' has been called as the 'Prasādin' by virtue of the calmness of his mind."

"Annamayam hi Saumya manaḥ" – in this 'Śruti' it has been propounded that the mind has been of the form of the 'Aṇu' of food (anna). Hence, the mind has been the food of that form only. Hence, the purity of food has been necessary for the purity of mind. The purity of food would lie in its being offered to 'Śiva'. Hence this would culminate in the idea that the purity of mind would be through the eating of the food offered to 'Śiva'. So it has been said by Reṇuka-Bhagavatpāda :

"It has been through the purity of food that the purity of principles ("Tattvaśuddhi') has been told in the case of all. Whatever that has been offered to 'Śiva' has been the pure food article. He who has been devoted to the 'Liṅga' would partake it at all times and would attain immence calmness of mind which would in return be the cause of knowledge. Whatever object has been received as meant for one's enjoyment, all that should be first dedicated to 'Śiva' and then would be partaken for the purification one's self..... Just as the food as the 'Prasāda' of 'Śiva' should be partaken, so should the food as 'Prasāda' of the 'Guru' and as that of the 'Jaṅgama' be partaken by him who has been devoted to the 'Liṅga'"

As per the above statement of the 'Ācārya', the aspirant would partake the 'Prasāda' of the 'Guru' and

'Jaṅgama' as he would partake the 'Prasāda' offered to the 'Liṅga' through 'Avadhāna-bhakti'. Thus he would look at the universe as of the nature of 'Śiva' on partaking the 'Prasāda' of the 'Guru', 'Liṅga' and 'Jaṅgama' everyday. So it has been said :

"When the 'Prasāda' of the 'Śambhu', which has been the cause for extreme bliss, has been obtained, the universe would without doubt appear entirely as filled with 'Śiva'".

In the 'Māheśvara-sthala' the aspirent would have the notion of 'Śiva' in merely the 'Iṣṭaliṅga'. When he himself would enter the 'Prasādisthala', then he would look upon the entire universe in the form of 'Śiva' by virtue of the favour of 'Śiva', would become bereft of 'Ahaṅkāra' and would remain unattached to anything in the 'saṁsāra', like the lotus leaf in water.

4. Prāṇaliṅgi-sthala :

The worshipper of the 'Prāṇaliṅga' has been called the 'Prāṇaliṅgin'. When there would be collision of the 'Prāṇavāyu' with the 'Apānavāyu' stationed in the 'Mūlādhāra' by the procedure taught by the 'Guru', then a particular divine 'Jyoti' would shoot up. This 'Jyoti' which has been born from the 'Mūlādhāra', would progress through the 'Suṣumnā'-path, would make the 'kuṇḍalini' upward by piercing the twenty-one knots in the 'kaśerukā-daṇḍa' which would be arising through the controlling of the 'Prāṇavāyu' which has been designated as 'kumbhaka'. The special appearance of 'cit' characterised by the 'Prāṇaśakti' of the size of the thumb stationed in the 'karṇika' in the

'caturdala' (four petals) other than the 'Anāhata-padma' in the heart, has been the 'Prāṇaliṅga'. Thus the 'Vīraśaivācāryas' would propound. Thus it has been :

"That which would spring from the (inner) navel centre through the collision of the 'Prāṇa' and 'Apāna' has been said to be the 'Prāṇaliṅga' by those who have been adept in controlling the 'Prāṇa' and the 'Apāna'. That has been said to be the 'Prāṇaliṅga' in which the 'Prāna' would get absorbed like the dew in the sun. He who has borne that 'Liṅga' would become that in form."

Śrī Maritoṇṭadārya, who was well-versed in 'Padaśāstra' (grammar), 'Vākyaśāstra' ('Mīmāmsa') and 'Pramāṇaśāstra' ('Nyāya'), has also described the nature of the 'Prāṇaliṅga' thus : "Kumbhakaśabdita, etc." :

["It has been through 'kumbhaka' ('Prāṇavāyu-nirodha') that the 'kuṇḍalinī' would move upward after piercing through the twenty-one knots in the 'kaśerukā-daṇḍa'. Then there would arise the 'Prāṇa-śakti' which has been endowed with the size of the thumb and with the lustre of the coral, which has been stationed inside the knot in the middle of the 'caturdala' (four petals) other than the octo-petalled 'Anāhata-padma' in the heart. That 'citsvarūpa' has been the 'Prāṇaliṅga'"].

The 'Prāṇaliṅgisthala' has been the fourth stage in the case of the aspirent. The three stages, i.e., those of 'Bhakta', 'Māheśvara' and 'Prasādin' have been of the predominance given to action ('kriya-pradhāna').

This fourth stage has been that which would have the predominance given to knowledge. In this very stage, the knowledge of one's 'cidrūpa', in other words the 'Prāṇaliṅga', would arise. He who has been possessing the knowledge of the 'Prāṇaliṅga' of this nature has been designated as the 'Prāṇaliṅgin'. So it has been told :

"He was called 'Bhakta', 'Māheśvara' and 'Prasādin' by virtue of his adherence predominantly to action. Here the path of knowledge would be told for him. The 'Liṅga' would be the 'Brahman' which has been of the nature of consciousness ('cidātmaka') and its 'Śakti' has been of the nature of life-principle ('Prāṇarūpiṇī'). He who has the realisation of the 'Liṅga' of that nature has been said to be the 'Prāṇaliṅgin'."

This 'Prāṇaliṅgin' would worship this Liṅga of the nature of consciousness ('saṁvit'), residing at all times in him as per the maxim of the 'Bhramara-kīṭa', with the materials of the nature of spiritual mental concepts ('Bhāvanā'). In that worship forgiveness has been the water for ablution, the discrimination as regards the eternal and non-eternal objects has been the cloth, the truth has been the decoration, intense faith has been the incense, silence has been the sound of the bell, the assumption of the form of 'cit' in the case of the intellect has been the act of 'Namaskāra'. Thus the conceptual objects of worship of the 'Prāṇaliṅga' have been propounded. Thus they have been :

"Forbearance has been the water for ablution (holy bathing); discrination has been the sacred cloth; truth has been the adornment; renunciation has been

the garland of flowers; formation of trance has been the sandal paste; non-egotism has been the sacred rice ('akṣata'); faith has been the incense; the great knowledge that would reveal the world has been the lamp; dedication of the world rooted in delusion has been the offering; silence has been the sound of the bell; dedication of sense-objects has been the 'tāmbūla' – the betel leaf, areca nut and lime; absence of illusion about the sense-objects has been the circumambulation ('Pradakṣiṇa'); and the power of the intellect as being one with the 'Liṅga' has been the act of salutation; by such modes of worship, conceptually pure, the aspirant should worship the inner 'Liṅga' (the 'Prāṇaliṅga') with his mind directed inwards."

This aspirant has been one possessing 'Anubhāva-Bhakti' ('Anubhāva'-mystic experience). It would mean that in this very stage of the 'Prāṇaliṅgin', there would be awakening of the experience of 'Śiva' in the form of 'cit' in his heart-lotus for the first time. This very stage of the 'Prāṇaliṅgin' has the predominance of 'Yoga' along with knowledge.

5. Śaraṇa-sthala :

The aspirant who have surrendered himself to 'Śiva' only without any other notion, has been designated as 'Śaraṇa'. This stage of the 'Śaraṇa' has been the fifth step in the worship of the nature of 'Ṣaṭ-sthalas'. In the 'Prāṇaliṅgi-sthala', the aspirant would become one with the knowledge of the nature of 'cit'; in 'Śaraṇa-sthala' he would get the experience of 'Śivānanda'. Hence, when the 'Prāṇaliṅgin' himself

would be endowed with the knowledge of the nature of 'cit', then he would be designated as 'Śaraṇa'.

As per the maxim of 'Satīpati', the aspirant would here assume himself as the 'Satī' (wife) and 'Paraśiva' as the 'Pati' (husband) and would experience the bliss which would be extra-ordinary (in the world), as told in the 'Śruti'-statement, viz., "Tadyathā priyayā striyā sampariṣvakto na bāhyaṁ kiñcana veda nāntaram, evamevāyam puruṣaḥ prājñenātmanā sampariṣvakto na bāhyaṁ kiñcana veda nāntaram" ["Just as one who has been held in close embrace by his dear lady, would not know anything external nor anything internal, so does this Puruṣa ('Ātman') who has been held in close embrace by the omniscient 'Paramātman' ('Paraśiva') would not know anything external nor anything internal"] : So it has been told :

"The 'Prāṇaliṅgin' who has realised the communion of the 'Aṅga' ('Jīva') and the 'Liṅga' ('Śiva') and whose natural state has been that of 'Śiva's' knowledge, would regard himself as 'Satī' (devoted wife) and 'Śiva' as the 'Pati' (Lord or husband), would experience that bliss of such an intimacy has been called as the 'Śaraṇa' ".

Thus in this manner, the aspirant who has been designated as 'Śaraṇa' has been one who has surrendered himself to 'Śiva' with all efforts with his mind, speech and body, would attain that infinite joy and would get the delight with no other thought in his mind. Since this aspirant would not have the relation of the nature of total absorption with 'Śiva', this state

has been of the form of difference-com-non-difference ('bhedābhedarūpā').

6. Aikyasthala :

"He, i.e the 'Śaraṇa' as he has been called, who has attained immence bliss through the contemplation of the 'Prāṇaliṅga', etc., would become 'Aikya' by meditating on his identity with 'Śiva'".

As per this statement of the 'Ācārya', one who has attained 'aikya' (identity) with 'Paraśiva', on the line of the derivation 'Ekasya bhāva Aikyam', the notion of identity, has been 'Aikya'. When the notion of 'Śivo'ham' found in the 'Śaraṇa' would become firm, then 'Śaraṇa' himself would be 'Aikya' on attaining the the conviction of identity with 'Śiva'. The state of this nature only has been called 'Liṅgāṅgasāmarasya' (coelescence between 'Liṅga' and 'Aṅga' – 'Śiva' and 'Jīva'). This itself has been the final sixth stage. Here the aspirant would have the form of 'Śiva' as per the maxim of 'Śikhi-karpūra' (fire and camphor), i.e., like the camphor caught with fire (there would be no shape of camphor burnt by fire).

"Like water poured into water and like fire offered into fire, so the 'Ātman' absorbed in the 'Paraśiva-Brahman' would not appear separately".

Thus 'Śrī Reṇuka-Bhagavatpāda' has described 'Śivaikya' as 'Sāmarasya (coelescence between 'Śiva' and 'Jīva'). In the case of one who has assumed the relation of 'Aikya' (identity), the earlier relations of 'Paśu' and 'Pati' and 'Satī' and 'Pati' would become

totally merged. Then there would be the culmination into the state of 'Advaita'. So it has been told by the great 'Ācārya' ('Śrī Reṇuka') :

"'Paśutva' and 'Patitva' have been, after all, created by the delusion of 'Māyā'. When that (delusion) has been eradicated, who would be the 'Paśu' and who, on the other hand, would be the 'Pati' ?..... The precepter (aspirant at the 'Aikya'-stage) would cross over the great ocean of transmigration arising from the notion of difference with the aid of the boat ('pota') in the form of the notion of non-duality ('Advaita-buddhi')..... That bliss which has been born from the experience of non-duality, even if it would last for a moment, could not be obtained by the enjoyers of mundane pleasures ('bhoginaḥ') even if they would enjoy them for crores of years. The all-encompassing experience of 'Śivānanda' (bliss of non-duality with 'Śiva') in the case of the 'Śivayogin' who has the whole world merged into his mental vision, has been called as 'Mukti'."

It has been thus : In the 'Vīraśaiva-siddhānta', the aspirant would attain expansion of Śakti, in due order beginning from the 'Bhaktasthala' upto the 'Aikya-sthala' and would become coelescent with 'Śiva'. It has been in the stage of 'Aikya' that since there would be reverting of the original 'Ahaṅkāra' which has been the cause for transmigration ('saṁsāra') and that there would be the rising of 'Parā ahantā', he would not have any attachment towards the body, etc. That has been the reason as to why he would be called 'Nirdehin'

(one without a body), although he has been in the body. So it has been told by 'Śrī Reṇuka-Bhagavatpāda' :

"The 'Śivayogin', although possessing a body, would assume a state of bodilessness ('nirdeha') with the realisation that he has been the 'Paramātman' himself, egoism being removed and attachment to the peculiar properties of the body being suspended. When the notions of 'I and mine' ('ahantā' and 'mamatā') which would cause the delusion of worldly life (subjected to transmigration) slip away, where would be the body and where would be the attachment to it ?..... Realising himself as the supreme Ether ('Paramātman') which has been of the nature of absolute awareness, which has been without a second and which has been blissful, where could he have delusive attachment?

"Liberation has been the highest contentment characterised by existence, intelligence and bliss ('saccidānanda-lakṣanā'). In the case of him who has been eternally contented and liberated, what could be the use of other means of enjoyment ?"

Since this has been told by 'Śrī Reṇuka-Bhagavatpāda', it has been clear that the 'Vīraśaivas' have accepted the blissful nature of 'Mukti' as done by the 'Advaita-Vedāntins'. This bliss of 'Mukti' has not been of the nature of extra-ordinariness as would be the case with the worlds of 'Brahman', etc.

But it has been propounded that it has been of the nature of great excellence : So it has been said thus :

"Where would be 'Brahman', where would be 'Viṣṇu', where would be 'Rudra', where would be the idea of similarity with the 'Śivayogin' who has been endowed with the experience of the brilliance of supreme Bliss of 'Śiva' ? 'Brahman', 'Viṣṇu' and other gods have been the individual drops of joy of the great 'Śivayogin' in whom the supreme Bliss would get manifested through immediate experience. When the people of the world would crave for the objects of senses which have been endowed with only a portion of that (great) bliss, who would not crave for that supreme Bliss which has been immeasurable ?

Jīvanmukti :

"Cherishing his own form as actually the light of the nature of consciousness, the aspirent ('Parayogin') who has been as good as one without a body although he has a body, would, indeed, get liberated even while alive..... The enlightened person who has been of pure feeling due to practices ('Jñānācāra') would see everywhere the one and only one brilliance of 'Śiva', with the eradication of the knowledge of the ordinary world through right (spiritual) knowledge, the divine 'Yogin' would move about as the 'Jīvanmukta' (as one who has been liberated even when alive)".

In many places such as this, 'Śrī Reṇuka-Bhagavatpāda' has described the nature of 'Jīvanmukti'. It has been through this that it has been decided that just as in other 'Darśanas' the state of 'Jīvanmukti' has been accepted until the vanishing of the 'Prārabdha-Karman' through its experience in the case of the

enlightened person, in the same way in the 'Vīraśaiva-darśana' also, 'Jīvanmukti' has been accepted until the fall of the body in the case of him who has been endowed with 'Śivajñāna'. If 'Jīvanmukti' would not have been there, the very tradition of the 'Guru' and the 'Śāstra' would have been vanished. On account of this there has been an extreme necessity of 'Jīvanmukti' in the society of the 'Dārśanikas'.

It may be objected here thus : Since even the 'Jīvanmukta has been found to have the continuance of existence in the world, he would also possess the 'doṣa' resulting from it. If it were so objected, the answer has been that it would be untenable.

"The renunciation of the attachment to the body in his worship on the part of the Sivayogin who has been 'Śiva' incarnate and who would confer favours on all has been known as 'Kāyārpita' (renunciation of the bodily attachments). When the Yogin would surrender his body to 'Śiva' then that form of the 'Yogin' would become the form of 'Śiva'. There has been no doubt about it..... The 'Śivayogin' has been called 'Karaṇārpaka' (one who has surrendered the senses) by offering to 'Śiva' all those senses ('karaṇas') through which he could experience the joys arising from the objects of senses..... The dedication of the mental inclinations (feelings, etc.,) to Śiva with unswerving devotion has been said to be 'Bhāvārpita' (offering of one's 'Bhāvas') by those who know of the true state of 'Śiva'..... 'Bhāva' has been the cause of bondage and liberation in the case of beings. When the 'Bhāva' has been pure

there would be liberation and when it has been the opposite, there would be transmigration (bondage or mundane life)."

As per these statements of 'Śrī Reṇuka-Bhagavatpāda, the 'Jīvanmukta' who has been operating with his body, senses and 'Bhāva' (mental inclination), would not become endowed with the 'doṣas' born of the three 'karaṇas' (body, senses and mind). Further –

"The 'Ghrāṇa' (the sensory part of smelling) of the nose has been said to be the face of the 'Ācaraliṅga', the sensory part of tasting has been the face of the 'Guruliṅga', the sensory part of the eye has been the face of the 'Śivaliṅga', the sensory part of the skin has been the face of the 'Caraliṅga', sensory part of hearing has been the face of the 'Prasādaliṅga' and the inner cavity of the heart has been the face of the 'Mahāliṅga'. Thus one should know the respective 'Liṅgas' stationed in the respective organs."

Thus as per this statement of the 'Śaivāgamas' it has been taught in the 'Vīraśaiva-siddhānta' that one should deem the existence of the six Liṅgas in the respective six senses and should offer the respective objects and accept the smell, etc., as their respective 'Prasāda'. Accordingly the 'Jīvanmukta' should assume 'Ācaraliṅga' in the nose and should offer 'Gandha' (smell) as the object of smelling and take it as the 'Gandhaprasāda'; should assume 'Guruliṅga' in the tongue and should offer 'Rasa' as the object of tasting and take it as the 'Rasaprasāda'; should assume 'Śiva-linga' in the eyes and should offer 'Rūpa' as the object

of sight and take it as the 'Rūpaprasāda'; should assume 'Caraliṅga' in the skin and should offer the object of touch and take it as the 'Sparśaprasāda'; should assume 'Prasādaliṅga' in ears and should offer 'Śabda' as the object of hearing and should take it as the 'Śabdaprasāda'; and should assume 'Mahāliṅga' in the mind and should offer the object called contentment ('Tṛpti') and should take it as the 'Tṛptiprasāda'. In the same say the aforesaid 'Liṅgas' should be taken as existing in the respective 'Karmendriyas' such as hands, feet, etc. It means : 'Ācaraliṅga' in the anus, 'Guruliṅga' in the genitals, 'Śivaliṅga' in the feet, 'Caraliṅga' in the palms and 'Prasādaliṅga' in organ of speech (mouth). After assuming thus the 'Jīvanmukta' should offer the respective objects of these senses as before and should accept the respective objects as 'Prasādas'. Hence, the Jīvanmukta' has been called 'Liṅgabhogopayogin' (one who experiences the objects offered to the respective 'Liṅgas'). Further, 'Śrī Reṇuka-Bhagavatpāda' has said :

"Whatever pleasure that would arise from the objects of senses through seeing, touching, tasting, hearing and smelling, all that should be offered to 'Śiva'..... It has been through the senses alone that the sins and merits would arise. When they would be surrendered to 'Śiva', the Lord, where could be the scope for the bond of 'Karman'..... Assuming that all the senses and the body which have been the instruments of experience (enjoyment) as the materials for the worship of 'Śiva', the 'Yogin' would attain liberation."

In this manner, since in the case of the 'Jīvanmuktas' who would experience (enjoy) the 'Śivaprasāda' through all the senses, it has been propounded that there would be no possibility of the 'doṣa' of mundane life, inspite of his doing all the transactions (actions).

It may be objected thus : In the case of the enlightened person who has assumed the form of 'Śiva', although there would be no endowment of subsequent 'Karman', yet what would be state of the accumulated (past) 'Karman'? If it has been so enquired, the answer has been :

"Those deeds which have been of the enlightened 'Yogins' would not be causes at all for rebirth, just as the seeds which have been burnt by fire cannot be the causes for germination"

Thus 'Śrī Reṇuka-Bhagavatpāda' has taught 'Maharṣi-Agastya' that just as the burnt seed, so in the case of the 'Śivayogin' there would be no attainment of next birth as his accumulated 'karman' has been burnt by knowledge.

Thus, the 'Śivayogin' would assume 'aikya' (identity) with 'Śiva' as 'Śivo'ham'. When that assumption as 'Śivo'ham' would become firm, then there would be the vanishing of such a knowledge of the operation and the 'Śivayogin' would become 'Śiva' himself. This state of the 'Śivayogin' has been that of 'Jñāna-śūnya' ('sthala'). At that time, there would be the absence of the 'Tripuṭī' of the knower, knowledge and to be known. This state of 'Jñānaśūnya' of

the 'Jīvanmukta' has been the extreme limit of 'Jīvanmukti'. That has been the reason as to why this has been told :

"How could any knowledge be dependent upon the function of 'Tripuṭī' as the knower, known and knowledge would be thinkable in the Supreme Principle which has been the 'self' of all and which has been free from the doubt of duality, ...visualising steadily inside the entire multitude of principles (thirty-six) as having merged in the 'Jyotirliṅga' which has been in the form of consciousness and which has been shining inside. The 'Śivayogin' would not become contaminated by anything.... He who has been neither in the state of effect ('kāryadaśā') nor in the state of cause ('kāraṇatva'), has been said to be one who attained supreme liberation ('parā-mukti')".

Thus in this manner, in the 'Vīraśaivadarśana', in the case of the 'Jīva' who has been actually different from the 'Paramātman', it has been propounded that he has been identical with 'Paraśiva'. Hence 'Bheda' and 'Abheda' have been both real. Hence this 'Darśana' has been established as 'Bhedābhedavāda'. Thus everything has been properly said.

– *Sixth Chapter Ends* –



SEVENTH CHAPTER

Enquiry into Philosophical Doctrines

— श्रीविश्वाराध्याय नमः —

सप्तमः परिच्छेदः

दार्शनिकसिद्धान्तसमीक्षा

तदेतावता ईश्वर-जीव-जगद्-बन्ध-मोक्षाख्या दार्शनिकसिद्धान्ता न्यायवैशेषिक-सांख्य-योग-पूर्वोत्तरमीमांसादर्शनानुसारेण तथा सिद्धान्तशिखामण्युक्तवीरशैवदर्शनानुसारेण पृथक् विस्तरेण पर्यालोचिताः। अधुना न्यायादिदर्शनान्तरीयसिद्धान्तैः साकं सिद्धान्तशिखामण्युक्तवीरशैवाभिमतदार्शनिकसिद्धान्तानां समीक्षा क्रियते।

ईश्वरस्वरूपसमीक्षा

तत्र तावत् तत्त्वज्ञानप्रतिपादनाय प्रवृत्तेष्वास्तिकनास्तिकदर्शनशास्त्रेषु निखिलेष्वप्युपपाद्यत्वेन निरसनीयत्वेन वेश्वरनिर्देशः प्रातःस्मरणीयचरितैर्महर्षिभिस्तत्त्वदर्शिभिर्विद्वद्धौरेयैश्च कृतो दरीदृश्यते। तत्र नास्तिकदर्शनेषु चार्वाक-जैन-बौद्धेषु तथाऽऽस्तिकेष्वपि सांख्यमीमांसादर्शनयोर्व्युदसनीयतयैवेश्वरोपादानं कृतमवलोक्यत इति सर्वसम्प्रतिपन्नोऽयं विषयः।

आस्तिकेषु न्याय-वैशेषिक-योग-अद्वैतवेदान्त-वीरशैवदर्शनेष्वीश्वरसाधनाय हेतुद्वयं समानमेव दृश्यते। तत्र प्रथमं सृष्टिप्रलयादिसमर्थनम्, द्वितीयं वेदागमप्रामाण्यसमर्थनं च। सांख्या मीमांसकाश्चेश्वरस्य सृष्ट्यादिकर्तृत्वेनाङ्गीकारे तस्य प्रयोजनसिद्धौ नित्यतृप्तत्वहानिः, असिद्धौ च मन्दप्रवृत्तिप्रसङ्ग इत्युभयतः पाशारज्जुभयेनेश्वरं नाङ्गीकुर्वन्त्येव। तस्मादत्र

वैदिकदर्शनेष्वीश्वरविषयकविचाराणां पूर्वं पृथक् पृथगालोचितानां परस्परं किं वैशष्ट्यम्, वीरशैवदर्शनस्य च ततोऽपि किं वैशिष्ट्यमिति समीक्ष्यते ।

Until this point the philosophical doctrines called 'Īśvara', 'Jīva', 'Jagat', 'Bandha' and 'Mokṣa' (the Lord, the Soul, the world, the bondage and liberation) according to the 'Nyāya', 'Vaiśeṣika', 'Sāṅkhya', 'Yoga', 'Pūrvamīmāṁsā' and 'Uttaramīmāṁsā' systems and also according to the 'Vīraśaivadarśana' as told in 'Śrī Siddhānta-śikhāmaṇi', have been dealt with separately in detail. Now an enquiry has been made into the philosophical doctrines approved by the 'Vīraśaivas' told in 'Śrī Siddhānta-śikhāmaṇi', in comparison with the doctrines of other systems such as Nyāya, etc.

An Enquiry into the Nature of 'Īśvara' :

Therein, the 'Maharṣis' whose histories deserve to be cherished first in day-break and the best of the scholars in the systems of philosophy have been mainly found to have referred to 'Īśvara' (the Lord) in all the orthodox as well as heterodox 'Śāstras' in order to draw the support or to refute in propounding the philosophical principles. Therein, this subject has been well-known to be found to have been propounded amongst the heterodox systems, viz., 'Cārvākas', 'Jainas' and 'Bauddhas' and also amongst the two orthodox systems, viz., 'Sāṅkhya' and 'Mīmāṁsā' with a view to get support or with a view to refute.

Among the orthodox systems of philosophy, viz., 'Nyāya', 'Vaiśeṣika', 'Yoga', 'Advaita-vedānta' and 'Vīra-

śaiva', two grounds for proving 'Īśvara', have been commonly found. Between them, the first has been the establishment of creation and delusion and the second one has been establishment of the authority of the 'Veda' and the 'Āgamas'. Both the 'Sāṅkhyas' and the 'Mīmāṁsākas' would not accept 'Īśvara' at all on the ground of fear of being caught by the binding of tether ('pāśa') both ways, i.e., when he has been accepted as the doer of creation, etc., there would be the nullification of his nature of being ever-contented and there would be the contingency of his being of dull approach when he has not been so accepted. Hence, it has been enquired into what would be the mutual special features of the Vedic systems of philosophy that have been already thought of earlier and what would be special features of the 'Vīraśaiva'-system of philosophy compared to them.

ईश्वरस्य सगुणत्वनिर्गुणत्वयोः समीक्षा

तत्र न्यायवैशेषिकदर्शनयोरीश्वरस्तदभिमतनवद्रव्यान्तर्गतात्मद्रव्येऽन्तर्भवतीति[1] स सगुण एव न निर्गुणः, द्रव्यसामान्यस्य गुणक्रियावत्त्वाङ्गीकारात् ।

अतोऽत्रेश्वरः सर्वज्ञत्वादिनित्यगुणाश्रयः । योगदर्शने पुरुषविशेष ईश्वर इत्यङ्गीकृत्य तस्य वैशिष्ट्यमविद्यादिपञ्चक्लेशराहित्यं सर्वज्ञत्वाद्युत्कृष्टगुणयुक्तत्वं चेति प्रतिपादितत्वात्[2] सोऽपि सगुण एव । अद्वैतवेदान्ते

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1. "ज्ञानाधिकरणमात्मा । स द्विविधः – जीवात्मा परमात्मा चेति ।" (त० सं०, पृ० १९-२०)
2. यो० सू० भा० १।२४

मायाशबलितस्य ब्रह्मणः सगुणत्वं शुद्धब्रह्मणश्च निर्गुणत्वं प्रतिपादितम्। वीरशैवदर्शनेऽपि परशिवस्याऽविभागपरामर्शदशापन्नचिच्छक्तियुक्तत्वेन निर्गुणत्वम्, विभागपरामर्शदशापन्नसत्त्वादित्रिगुणात्मकमायाशक्तिविशिष्टत्वेन च सगुणत्वं व्यवस्थाप्यते।[3] अत्रेश्वरस्य सगुणत्वविषये परस्परवैमत्याऽभावेऽपि द्रव्यत्वेन तस्य सगुणत्वप्रतिपादनाऽपेक्षया विलक्षणशक्तिवैशिष्ट्येन सगुणत्वप्रतिपादनमेव योग्यम्। एतद्विषये न्यायवैशेषिकदर्शनाभ्यां योग-अद्वैतवेदान्त-वीरशैवदर्शनान्युत्कृष्टानि प्रतिभान्ति। योगदर्शनस्येश्वरस्य सर्वज्ञत्वादिगुणयोगाय न कश्चिदुपाधिस्तत्र प्रतिपादितः। अतः स स्वभावत एव सगुणः।

अद्वैतवेदान्त-वीरशैवदर्शनयोस्तु मायासम्बन्धेनेश्वरस्य सगुणत्वं प्रतिपाद्यते। तत्राऽद्वैतिनो 'या मा (नास्ति) सा माया' इति व्युत्पत्त्या मायाया अनिर्वचनीयत्वम्, अत एव तस्य मिथ्यात्वं संसाध्य तथा ब्रह्मचैतन्येन साकमस्या आध्यासिकसम्बन्धं च प्रतिपाद्येश्वरस्य सगुणरूपमपि न पारमार्थिकम्, किन्तु निर्गुणब्रह्मचैतन्यमेव पारमार्थिकमिति व्यवस्थापयन्ति। वीरशैवदर्शने तु –

मं शिवं परमं ब्रह्म प्राप्नोतीति स्वभावतः।
मायेति प्रोच्यते लोके ब्रह्मनिष्ठा सनातनी॥

इति सिद्धान्तागमप्रामाण्येन 'मं = शिवम्, अयति = स्वभावतः प्राप्नोतीति माया' इति व्युत्पत्त्या मायाया नित्यत्वं नित्यसम्बन्धत्वं च प्रतिपाद्य परशिवस्य सगुणरूपस्यापि सत्यत्वमेवाङ्गीक्रियते। यदि च निर्गुणस्यैव सत्यत्वं सगुणस्य च मिथ्यात्वं स्यात्, तदा "तदैक्षत बहु स्यां प्रजायेयेति"[4], "सा ईक्षांचक्रे"[5] इत्यादीनामीश्वरस्य सगुणत्वप्रतिपादक-

3. सि० शि० तत्त्वप्रदीपिका०, ५।३९, पृ० ६५-६६
4. छा० उ० ६।२।३
5. प्रश्नो० ६।३

श्रुतीशतानां निर्विषयत्वापत्तिः स्यात् । अपरं च, उपासकानामनुग्रहाय स भगवान् परशिवो दयया सगुणं रूपमङ्गीकरोति । उक्तं च श्रीरेणुकभगवत्पादैः –

चन्द्रार्धशेखरं शुद्धं शुद्धस्फटिकसन्निभम् ।
शुद्धमुक्ताफलाभासमुपास्यं गुणमूर्तिभिः ॥[6] इति ।

तस्मादुपास्यस्य मिथ्यात्वे उपासकानां श्रद्धाऽनुदयाद् भक्तिसिद्धान्तस्य वैयर्थ्यापत्तिः । अतः सगुणरूपस्य सत्यत्वमेवाङ्गीकर्तव्यम् । एवं चेश्वरस्य सगुणस्वरूपविषये वीरशैवपक्ष एव भक्तैर्मुमुक्षुभिः समाद्रियत इति निश्चप्रचम् ।

परब्रह्मणो निर्गुणरूपत्वमद्वैतवेदान्ते, वीरशैवदर्शने च स्वीक्रियते । निर्गुणविषयेऽपि नोभयोरेकरूपता । अद्वैतिनो निर्गुणस्य ब्रह्मणो निर्विशेषत्वमपि प्रतिपादयन्ति । वीरशैवदर्शने तु निर्गुणो हि परशिवो न निर्विशेषः, किन्तु सविशेष एव । अत्राऽयं भावः – "सत्यं ज्ञानमनन्तं ब्रह्म"[7], "विज्ञानमानन्दं ब्रह्म"[8] इत्यादिश्रुतिप्रामाण्येन ब्रह्मणः सच्चिदानन्दरूपत्वं स्वरूपलक्षणमद्वैतिनः प्रतिपादयन्ति । तत्र सच्चिदानन्दानां गुणत्वे स्वरूपत्वे वा द्वैतापत्तिः स्यादित्यसद्भिन्नत्वात् सत्, जडभिन्नत्वात् चित्, दुःखभिन्नत्वाच्चानन्दमिति ब्रह्मणोऽसज्जडदुःखभिन्नत्वप्रतिपादनार्थमेव तस्य सच्चिदानन्दत्वकथनम् । वस्तुतस्तत्र कस्यापि विधानाभाव इत्यद्वैतिभिरङ्गीक्रियते । वीरशैवदर्शने तु – "सत्यं ज्ञानमनन्तं ब्रह्म"[9] इत्यादिश्रुत्युक्तानां सच्चिदानन्दानां परशिवस्याऽनुभवाऽभावे स्वप्रकाशस्यापि तस्य स्फटिकादिवज्जडत्वापत्तिः स्यादिति परशिवेऽस्मि, प्रकाशे, नन्दामीति बोधरूपा विमर्श-

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6. सि० शि० २।१०, पृ० १३
7. तै० उ० २।१
8. बृ० उ० ३।९।२८
9. तै० उ० २।१

शक्तिः स्वीक्रियते । तस्मात् सत्त्वादिगुणाभावेन निर्गुणोऽपि परशिवो बोधरूपविमर्शशक्तिविशिष्टत्वेन सविशेष एव ।

Enquiry into 'Saguṇatva' and 'Nirguṇatva' of 'Īśvara' :

Therein, in the 'Nyāya' and 'Vaiśeṣika' systems, 'Īśvara' has been accepted as 'Saguṇa' but not as 'Nirguṇa' on the ground that 'Īśvara' has been taken as merged into the 'Dravya-Ātman', which has been one among the nine substances, because the 'Dravya' in general has been accepted as endowed with 'Guṇa' and 'Kriyā'.

Hence, here, 'Īśvara' has been the repository of the 'Guṇas', omniscience ('Sarvajñatva'), etc. In the 'Yoga'-system, 'Īśvara' has been accepted as a special kind of 'Puruṣa' and his special features have been propounded as the absence of the five 'Kleśas' (afflictions) such as 'Avidyā', etc., and as the endowment with the excellent qualities such as omniscience ('Sarvajñatva'), etc. He ('Puruṣa'), too has been 'Saguṇa' only. In the 'Advaita-vedānta', it has been propounded that there has been 'Saguṇatva' in the case of 'Brahman' who has been over-shadowed by 'Māyā' and that there has been 'Nirguṇatva' in the case of pure 'Brahman'. In the 'Vīraśaiva-darśana' also, 'Nirguṇatva' (of 'Īśvara', i.e., 'Paraśiva') has been established in the case of him who has been endowed with the 'Cicchakti' in its state of having the reflection of non-separation (from the Lord) and 'Saguṇatva' has been established in the case of him who has been endowed with the 'Cicchakti' in its state of having the reflection

of separation (from the Lord). Here, although there has been not much of mutual difference of opinion as regards the 'Saguṇatva' of 'Īśvara', it would be proper to propound its 'Saguṇatva' only as being endowed with the speciality of a different kind of 'Śakti', instead of propounding its 'Saguṇatva' as a 'Dravya'. In this matter, the 'Yoga'–'Advaitavedānta'–'Vīraśaiva'–'darśanas' would appear as excellent compared to the 'Nyāya' and 'Vaiśeṣika' systems. No adjunct has been propounded in associating 'Īśvara' with the qualities such as 'Sarvajñatva', etc., in the 'Yoga-darśana'. Hence, he has been 'Saguṇa' by nature.

In the 'Advaita-vedānta' and the 'Vīraśaiva-darśana', the 'Saguṇatva' of 'Īśvara' has been propounded due to association with 'Māyā'. Between them, the 'Advaitins' would propound 'anirvacanīyatva' (the state of being not possible to describe) of 'Māyā' on deriving that term through the derivation as 'Yā Mā (nasti) Sā Māya' (that which has no 'Mā' – measuring has been 'Māyā'. Hence, after having proved its falsity and having propounded its 'Saguṇatva' as being not ('pāramārthika' – ultimately true) but the spiritual feature of 'Nirguṇa-Brahman' as being ultimately true. In the Vīraśaiva-darśana, it has been, however, said :

"'Maṁ would stand for 'Śiva', the 'Para-brahman'; as one who would reach him in the natural course, she would be called 'Māyā', who has been dedicated to the 'Brahman' and who has been the ancient one in the world."

As per this authority of 'Śrī Siddhānta-śikhāmaṇi', 'Maṁ' = 'Śiva', 'Ayati' = 'Svabhāvataḥ prāpnoti'. Thus one who by natural instinct attains to 'Brahman' ('Paraśiva') has been 'Māyā'. Through this etymology the eternality of 'Māyā' and its eternal relation (to 'Śiva') have been propounded. Then they would admit 'Satyatva' only of 'Paraśiva' in spite of his state of being of the form of 'Saguṇa'. If 'Nirguṇatva' as true and 'Saguṇatva' as not true were to be the case, then hundreds of 'Śruti'-statements such as "Tadaikṣata bahu syaṁ prajāyeya" ('Brahman' anticipated that he should become many), "Sa īkṣaṁcakre" (He anticipated), etc., would become bereft of any objective. Yet another point has been that 'Bhagavan-Paraśiva' would assume the 'Saguṇa'-form for the favour of the worshippers. So it has been told by 'Śrī Reṇuka-Bhagavatpāda' :

"He ('Śiva') assumed a form which had half moon (crescent moon) as its crest-ornament, which was pure, which resembled clear crystal, which had the complexion of clear pearls and which was to be worshipped by gods".

Hence, if the object to be worshipped were to be false, there would be no appearance of faith on the part of the worshippers, the very doctrine of 'Bhakti' would be in vain. Hence, it should be necessarily accepted that the 'Saguṇa'-form has been true. Thus it has been quite certain that the aspirant-devotees would necessarily accept the opinion of the 'Vīra-śaivas' as regards the 'Saguṇa' nature of 'Īśvara'.

Both in the 'Advaita-vedānta' and the 'Vīraśaiva-darśana', the nature of 'Nirguṇatva' on the part of 'Parabrahman' has been admitted. Even as regards 'Nirguṇatva', too, there has been no uniformity in the case of both. The 'Advaitins' would also propound 'Nirviśeṣatva' as regards the 'Nirguṇa-Brahman'. But in the 'Vīraśaiva-darśana', the 'Nirguṇa-Brahman' has been 'Saviśeṣa' only. Here, this has been the substance: "Satyaṁ jñānam anantam Brahma" (Truth, Knowledge and Infinite has been the Brahman), "Vijñānam ānandam Brahma" ("Brahman has been the spiritual knowledge and the bliss") – on the authority of such statements of the 'Śruti', the 'Advaitins' have been propounding the form of 'Sat' (existence), 'cit' (intelligence) and 'Ānanda' (bliss). Therein, if 'Sat', 'Cit' and 'Ānanda' were to be 'Guṇa' or 'Svarūpa', then there would be the contingency of duality.

It has been 'Sat' because of its being different from 'Asat', 'Cit' because of its being different from 'Jaḍa' and 'Ānanda' because of its being different from sorrow. This state of 'Saccidānanda' has been told in order to propound in the case of 'Brahman' for the purpose of propounding that he has been different from 'Asat', 'Jaḍa' and 'Duḥkha'. In fact, the 'Advaitins' would accept that there would be prescription of any one of them. But in the 'Vīraśaiva-darśana', however, the 'Sat', 'Cit' and 'Ānanda' told by the 'Śruti' – "Satyaṁ Jñānam Anantam Brahma", have been accepted, because in the absence of the experience of those in the case of 'Paraśiva', there would be the contingency of considering him as 'Jaḍa' like 'Spaṭika' in spite of

his being self-luminous. The 'Vimarśa-śakti' in the form of awareness as 'I exist', 'I shine' and 'I enjoy' has been accepted in 'Paraśiva'. Hence, although 'Paraśiva' has been 'Nirguṇa' because of the absence of 'Guṇas', 'Sattva', etc., he has been 'Saviśeṣa' only as he has been characterised by 'Vimarśa-śakti' which has been of the nature of awareness.

ईश्वरस्य नित्यमुक्तत्वसमीक्षा

तत्र न्यायदर्शने शरीराद्येकविंशतिदुःखानामात्यन्तिकी निवृत्तिर्मुक्तिरित्यभ्युपगम्यते ।[10] तत्र दुःखादिकारणं मिथ्याज्ञानमिति प्रतिपादितत्वादीश्वरे तादृशमिथ्याज्ञानाऽभावेन तत्प्रयुक्तरागद्वेषाद्यभावः, रागद्वेषाऽभावेनैव तज्जन्ययोर्धर्माऽधर्मयोरभावः, धर्माऽधर्माभावेन च शरीरादीनां सुतरामभाव इति न्यायदर्शने ईश्वरो नित्यमुक्त एव । एवं वैशेषिकदर्शने आत्मनो नवविशेषगुणोच्छित्तिर्मुक्तिरित्यङ्गीक्रियते ।[11] जीवात्मनो ये विशेषगुणा त ईश्वरे न सन्तीत्यत्राऽपि स नित्यमुक्त एव ।

योगदर्शने मुक्तपुरुषः, प्रकृतिलीनपुरुषः, पुरुषविशेषश्चेत्यङ्गीकृत्य मुक्तानां पूर्वं बन्धनमासीत्, प्रकृतिलीनानां चोत्तरकाले बन्धनं भविष्यतीति व्यवस्थाप्यः, ईश्वरस्य च न पूर्वा बन्धकोटिरासीत्, न चोत्तरा बन्धकोटिर्भविष्यतीति तस्य नित्यमुक्तत्वं प्रतिपादितम् ।[12]

अद्वैतवेदान्ते ईश्वरोपाधिभूताया मायायाः शुद्धसत्त्वगुणप्रधानत्वात् तत्रावरणशक्तेरभावाच्चेश्वरो नित्यमुक्त एव । एवं वीरशैवदर्शनेऽपि –

उपाधिः पुनराख्यातः शुद्धाऽशुद्धविभेदतः ।
शुद्धोपाधिः परा माया स्वाश्रयाऽमोहकारिणी ॥

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10. न्या० सू० भा० १।१।२२
11. वै० सू० ५।२।१८; प्र० पा० भा०, पृ० ६७९-६८२; न्या० क०, पृ० ६९२
12. यो० सू० भा० १।२४

मायाशक्तिवशादीशो नाममूर्तिधरः प्रभुः ।
सर्वज्ञः सर्वकर्ता च नित्यमुक्तो महेश्वरः ॥[13]

इति श्रीरेणुकभगवत्पादोक्त्या महेश्वरस्य शुद्धोपाधिविशिष्टत्वात् स नित्यमुक्त इत्यङ्गीक्रियते । तदेवमीश्वरस्य नित्यमुक्तत्वविषये वैदिकषड्-दर्शनानां वीरशैवदर्शनस्य च न परस्परं वैमत्यम् ।

Enquiry into the 'ever-liberated' state of 'Īśvara' :

In the 'Nyāya'-system of philosophy, 'Mukti' has been admitted as the total eradication of the twenty-one sorrows such as body, etc. There, in the 'Nyāya'-system, it has been propounded that false-knowledge would be the cause of sorrow, etc. Hence, since such a false-knowledge would be absent, there would be the absence of attachment ('rāga'), hatred ('dveṣa') born from them. In that case, there would be the absence of merit ('dharma') and demerit ('adharma'). In the absence of 'dharma' and 'adharma'), there would be the absolute absence of body, etc. Hence in the 'Nyāya'-system, 'Īśvara' has been ever-emancipated. Similarly, in the 'Vaiśeṣika' system, it has been accepted that 'Mukti' would be consisting in total eradication of the nine special 'Guṇas' of 'Ātman'. Since those special 'Guṇas' of the 'Jīvātman' have not been found in the 'Īśvara', he has been ever liberated.

In the 'Yoga'-system, 'Mukta-Puruṣa', (liberated 'Puruṣa'), 'Prakṛtilīna-Puruṣa' ('Puruṣa' merged into 'Prakṛti') and 'Puruṣa-viśeṣa' (special kind of 'Puruṣa)

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13. सि० शि० ५।४४, ४६; पृ० ६९-७०

have been accepted. Then they ('Yoga'-scholars) would propound that there was bondage earlier in the case of the liberated and that there would be bondage in future in the case of those who have been merged into 'Prakṛti'. Then after establishing this, it would be propounded that there was neither the extremity of bondage in the past, nor there would be the extremity of release in future. On that ground it has been established that he has been ever liberated.

In the 'Advaita-vedānta', since there has been the predominance of pure 'Sattva-guṇa' and since there would be the absence of 'Āvaraṇa-śakti', 'Īśvara' has been ever-liberated. So it has been said in the 'Vīraśaiva-darśana' :

"The adjunct (attribute) has been again said to be twofold as pure and impure. The pure attribute has been the higher 'Māyā' who has been residing in 'Śiva' himself would not create infatuation in him.... Due to the influence of the 'Māyāśakti', the Lord would assume many divine forms. He has been omniscient, omnipotent and ever-liberated Great Lord ('Maheśvara')."

Thus, as per the saying of 'Śrī Reṇuka-Bhagavatpāda', the Great Lord has been accepted as ever-liberated ('Nitya-mukta') due to his having been characterised by pure adjuncts (attributes). Thus as regards the ever-liberated state of 'Īśvara', there has been no difference of opinion between the 'Vīraśaiva-darśana', on the one hand and the six 'Vaidika' systems of philosophy, on the other hand.

ईश्वरस्य सृष्टिकारणत्वसमीक्षा

प्रपञ्चोत्पत्तौ निमित्तोपादानभेदेन कारणद्वयमभ्युपगम्यते दार्शनिकैः । तत्र नैयायिक-वैशेषिका जगत्सर्जन ईश्वरो निमित्तकारणम्, परमाणवश्चोपादानकारणमिति स्वीकुर्वन्ति । सांख्यदर्शने "ईश्वरासिद्धेः"[14], "प्रमाणाभावान्न तत्सिद्धिः"[15] इत्यादिसूत्रैरीश्वरनिषेधस्य प्रतीयमानत्वेऽपि प्रवचन-भाष्यकारेण विज्ञानभिक्षुणा नैयायिकाभिमतः सर्वज्ञत्वादिनित्य-गुणयुक्त एवेश्वरो नास्तीति महर्षिणा कपिलेन प्रतिपाद्यते । तस्मादौपाधिकसर्वज्ञत्वादिगुणयुक्त ईश्वरोऽस्तीति, तस्य च संकल्पेन सृष्टिरिति स्वीकारे तत्र प्रयोजनं वक्तव्यम्, प्रयोजनस्वीकारे च नित्यतृप्तत्वहानिरिति मणिवत् संकल्पं विनैव प्रकृतेः सन्निधानरूपनिमित्तकारणेनैव सृष्टिरिति स्वमतमुपस्थापितम् ।[16]

योगदशनि महर्षिणा पतञ्जलिना— "ईश्वरप्रणिधानाद्वा"[17], "समाधि-सिद्धिरीश्वर-प्रणिधानात्"[18] इत्यादिसूत्रैरीश्वरो योगिनां शीघ्रतरसमाधि-लाभायाऽनुग्राहक इति प्रतिपादितम् । वार्त्तिककारेण विज्ञानभिक्षुणा, वृत्तिकारेण भोजदेवेन चेश्वरेच्छां विनैवोदासीनस्य पुरुषस्य जडायाः प्रकृतेश्च संयोगवियोगौ न संभवत इतीश्वरस्य स्वसंकल्पमात्रेण तन्नियामकत्वं प्रतिपाद्य तदर्थमस्य निमित्तकारणत्वं स्वीकृतम् ।[19] तदेवं न्याय-वैशेषिक-सेश्वरसांख्य-योगदर्शनेष्वीश्वरः सृष्टौ केवलं निमित्तकारणमित्येतेषां मिथः साम्यम् ।

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14. सां० सू० १।९२
15. सां० सू० ५।१०
16. सां० सू० प्र० भा० १।१६
17. यो० सू० १।२३
18. यो० सू० २।४५
19. यो० सू० वा० १।२४; यो० सू० भो० वृ० १।२४

अद्वैतवेदान्ते, वीरशैवदर्शने च "यथोर्णनाभिः सृजते गृह्णते च"[20] इति श्रुतिप्रमाणेनेश्वरस्याऽभिन्ननिमित्तोपादानकारणत्वं समर्थ्यते । एवमीश्वरस्याभिन्ननिमित्तोपादानकारणत्वविषये उभयोः साम्येऽप्यद्वैतवेदान्ते मायोपहितस्येश्वरस्याऽपारमार्थिकत्वं तदुत्पन्नजगतश्च मिथ्यात्वं प्रतिपाद्यते । वीरशैवदर्शने तु परशिवसगुणरूपस्य महेश्वरस्य सत्यत्वात् तदुत्पन्नजगतश्च,

पत्रशाखादिरूपेण यथा तिष्ठति पादपः ।
तथा भूम्यादिरूपेण शिव एको विराजते ॥[21]

इति श्रीरेणुकभगवत्पादोक्त्या शिवरूपत्वात् सत्यत्वमङ्गीक्रियत इत्ययं विशेषः ।

Enquiry into 'Īśvara' as the cause of creation :

The 'Dārśanikas' have accepted two causes for the creation of the world as 'Nimitta-kāraṇa' and 'Upādāna-kāraṇa'. Therein, the 'Naiyāyikas' and the 'Vaiśeṣikas' have accepted 'Īśvara' as the 'Nimitta-kāraṇa' (Instrumental cause) and the atoms as the 'Upādāna-kāraṇa' (Material cause) of the world. Although in the 'Sāṅkhya-darśana', the denial of 'Īśvara' has been admitted through the 'Sūtras' – "Īśvarāsiddheḥ" (since 'Īśvara' has not been proved), "Pramāṇābhāvānna tatsiddhiḥ" ("That has not been proved due to the absence of 'Pramāṇas'"), etc., the 'Pravacana-bhāṣyakāra-Vijñānabhikṣu' and 'Kapila' ('Sūtrakāra') have propounded that 'Īśvara' who has

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20. मुण्ड० १।१।७
21. सि० शि० १०।९, पृ० १८९

been accepted by the 'Naiyāyikas' has been denied. Hence, in order to admit 'Īśvara' as existing and creation as done by him, there has been the necessity of speaking of advantage and in accepting that advantage, there would be the loss of ever-contendedness in the case of 'Īśvara'. On that ground the opinion of the 'Sāṅkhyas' has been established that even in the absence of the resolve, the creation has been established as done through the very vicinity of 'Prakṛti', as in the case of a 'Maṇi' (creating wonders).

In the 'Yoga-darśana', 'Maharṣi Patañjali' has propounded that 'Īśvara' has been the one who would favour the 'Yogins' to obtain 'Samādhi' more quickly, by the 'Sūtras' "Īśvarapraṇidhānādva" (through surrendering to 'Īśvara'), "Samādhisiddhir Īśvarapraṇidhānāt" (– the accomplishment of 'Samādhi' would be through surrendering to 'Īśvara'). 'Vijnanabhiksu', the author of the 'Vārtikas', and 'Bhojadeva', the author of the 'Vṛtti', would propound that there would be no possibility of 'Samyoga' and 'Viyoga' between 'Puruṣa' who has been indifferent and 'Prakṛti' who has been endowed with dullness without the will of 'Īśvara' and on the ground that there has been the possibility in the case of 'Īśvara' to ordain that (effecting of 'Samyoga' and 'Vibhaga') by his mere resolve, his being the instrumental cause ('nimitta karana') has been accepted. Thus in this manner, there has been mutual similarity as regards 'Īśvara' being mere cause in creation, in the 'Nyāya'–'Vaiśeṣika'–'Seśvara-Sāṅkhya'–'Yoga' systems.

In the 'Advaita-vedānta' and 'Vīraśaiva-darśana', 'Īśvara's' being the instrumental as well as the material

cause together without difference has been confirmed on the authority of the 'Śruti'-statement, viz., "Yathorṇanābhiḥ sṛjate grahṇate ca" ("like the spider would create the fibre from itself and would withdraw it into itself"). Although there has been common opinion as regards 'Īśvara's' being the instrumental as well as the material cause together without difference, between both 'Advaita-vedānta' and 'Vīraśaiva-darśana', yet in the 'Advaita-vedānta', there has been no status of highest truth in the case of 'Īśvara' who has been over-shadowed by 'Māyā' and falsity has been propounded as regards the world born from him. But in the 'Vīraśaiva-darśana', however, there has been the notion of reality in the case of 'Maheśvara' who has been of the 'Saguṇa'-form with 'Paraśiva'. Hence as regards the world born from him ('Īśvara'), the state of it's being real has been admitted because of its form as 'Śiva', as per the statement of 'Śrī Reṇuka-Bhagavatpāda' as –

"Just as the tree would stand in the form of leaves, branches, etc., so would 'Śiva' alone manifest himself in the form of the earth, etc."

सृष्ट्यादीनामीश्वरलीलारूपत्वसमीक्षा

सृष्ट्यादिव्यवहारनिर्वाहार्थमस्मदादिविलक्षणचेतनपुरुषस्येश्वरस्याङ्गीकारे जगन्निर्मातुस्तस्य किमपि प्रयोजनं वक्तव्यम्, प्रयोजनसत्त्वे च तस्य नित्यतृप्तत्वहानिः स्यादितीश्वरमनङ्गीकुर्वाणाः सांख्यादय एवमाक्षिपन्ति – "न प्रयोजनवत्त्वात्"[22] इति । आक्षेपस्यायं भावः – न खलु चेतन ईश्वर

22. ब्र० सू० २।१।३२

इदं जगद्बिम्बं विरचयितुमर्हति । कुत इति चेत्, प्रयोजनवत्त्वात् प्रवृत्तीनाम् । उक्तं च श्रीमद्भिः कुमारिलभट्टैः – "प्रयोजनमनुद्दिश्य न मन्दोऽपि प्रवर्तते"[23] इति । लोकप्रसिद्धाऽनुवादिका श्रुतिरपि – "न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति; न वा अरे जायायाः कामाय जाया प्रिया भवत्यात्मनस्तु कामाय जाया प्रिया भवति ... न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु कामाय सर्वं प्रियं भवति"[24] इति चेतनपुरुषस्य प्रवृत्तेः प्रयोजनं श्रावयति । किञ्च, चेतनोऽप्युन्मत्तः पुरुषः बुद्ध्यपराधात् प्रयोजनं विना यथा प्रवर्तते, तथेश्वरस्यापि प्रवृत्तिः स्यादिति चेत्, तदा "यः सर्वज्ञः सर्ववित्"[25] इत्यादिश्रुत्या प्रतिपादितस्य सर्वज्ञत्वस्य बाधप्रसङ्ग इति ।

अस्याक्षेपस्य परिहारो न नैयायिकैः, नापि वैशेषिकैः कृतः । योगदर्शने च भगवता भाष्यकारेण – "तस्य आत्मानुग्रहाभावेऽपि भूतानुग्रहः प्रयोजनम्, ज्ञानधर्मोपदेशेन कल्प-प्रलय-महाप्रलयेषु संसारिणः पुरुषानुद्धरिष्यामीति"[26] इति भूतानुग्रह एव प्रयोजनम्, न त्वीश्वरस्य स्वतः किमपि प्रयोजनं भवितुमर्हतीति पूर्वोक्तस्याक्षेपस्य परिहारः कृतः ।

अद्वैतवेदान्ते, वीरशैवदर्शने च "लोकवत्तु लीलाकैवल्यम्"[27] इति बादरायणसूत्रमनुरुध्येश्वरस्य जगत्सृष्टौ प्रयोजनाभावेऽपि लीलार्थमपि प्रवृत्तिरुपपद्यत इति समाहितं वर्तते ।

अत्रेदमाकूतम्-लीलाभिन्ना याः प्रवृत्तयस्तदर्थमेव प्रयोजनविशेष-प्रति-सन्धानस्यावश्यकता । याश्च पुनर्लीलारूपास्ताः प्रयोजनं नापेक्षन्त

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23. श्लो० वा०, पृ० ४६३
24. बृ० उ० २।४।५
25. मुण्ड० १।१।९
26. यो० सू० भा० १।२५
27. ब्र० सू० २।१।३३

एव । यथा लोके आप्तकामस्य कस्यचिद् राज्ञः, तदमात्यादेर्वा क्रीडादिषु प्रवृत्तिः प्रयोजनमनुद्दिश्यैव भवति, तद्वदीश्वरस्यापि ।

ननु महतीयं विश्वरचना कथं लीलेत्युच्यते? इति चेत्, सत्यम्; अल्पज्ञानामल्पशक्तियुक्तानामस्माकं कृते विश्वरचना महतीव प्रतिभाति। अथापि सर्वज्ञस्य सर्वशक्तिसमन्वितस्येश्वरस्य कृते तु लीलैव केवलम् । याऽल्पायाससाध्या, विधेयनिष्पत्तिमात्रफलिका, लीलाकर्तुरुद्देश्यस्यासाधिका च सैव लीला । विश्वरचनाया अल्पायासमाध्यत्वे,

निःश्वसितमस्य वेदा वीक्षितमेतस्य पञ्च भूतानि ।
स्मितमेतस्य चराचरमस्य च सुप्तं महाप्रलयः ॥[28]

इति भामतीकारेण श्रीमता वाचस्पतिमिश्रमहाभागेन,

स्वेच्छाविग्रहयुक्ताय स्वेच्छावर्तनवर्तिने ।
स्वेच्छाकृतत्रिलोकाय नमः साम्बाय शम्भवे ॥[29]

इति श्रीमच्छिवयोगिशिवाचार्येण चोक्तत्वादनेनायासेनेश्वरस्य प्रयोजनविशेषस्य सिद्धेरभावादद्वैतदर्शने वीरशैवदर्शने च सृष्टि-स्थिति-संहारादिक्रिया ईश्वरस्य लीलारूपा इत्युच्यन्ते । यद्यपि लौकिकलीलासु किञ्चिदपि प्रयोजनमुत्प्रेक्षितुं शक्यते, अथापि नेश्वरलीलायाम्, "आप्तकामस्य का स्पृहा" इति तस्य नित्यतृप्तत्वप्रतिपादनात् । न चैवं सत्यप्रवृत्तिः, "यतो वा इमानि भूतानि जायन्ते"[30] इत्यादिश्रुत्या विश्वरचनायामीश्वरप्रवृत्तिश्रवणात् । नाप्युन्मत्तप्रवृत्तिः, "यः सर्वज्ञः सर्ववित्"[31] इत्यादिना तस्य सर्वज्ञत्वप्रतिपादनात् । अत एव विश्वरचना लीलामात्र-

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28. ब्र० सू० भा०, मङ्गलश्लो० २
29. ति० शि० १।६, पृ० ३
30. तै० उ० ३।१
31. मुण्ड० १।१।९

मित्येव प्रस्फुटम् । एवमीश्वरलीलाविषये वीरशैवाचार्याणामद्वेताचार्याणां च तर्कसाम्यादस्मिन् विषये उभयोरैकमत्यमिति विज्ञेयम् ।

Enquiry into creation, etc., as the Cosmic Sport of 'Īśvara' :

In accepting the 'Cetana-Puruṣa' who has been different from persons like us in order to manage the activities such as creation, etc., some purpose or the other should be told in the case of him who has been the creator of the world. If there were to be such a purpose, there would be a loss of his being ever-contented. Thus the 'Sāṅkhyas', etc., who would not accept 'Īśvara', would object thus : "Na prayojanavattvāt" ("He would not have any purpose to serve"). This has been the substance of the objection : The conscious 'Īśvara' would not deserve to construct this disc-like surface of the world. If it were asked as to why it has been so, the answer has been that the endeavours have been endowed with the purpose to serve. So it has been told by 'Śrī Kumārila-bhaṭṭa' as : "Prayojanamanuddiśya no mando'pi pravartate" ("Not even a dullard would proceed to do anything without aiming at a purpose to be served"). Even the 'Śruti'-statement which has been in harmony with what has been well-known in the world, has been in vougue as : "Na vā are patyuḥ kāmāya patiḥ priyo bhavati, ātmanastu kāmāya, etc." :

["The husband has not been dear for the sake of him as the husband, but the husband has been dear for her own sake (for the wife); the wife has not been dear for wife's own sake, but the wife has been dear for

the sake of her beloved husband... All have not been dear for the sake of all, but all have been dear for one's own sake". Thus the purpuse served by the activity of the conscious person has been told. Further, just as a conscious and yet a mad person would get into activity without any purpose to be served, so would be the involvement in the activity in the case of the 'Īśvara' also. If it were so objected, the answer has been that there would be the arising of the contingency of his ('Īśvara's') omniscience which has been propounded by the 'Śruti' statements such as "Yaḥ sarvajñaḥ sarvavit" (He who has been omniscient and the knower of everything), etc., would be at state.

The refuting of this objection has been done neither by the 'Naiyāyikas' nor by the 'Vaiśeṣikas'. In the 'Yoga-darśana', the revered 'Bhāṣyakāra' has said that the purpose served has been the favour done to the beings, but would not deserve to be anything of his own in the case of 'Īśvara'. This has been the answer to the afore-said objection given by him through his statement as "Tasya ātmānugrahābhāve, etc." ["Although there has been no purpose served for his own sake, the purpose has been the favour done to the beings, as he would say that he would uplift the 'Puruṣa' caught in 'Saṁsāra' in 'Kalpas', 'Pralayas' and 'Mahāpralayas' (days of Brahman, delusions and great delusions), through his teaching of the meritorius knowledge.

The 'Advaita-vedānta' and the 'Vīraśaiva-darśana' would comply with the 'Bādarāyaṇa's Sūtra' viz., "Lokavattu līlākaivalyam" ("His has been the sportive

exclusiveness as his in the world"). This has been the manner in which it has been answered : So far as 'Īśvara' has been concerned, although there has been no personal purpose served in the creation of the world, his proceeding with it for his cosmic sport, would stand tenable. Here this has been the intended import : There would be the necessity of revealing the special purpose for the sake of the relation with those proceedings which have not been other than cosmic sport. In the case of those which have been of the nature of cosmic sport, there would be no necessity of any purpose to be served. Just as in the world, in the case of a king or a minister who has all his desires fulfilled, the desire to proceed with the sports, etc., would not be associated with any purpose to be served, so it has been in the case of 'Īśvara' also.

If it were objected as to how could this vast formulation of the universe would be called a sport, the answer has been this : Yes, it has been true (that it has not been a sport in the case of 'Īśvara'). The formulation of the universe would appear great in the case of persons like us, who have been endowed with a little knowledge and a little capacity. Yet in the case of 'Īśvara' who has been endowed with all knowledge and all capacity, such a creation could be a mere cosmic sport. That which could be achieved through a little effort and which has the production of what has been intended as its fruit, has been itself the 'Līlā' (sport).

If the formulation of the universe would have been achieved with a little effort –

"'Vedas' have been his ('Īśvara's') inhalation ('niḥ-śvasita), the five elements have been his glance, the movable and the immovable have been his smile and his sleep has been the great delusion." –

Thus it has been said by 'Śrī Vācaspati Miśra', the author of 'Bhāmatī' :

"I would offer my salutations to 'Śambhu' ('Śiva') who has been endowed with bodies according to his will, who has been engaged in activities according to his will, who has created the three world according to his will and who has been always with 'Ambā' (Mother 'Pārvatī')".

Thus it has been said by 'Śrī Śivayogi Śivācārya'; on the authority of these statements, the special purpose of the 'Īśvara' would not be fulfilled with a little effort; hence in the 'Advaita-darśana' and the Vīraśaiva-darśana, it has been told that creation, maintenance and annihilation (of the universe) have been of the form of 'Īśvara's' cosmic sport. Although in the worldly sports some or the other purpose could be imagined; it has not been so possible in the case of 'Īśvara's' cosmic-sport; this has been so because it has been propounded that he ('Īśvara') has been in a state of ever-contented nature, in accordance with the statement, viz., "Aptakāmasya kā spṛhā" ["What could be the desire in the case of one whose desires have been fulfilled"]. Thus this has not been a real progre-ssing, because it has been known that there has been the proceeding in that direction by 'Īśvara' as per the 'Śruti'-statement – "Yato vā imāni bhūtāni jāyante",

[Since beings have been born from whom (i.e., from him)], etc. Nor it has been a proceeding by a mad person, because his ('Īśvara's') omniscience has been propounded. That has been the reason as to why it has been very clear that the formulation of the universe has been merely a cosmic sport. Thus as regards the cosmic-sport of 'Īśvara', it should be known that there has been similar opinion between the 'Vīraśaiva-Ācāryas' and 'Advaita-Ācāryas' due to the similar logical argumentation.

वैषम्यनैर्घृण्यदोषपरिहारसमीक्षा

प्रपञ्चोत्पत्तावीश्वरस्य निमित्तकारणत्वे, अभिन्ननिमित्तोपादानकारणत्वे वा प्राय आलोचका विश्ववैचित्र्यमवलोक्येश्वरे वैषम्यनैर्घृण्यदोषम्, तन्निवारणाय प्राणिनामदृष्टसापेक्षत्वे ईश्वरस्येश्वरत्वहानिरित्याक्षेपं च कुर्वन्ति। एतद्दोषदूरीकरणाय – "सृज्यप्राणिकृतदुष्कृतसुकृतपरिपाकविशेषाद् वैषम्योपपत्तेः। न च स्वातन्त्र्यभङ्गः शङ्कनीयः, स्वाङ्गं स्वव्याघातकं न भवतीति न्यायेन प्रत्युत तन्निर्वाहात्"[32] इति नैयायिक-वैशेषिकाः, "पुण्यापुण्यसहायः सुख-दुःखे भावयन्नपि नाकारुणिकः"[33] इति योगदर्शनभाष्यव्याख्याने श्रीवाचस्पतिमिश्रमहाभागाः, "अतः सृज्यमानप्राणिधर्माधर्मापेक्षा विषमा सृष्टिरिति नायमीश्वरस्यापराधः, ईश्वरस्तु पर्जन्यवद् द्रष्टव्यः"[34] इति भगवत्पादशङ्कराचार्याः, "न च कर्मापेक्षायामीश्वरस्यैश्वर्यव्याघातः, नहि सेवादिकर्मभेदापेक्षः फलप्रदः प्रभुरप्रभुर्भवति"[35] इति भामतीकारा वाचस्पतिमिश्रमहाभागाः,

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32. स० द० सं०, पृ० ५१०
33. यो० सू०, तत्त्ववै० १।२५
34. ब्र० सू० शा० भा० २।१।३४
35. ब्र० सू० भा० २।१।३४

चक्रनेमिक्रमेणैव भ्रमन्ति हि शरीरिणः ।
जात्यायुर्भोगवैषम्यकारणं कर्म केवलम् ॥
एतेषां देहिनां साक्षी प्रेरकः परमेश्वरः ।
एतेषां भ्रमतां नित्यं कर्मयन्त्रनियन्त्रणैः ॥[36]

इति श्रीरेणुकभगवत्पादाश्च प्रतिपादयन्ति । एतेन न्याय-वैशेषिक-योग-अद्वैतवेदान्त-वीरशैवदर्शनेषु वैषम्य-नैर्घृण्यदोषपरिहारविषये साम्यं दृष्टिपथमायाति ।

निरीश्वरसांख्याः, मीमांसकाश्च जगदुत्पादकेश्वराङ्गीकारे स सशरीरः, अशरीरो वा? वैषम्यादिदोषभाग् वा, अभाग् वा? स्वप्रयोजनायेश्वरः प्रवर्तते, उताऽनुकम्पया? प्रयोजनसत्त्वे कृतार्थतालक्षणमैश्वर्यं तस्य भज्येत, अनुकम्पया प्रवृत्तौ च सुखमेवैकं सृजेन्न दुःखम् । किञ्च, यदि सिसृक्षा अनुकम्पनिमित्ता, संजिहीर्षा तर्हि किंनिमित्ता स्यात्? तस्याप्यनुकम्पा निमित्वं नोक्तुं शक्यते, विरुद्धयोस्तयोरनुकम्पैकहेतुकत्वासंभवात् । इत्याद्यनेकाक्षेपसंभवभयेनेश्वर एव नास्तीति मूले कुठारप्रहारं कुर्वन्ति । तदिदं न युक्तियुक्तं प्रतिभाति । किं लोके मृगाः सन्तीति शालयो नोप्यन्ते? भिक्षुकाः सन्तीति वा किं स्थाल्यो नाधिश्रीयन्ते? तथा प्रकृतेऽपि सम्भाविताक्षेपपरिहारेणेश्वराङ्गीकरणमेव वरमिति प्रतिभाति ।

ननु वैषम्यादिदोषनिराकरणाय सर्वैरप्यदृष्टमनन्यगत्या समाश्रीयत इति तेनैव सर्वव्यवस्थोपपत्तौ किमर्थमीश्वराङ्गीकार इति चेन्न, अदृष्टस्य जडत्वात्, जडे च स्वतःप्रवृत्तिः प्रवर्तकत्वं वा लोके नाऽनुभूयते । तस्माद्यथाऽऽपणिको ग्राहकेप्सितानि वस्तूनि तत्प्रदत्तमूल्यानुरूपं प्रददाति, तथा प्राणिनामदृष्टानुरूपफलप्रदः सर्वज्ञत्वादिगुणयुक्त ईश्वरोऽवश्यमङ्गीकर्तव्य एव । एवमदृष्टसापेक्षत्वेन न तस्य वैषम्यादिदोषः । स्वकृतनियमपरिपालनेन च न तस्य प्रभुत्वहानिः, प्रत्युतोत्कृष्टप्रभुत्वप्राप्तिः । लोकेऽपि

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36. सि० शि० ५।४९-५०, पृ० ७१

स्वकृतनियमपरिपालकं राजानं बहु मन्यन्ते हि प्रजाः, न तु स्वैराचारिणमिति सर्वं समञ्जसम् ।

Enquiry into the removal of 'Doṣas' – 'Vaiṣamya'

On admitting 'Īśvara' as the instrumental cause or as the instrumental-cum-material cause both without difference, the thinkers would probably look into the variety in the universe and allege the defects, viz., 'Vaiṣamya' and 'Nairghrnya' on 'Īśvara' and in order to set that allegation aside, they would also raise objection that there would be the loss of 'Īśvaratva' in the case of 'Īśvara' if the destiny of the beings were to be required for that. The loss of freedom should not be doubted there, because it would be possible, on the other hand, to maintain by the maxim that one's own part would not contradict one's own self. Thus the 'Naiyāyikas' and the 'Vaiśeṣikas' would say. "Puṇyāpuṇyasahāyaḥ sukha-duḥkhe bhāvayannapi nākāruṇikaḥ" ["Even assuming happiness and sorrow as brought about with the help of merit and demerit, he has not been without kindness"]. Thus 'Śrī Vācaspati Miśra' would say in his commentary on the 'Yogadarśana-bhāṣya' : "Ataḥ sṛjyamānaprāṇidharmādharmāpekṣā viṣamā sṛṣṭiriti nāyam Īśvarasyāparādhaḥ, Īśvarastu parjanyavad draṣṭavyaḥ" ["Hence, it has not been the guilt of Īśvara that creation would depend upon the merit and de-merit of beings who have been created and that it has been uneven; 'Īśvara' should be looked upon as rain"]. Thus 'Bhagavatpāda Śaṅkarācārya' would say. "Na ca Karmāpekṣāyām Īśvarasyaiva aiśvaryavyāghātaḥ, nahi sevādikarmabhedāpekṣaḥ

phalapradaḥ prabhuraprabhurbhavati" ["In the requirement of 'Karman', there would be no loss of 'Aiśvarya' in the case of 'Īśvara' himself; the 'Prabhu' (Lord) would not become an 'Aprabhu', if he were to be with the requirement of the aid of actions such as service, etc., in order to become fruitful"]. Thus 'Vācaspati Miśra', the author of 'Bhāmatī', said. Śrī Reṇuka Bhagavatpāda would propound :

"The embodied souls would revolve in the manner of a wheel's rim. The cause for disparity as regards species, duration of life and experiences has been the fund of 'Karman' alone. Of these embodied souls, the witness has been the impeller 'Parameśvara' in controlling the operation of 'Karman' of these who have been ever-revolving in the cycle of birth and death."

It has been through this that the matter of similarity as regards the refutation of the defects, viz., 'Vaiṣamya' and 'Nairghṛṇya', would come to our notice in the 'Nyāya-Vaiśeṣika-Yoga-Advaitavedānta-Vīraśaiva' systems of philosophy.

The 'Nirīśvara-Sāṅkhyas' and the 'Mīmāṁsākas' would put a series of questions in accepting 'Īśvara' as the formulater of the world as : Is he endowed with a body or without a body? Does he possess the defects such as 'Vaiṣamya', etc., or would he not possess them? Does 'Īśvara' proceed for his purpose to serve or out of compassion? If there would be any purpose to be served, his Lordship of the nature of being blessed would be eradicated; if it would be out of compassion,

he should have created only happiness but not sorrow. Further if the aspiration to create would have compassion as the cause, then what would be the cause for the desire to destroy? It has not been possible to speak of his compassion also, because in the case of those which have been opposed to each other, there would be no possibility of compassion alone. Hence, due to the fear of the possibility of many objections, they would apply the axe to the root itself by saying that 'Īśvara' himself has been absent. This would not appear to be endowed with logical fitness. Would it not the paddy plants grown thinking that there have been deer? Would it not the cooking pots placed on the oven thinking that there have been beggers. Thus in the present situation, it would appear that the acceptance itself of 'Īśvara' by setting aside all the possible objections has been preferable.

It may be objected thus : Since all would resort to destiny ('Adṛṣṭa') without any alternative for the purpose of rejecting the defects such as 'Vaiṣamya', etc., it has been by that only all arrangements would be tenable, what would be the purpose of accepting 'Īśvara'? If it were so objected, the answer would be that it has not been tenable. Since 'Adṛṣṭa' has been dull, self-activity or the task of including someone to act has not come to experience. Hence, just as a shopper would give the objects wanted by the customers in accordance with their suitability to price, so should 'Īśvara' who has been endowed with the qualities such as omniscience, etc., be necessarily accepted as one who would grant the fruits

in consonance with the destiny of beings. Thus due to the dependence on destiny, there would be no drawbacks such as 'Vaiṣamya', etc. There would be no loss of his lordship due to his following the self-ordained rules; but on the other hand, he would attain the supreme lordship. In the world, too, the subjects would highly respect the King who has been following rules framed by him, but not one who has been one of wanton behaviour. Thus everything has been reasonable.

वेदागमप्रामाण्यसमीक्षा

दार्शनिका वेदागमादीनां प्रामाण्यं पौरुषेयत्वेनाऽपौरुषेयत्वेन च व्यवस्थापयन्ति । अत्र प्रमाणान्तरेणार्थमुपलभ्य विरचितत्वं पौरुषेयत्वम्, तद्विपरीतं चापौरुषेयत्वमिति पौरुषेयत्वाऽपौरुषेयत्वयोः सामान्ये लक्षणे । नैयायिक-वैशेषिका वेदानां पौरुषेयत्वमभ्युपगच्छन्ति । महर्षेः कणादस्य "तद्वचनादाम्नायस्य प्रामाण्यम्"[37] इति सूत्रस्योपस्कारव्याख्यायां श्रीशङ्कर-मिश्राः – "तद्वचनात्तेनेश्वरेण वचनात् प्रणयनादाम्नायस्य वेदस्य प्रामाण्यम् । तथा हि वेदास्तावत् पौरुषेया वाक्यत्वादिति साधितम् । न चास्मदादयस्तेषां सहस्रशाखावच्छिन्नानां वक्तारः सम्भाव्यन्ते, अतीन्द्रियार्थत्वात् । न चातीन्द्रियार्थदर्शिनोऽस्मदादयः । ...... किञ्च, प्रमाया गुणजन्यत्वेन वैदिकप्रमाया अपि गुणजन्यत्वमावश्यकम् । तत्र च गुणो वक्तृयथार्थवाक्यार्थज्ञानमेव वाच्यः, तथा च तादृश एव वेदे वक्ता, यः स्वर्गापूर्वादिविषयकसाक्षात्कारवान् । तादृशश्च नेश्वरादन्य इति सुष्ठु"[38] इति वेदानां पौरुषेयत्वम्, "तत्प्रणेता चास्मदादिभिरन्य ईश्वर एव, तस्य

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37. वै० सू० १०।२।९
38. वै० सू० उप० १०।२।९

चोत्कृष्टगुणवत्त्वात् तदुच्चरितत्वेन वेदानां प्रामाण्यम्" इति तत्प्रामाण्यं च व्यवस्थापयामासुः । एवं "मन्त्रायुर्वेदप्रामाण्यवच्च तत्प्रामाण्यमाप्तप्रामाण्यात्"[39] इत्यस्य गौतमीयसूत्रस्य भाष्ये भगवता वात्स्यायनेनापि – "च एवाप्ता वेदार्थानां द्रष्टारः प्रवक्तारश्च, त एवायुर्वेदप्रभृतीनामित्यायुर्वेदप्रामाण्यवद् वेदप्रामाण्यमनुमातव्यम्"[40] इति वेदानां पौरुषेयत्वेनैव प्रामाण्यमिति प्रतिपादितत्वादत्रापि स उत्कृष्टगुणयुक्त ईश्वर एव प्रवक्तेत्यूह्यते ।

योगदर्शने – "योऽसौ प्रकृष्टसत्त्वोपादानादीश्वरस्य शाश्वतिक उत्कर्षः, स किं सनिमित्त आहोस्विन्निर्निमित्त इति । तस्य शास्त्रं निमित्तम् । शास्त्रं पुनः किन्निमित्तम् । प्रकृष्टसत्त्वनिमित्तम् । एतयोः शास्त्रोत्कर्षयोरीश्वरसत्त्वे वर्तमानयोरनादिः सम्बन्धः"[41] इति भगवान् भाष्यकार ईश्वरस्योत्कृष्टत्वे वेदः प्रमाणमिति, वेदस्योत्कृष्टत्वे चेश्वरोत्कृष्टत्वं प्रमाणमिति प्रतिपाद्य वेदानामीश्वरप्रणीतत्वं कथयामासेत्यत्रापि वेदानां पौरुषेयत्वेनैव प्रामाण्यम् ।

वीरशैवदर्शने –

सद्योजातेन ऋग्वेदं वामदेवेन याजुषम् ।
अघोरेण तथा साम पुरुषेण त्वथर्वणम् ॥
ईशानेन मुखेनैव कामिकाद्यागमांस्तथा ।
जनयामास विश्वेशः सर्वसिद्धिप्रदायकः ॥[42]

इति स्मृतिमुदाहरन्तः श्रीपतिपण्डिताराध्यभगवत्पादा अपि वेदागमानामीश्वरोच्चरितत्वेनैव प्रामाण्यं प्रतिपादयामासुः । तदेवमीश्वरोच्च-

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39. न्या० सू० भा० २।१।६९
40. यो० सू० भा० १।२४
41. न्या० सू० २।१।६९
42. ब्र० सू० श्रीकर० १।१।३

रितत्वेन वेदानां प्रामाण्यविषये न्याय-वैशेषिक-योग-वीरशैवदर्शनाचार्याणां विचारसाम्यं वर्तते ।

ईश्वरमनङ्गीकुर्वाणाः सांख्या मीमांसकाश्च वेदानामपौरुषेयत्वेन प्रामाण्यं प्रतिपादयन्ति । भगवान् कपिलः – "न पौरुषेयत्वं तत्कर्तुः पुरुषस्याभावात्"[43] इतीश्वराभावात् तत्कर्तृत्वस्य सुतरामभाव इति वेदानामपौरुषेयत्वं समादिशति ।

श्रीजैमिनिमुनिपादाश्च – "कर्मैके तत्र दर्शनात्"[44] इत्यादिसूत्रैर्वेदस्य नित्यत्वप्रतिपादनद्वारा तदपौरुषेयत्वं सूचयामासुः । ईश्वरमङ्गीकुर्वाणा अप्यद्वैतिनो व्यवहारे भाट्टनय इति प्रतिपादयन्तो वेदानामपौरुषेयत्वमेव स्वीकुर्वन्ति ।

अत्रेदमवधेयम् – अद्वैतवेदान्तनयेऽनाप्ताऽप्रणीतत्वमपौरुषेयत्वस्य लक्षणम् । नन्वनाप्ताप्रणीतत्वान्यथाऽनुपपत्त्याऽऽप्तप्रणीतत्वसिद्धौ कथमपौरुषेयत्वं वेदानामिति चेन्न,

यो ब्रह्माणं विदधति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥[45]

इति श्रुत्या सर्गादावीश्वरेण श्रुतीनां केवलं जन्म श्रूयते, न च प्रमाणान्तरेणार्थमुपलभ्य विरचितत्वमपि, येन तवाक्षेपस्य सिद्धिः स्यात् । तस्मात् पुरुषोच्चरितत्वमात्रं न पौरुषेयत्वम्, किन्तु प्रमाणान्तरेणार्थमुपलभ्य विरचितत्वम् । तदुक्तं श्रीमता चित्सुखमुनिना –

श्रुतीनामीश्वराज्जन्म केवलं श्रुतिषु श्रुतम् ।
मानान्तरोपलब्धेऽर्थे रचना तु न मीयते ॥[46] इति ।

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43. सां० सू० ५।४६
44. मी० सू० १।१।६
45. श्वे० उ० ६।१८
46. तत्त्व० प्र०, पृ० २७३

तस्माद्यथेदानीमस्माभिरुच्चार्यमाणेषु वेदवाक्येषु नास्माकं कर्तृत्वम्, तथा सर्गादावीश्वरोऽपि विनैवाऽनूपूर्वीव्यत्ययमुच्चारयतीति न च तावता तस्य वेदकर्तृत्वोपपत्तिः, वेदानामानुपूर्वीव्यत्यासे ईश्वरस्यापि सामर्थ्याभावात् ।

मीमांसानये महाप्रलयस्याभावाद् वेदस्याऽऽनुपूर्वीविच्छेदो न संभवतीति तदर्थमीश्वरो नापेक्ष्यते । अद्वैतवेदान्ते महाप्रलयस्याङ्गीकारात् तदानीं शास्त्रसम्प्रदायस्योच्छेदसम्भव इति सर्गादावीश्वरेण पुनः सम्प्रदायप्रारम्भः प्रतिपाद्यत इत्युभयोरयं विशेषः ।

एवं न्याय-वैशेषिक-योग-वीरशैवदर्शनेष्वीश्वरोच्चरितत्वेन तेषां पौरुषेयत्वम्, सांख्य-मीमांसादर्शनेष्वीश्वरस्यैवाऽभावात्तदनुच्चरितत्वेन तेषामपौरुषेयत्वम्, अद्वैवेदान्ते सर्गादावीश्वरेण प्रलयोच्छिन्नाऽनुपूर्व्याः प्रारम्भकत्वेऽपि प्रमाणान्तरेणार्थमुपलभ्य विरचितत्वं तत्र नास्तीति वेदानामपौरुषेयत्वमङ्गीक्रियत इति विशेषः । पौरुषयापौरुषेयत्वविषये एतेषां परस्परवैमत्येऽपि तेषां प्रामाण्यविषये सर्वेषां मतैक्यं विद्यते । अत एवैतेषां वैदिकदर्शनानीति, आस्तिकदर्शनानीति वा व्यवहारः ।

Enquiry into the authority of 'Veda' and 'Āgama' :

The 'Dārśanikas' establish the authority of the 'Veda', 'Āgama', etc., as being 'Pauruṣeya' and 'Apauruṣeya'. Here, what has been formulated depending on the sense drawn from other 'Pramāṇas' would be 'Pauruṣeya', and what has been other than that would be 'Apauruṣeya'. Thus these are the ordinary definitions of 'Pauruṣeyatva' and 'Apauruseyatva'. The 'Naiyāyikas' and the 'Vaiśeṣikas' have accepted the 'Pauruṣeyatva' of 'Vedas'. In the supplemenary commentary 'Maharṣi Kaṇāda's' sūtra, viz., "Tadvacanād āmnāyasya prāmāṇyam" (on his statement there

has been the authoritativeness of 'Veda' ('Āmnāya'), 'Śrī Śaṅkara Miśra' has said : 'Tad-vacanena' means – on the basis of the saying of 'Īśvara', i.e., by relying on his statement the authority of 'Veda' has been told. It has been thus proved : 'Vedas' have been 'Pauruṣeya' since they have been in the form of sentences. The persons like us could not possibly be the speakers of those which have been endowed with thousands of branches, because they have been of the significance which would be beyond the reach of the senses. Persons like us have not been able to get the awareness of meaning which has been beyond the reach of our senses... Further, since valid knowledge would arise from 'Guṇas' (properties), it has been necessary that the validity of 'Veda' should arise from 'Guṇas'. Therein, the 'Guṇa' has been that which would be expressed through the valid meaning of the sentences spoken by the speaker. In that way, such a person would be speaker in 'Veda', i.e., that such a person should be one who has been aware of the nature of heaven, emancipation, etc. The reality has been that such a person would not be other than 'Īśvara'. Thus 'Vedas' have been 'Pauruṣeya'. The author ('Praṇetā'–revealer) would be 'Īśvara' only who has been other than persons like us. Since he ('Īśvara') has been endowed with excellent 'Guṇas' (merits), the authority of 'Veda' has been established on the ground that it has been spoken (revealed) by him. Thus the authoritativeness of 'Veda' would be like that of 'Mantra' and 'Āyurveda', on the basis it's being the 'Āpta-prāmāṇya', viz., authority of reliable person (as he has been the

speaker of truth – 'yathārthavaktā'), as told in the Gautama's sūtra, viz., "Mantrāyurveda-prāmāṇyavacca tatprāmāṇyam, āptaprāmāṇyāt". In his 'Bhāṣya' on the 'Sūtra', 'Bhagavān Vatsyāyana' has also said : "Ya evāptā, etc." : "Those who have been reliable persons ('āptaḥ'), have been seers and speakers of the meaning of 'Veda'. It should be inferred by those alone that the authority of 'Veda' has been like that of 'Āyurveda', etc. Thus, since it has been propounded that the authoritativeness of 'Veda' has been on the ground of 'Pauruṣeyatva', here also 'Īśvara' who has been endowed with excellent 'Guṇas' would be imagined as the speaker (revealer).

In the 'Yoga-darśana', the revered 'Bhāṣyakāra' has said in his 'Bhāṣya' as : "The permanent excellence of 'Īśvara' would be due to the acquisition of the excellent power ('sattva'). Has it been with a cause or without a cause? To him, 'Śāstra' has been the cause. Again, what would be the cause for the 'Śāstra'? The answer has been that it has been due to excellent power. Between these two which have been existing because 'Īśvara' has been existing, there would be relation from beginningless times". Thus the revered Bhāṣyakāra has propounded that 'Veda' has been the authority due to the excellence of 'Īśvara', and that due to the excellence of 'Veda', there has been the excellence of 'Īśvara'. Thus the 'Bhāṣyakāra' has said that the fact that 'Vedas' have been revealed by 'Īśvara'. Here, too, the authority has been the 'apauruṣeyatva' of 'Vedas'.

In the 'Vīraśaiva-darśana', 'Śrīpati Paṅḍitārādhya-Bhagavatpāda' has propounded the authoritativeness of 'Vedas' and 'Āgamas' on the basis of their revelation through statements of 'Īśvara', saying :

"The 'Viśveṣa' who would favour with all accomplishments ('siddhis'), produced (revealed) 'Ṛgveda' from his 'Sadyojāta'-face, 'Yajurveda' from his 'Vāmadeva'-face, 'Sāmaveda' from his 'Aghora'-face and the 'Atharvaveda' from his 'Puruṣa'-face and the 'Āgamas' such as 'Kāmika', etc., from his 'Īśāna'-face."

Thus, in this manner, there has been uniform opinion among the 'Ācāryas' of the 'Nyāya-Vaiśeṣika-Yoga-Vīraśaiva' systems of philosophy as regards the authoritativeness of 'Vedas' on account of their being the revelation by 'Īśvara'. The 'Sāṅkhyas' and the 'Mīmāṁsākas' who would not accept 'Īśvara', would propound the authoritativeness of 'Vedas' on account of their 'Apauruṣeyatva' only. 'Bhagavān Kapila' would ordain 'Apauruṣeyatva' of 'Vedas' on the ground that they have not been absolutely works of his authorship since he does not exist, by saying : "Na pauruṣeyatvam tatkartuḥ Puruṣasya abhāvāt" ('Veda' has not been 'Pauruṣeya' because the 'Puruṣa' would be taken as not existing").

'Śrī Jaimini-muni' would indicate 'Apauruṣeyatva' of Veda through the propounding of 'Vedas' as eternal by the sūtras "Karmaike tatra darśanāt" ("If it were a single 'Karman', he would have been found as its doer"), etc. The 'Advaitin' who would accept 'Īśvara', would say 'Vyavahāre Bhāṭṭanayaḥ' (in the day-to-day

transaction, the 'Bhāṭṭa' path has been accepted. They would accept 'Apauruṣeyatva' of Veda.

Here, this should be carefully thought of : Here, in the path of 'Advaita-vedānta', the definition of 'Apauruṣeyatva' has been what would be not got from an 'Āpta' and what has not been composed. It may be objected here as : what has not been got from an 'Āpta' and what has not been composed being otherwise untenable, if somehow something composed by some trustworthy person would come up, how could there be 'Apauruṣeyatva' of Veda ? If it were argued as above, the answer has been : it would be not tenable. There has been a 'Śruti' as :

"I would as a seeker of 'Mokṣa', surrender to the Lord, who has been shining with his own intellect, who would first create Brahman and then would teach the 'Vedas' to him."

Through this 'Śruti' the birth of 'Śrutis' would be heard (known). It has not been known that it has been composed on obtaining the matter from the 'Pramāṇas', on the basis of which your objection would be established. Hence, 'Pauruṣatva' would not consist in it's being spoken by 'Puruṣa', but it would also consist in composing something obtaining the matter through another 'Pramāṇa'. So it has been said by 'Śrī Citsukha-muni' as :

"The birth of 'Śrutis' from 'Īśvara' has been heard merely in the 'Śrutis'. The composition has not been known in the meaning obtained from other 'Pramāṇas' ".

Hence, just as there would be no authorship of ours in the case of 'Vedic' statements that would be pronounced by us, so at the beginning of creation, the fact that 'Īśvara' would utter them without any alteration of the order would not make his authorship of 'Veda' tenable, because there would be no capacity of the alteration of order in the case of 'Īśvara' also.

Since in the opinion of 'Mīmāṁsā', there would be no alteration of the order in the case of Veda, and there would be no necessity of accepting 'Īśvara' for that purpose. Since 'Mahāpralaya' has been accepted in 'Advaita-vedānta', there would be the possibility of the breaking away of the 'Śāstra'-traditions at that time. The Mīmāṁsākas would propound that the tradition would begin again at that time. Thus there has been difference between them.

Thus in the 'Nyāya-Vaiśeṣika-Yoga-Vīraśaiva' systems, there would be 'Pauruṣeyatva' due to the utterance of 'Vedas' by 'Īśvara' ('Puruṣaviśeṣa'); in the 'Sāṅkhya-Mīmāṁsā' systems, the 'Apauruṣeyatva' of 'Vedas' has been due to the fact that they have not been uttered by 'Puruṣa' because 'Puruṣa' himself has been not existing. This has been the difference beween them ('Nyāya-Vaiśeṣika', etc., on the one hand and 'Sāṅkhya-Mīmāṁsākas' on the other hand). Thus although there has been difference of opinion, there would be uniform opinion among them as regards their authority (i.e., the authority of 'Vedas'). That has been the reason as to why these have been called 'Vaidika-darśanas' or 'Āstika-darśanas'.

ईश्वरानुग्रहेण मोक्षप्राप्तिसमीक्षा

न्यादर्शने महर्षिणा गौतमेन मोक्षप्राप्तौ श्रवणादिना साकं यमाद्यष्टाङ्गयोगश्चावश्यक इति प्रतिपाद्यते।[47] नैयायिको भासर्वज्ञो महर्ष्युक्ताऽष्टाङ्गयोगेनाऽनभिरतिसंज्ञस्य परवैराग्यस्योदयस्ततो महेश्वरे परा भक्तिः, तद्भक्त्या च शिवसाक्षात्कारः, ततः शिवाऽनुग्रहेण च मोक्ष इति प्रतिपादयन् तदर्थम्,

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः।
तदा शिवमविज्ञाय दुःखस्यान्तो भविष्यति॥[48]

इति श्रुतिं प्रमाणत्वेनोपस्थापयति।[49] वैशेषिकदर्शने महर्षिणा कणादेन– "यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः"[50], "धर्मविशेषप्रसूताद् .... तत्त्वज्ञानान्निःश्रेयसम्"[51], इत्यादिसूत्रैर्निवृत्तिलक्षणधर्मेण पदार्थानां साधर्म्यवैधर्म्यतत्त्वज्ञानोदयस्ततश्च मोक्ष इति समादिष्टम्, किन्तु भाष्यकारेण प्रशस्तपादाचार्येण – "तच्चेश्वरचोदनाभिव्यक्ताद्धर्मादेव"[52] इति, श्रीधरभट्टेन च – "धर्मोऽपि तावन्न निःश्रेयसं करोति यावदीश्वरेच्छया नाऽनुगृह्यते"[53] इतीश्वरेच्छाविशेषेण कार्यारम्भाऽभिमुखीकृताद् धर्मात् तत्त्वज्ञानम्, ततश्च निःश्रेयसमिति व्यवस्थापितम्। अतो वैशेषिकदर्शनेऽपि मोक्षप्राप्तावीश्वराऽनुग्रहोऽपेक्षितः।

योगदर्शने महर्षिणा पतञ्जलिना – "समाधिसिद्धिरीश्वरप्रणिधानात्"[54] इति सूत्रेण समाधिफलस्य कैवल्यस्य प्राप्तिरीश्वराऽनुग्रहेण भवतीति

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47. न्या० सू० ४।२।३८, ४२, ४६
48. श्वे० उ० ६।२०
49. न्या० सा०, पृ० ३०
50. वै० सू० १।१।२
51. वै० सू० १।१।४
52. प्र० पा० भा०, पृ० १८
53. न्या० क०, पृ० १९
54. यो० सू० २।४५

स्पष्टमभिहितम् । मीमांसादर्शने प्राचीनाचार्यैरीश्वरनिरासेऽप्यर्वाचीनाभ्यामापदेवलौगाक्षिभास्कराभ्यामीश्वरो यज्ञपतित्वेनाऽङ्गीकृतः, स्वर्गसाधनानां दर्शपूर्णमासादियागानामीश्वरार्पणबुद्ध्या करणेन च तदनुग्रहबलान्निःश्रेयसावाप्तिरित्यभिहितम् ।[55] वीरशैवदर्शने –

शम्भोः शिवप्रसादेन संसारच्छेदकारिणा ।
मोहग्रन्थिं विनिर्भिद्य मुक्तिं यान्ति विवेकिनः ॥
विना प्रसादमीशस्य संसारो न निवर्तते ।
विना सूर्योदयं लोके कुतः स्यात्तमसो लयः ॥
सर्वाऽनुग्राहकः शम्भुः केवलं कृपया प्रभुः ।
मोचयेत् सकलान् जन्तून्न किञ्चिदिह कारणम् ॥[56]

इति भगवत्पादैः श्रीरेणुकाचार्यैरीश्वराऽनुग्रहेण मोक्षप्राप्तिरिति निरूपितत्वादस्मिन् विषये न्याय-वैशेषिक-योगार्वाचीनपूर्वमीमांसकैः साकं वीरशैवाचार्याणां विचारसाम्यं दरीदृश्यते ।

तदेतावता पर्यालोचनेन निष्कर्षोऽयमायातिः-न्याय-वैशेषिकदर्शनयोरीश्वरो जगत्सृष्टौ केवलं निमित्तकारणमिति स्वीकारेण, कुलालादिमनुष्यैः साकमस्य तुलनाकरणेन च विचारोऽयं न पूर्णेश्वरवादरूपेण प्रतिभाति । अत एव सृष्टौ स्वातिरिक्तान् परमाणूनुपादानरूपेणापेक्षमाणोऽयमीश्वरः कथं सर्वशक्त इति प्रोच्येत । किञ्च, अत्र सृष्टेः स्रष्टृत्वेन स्वीकृतेनापीश्वरेण न परमाणवः सृज्यन्ते, नापि जीवात्मानः, तेषां नित्यत्वाभ्युपगमात् । तस्मादयं न सर्वस्रष्टा, किन्तु सर्वनियामकमात्रम् । अपरं च, नैयायिका वैशेषिकाश्चात्यन्ताग्रहेणेश्वरं साधयित्वा मनुष्येष्वीश्वरं प्रति भक्तिं संवर्ध्य तेषामादर्शप्रायधार्मिकजीवनसम्पादने सफलप्रयत्ना अपि जीवानामीश्वरेण साकं तादात्म्यसम्पादने न सफलाः,

55. मी० प्र०, पृ० २७७-२७८; अ० सं०, पृ० १६२
56. सि० शि० १८।४-६, पृ० १४८-१४९

अथापीदमवश्यमङ्गीकर्तव्यं यद्भारतीयानां धार्मिकजीवने नैयायिक-वैशेषिकयोरीश्वरविषयकविचाराणां प्रभावः सम्यक् सञ्जात एव ।

इदमत्रावधेयं यन्नैयायिक-वैशेषिकयोरुपास्यदेवः शिव एव । अत एवोदयनाचार्यः[57] श्रीशङ्करमिश्रश्च[58] स्वस्वप्रबन्धेषु शिवमेव स्तुतवन्तौ । शिवोपासकयोरप्यनयोर्नैयायिकाः शैवा इति, वैशेषिकाश्च पाशुपता इत्यालोचका भेदं व्यवस्थापयन्ति ।[59] मतमिदं प० व्रजबल्लभद्विवेदमहाभागैस्तन्त्रयात्रायां समालोचितम् ।[60]

सांख्यदर्शने टीकाकारा विज्ञानभिक्षुप्रभृतय ईश्वरमङ्गीकुर्वाणा अपि तं सङ्कल्पशक्त्या सर्जनसमर्थं नाभ्युपगच्छन्ति, किन्तु सन्निधानमात्रेण प्रकृतौ क्रियाशक्तिप्रवर्तकं चुम्बकसदृशम् । एवं जडेन चुम्बकेन तस्य सादृश्यादेषामपीश्वरवादो न पूर्णेश्वरवादात्मकः । किञ्चास्येश्वरवादस्य नाधिकः प्रचारोऽप्यस्ति ।

योगदर्शनाभिमतेश्वरो योगिनां मोक्षप्राप्तवन्तरायनिवारणद्वारा सहायक एव, न च स स्वयं मोक्षं प्रदास्यति । तस्मादीदृशेश्वरविषयको विचारो न सन्तोषप्रदः । अथापि योगसाधनपद्धतेः प्रचारका मनुष्याणां सहजाया आस्तिकभावनायाः सन्तोषमकृत्वा स्वयोगसाधनपद्धतेः प्रचारोऽशक्य इति तदर्थमीश्वरस्याङ्गीकारं कृतवन्त इति डा० राधाकृष्णन्महोदया अभिप्रयन्ति ।[61]

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57. तं देवं निरवग्रहस्फुरदभिध्यानानुभावं भवं ।
विश्वासैकभुवं शिवं प्रति नमन् भूयासमन्तेष्वपि ॥ (न्या० कु० २।४)

58. ऊर्ध्वबद्धजटाजूटक्रोडक्रीडत्सुरापगम् ।
नामापि यामिनीकान्तकान्ताभालस्थलं हरम् ॥ (वै.सू० उप०, मङ्गलश्लो० १)

59. भा० द०, भा० २, पृ० १६९ (डा० राधाकृष्णन्) हिन्दीसंस्कारणम् ।

60. त० या०, पृ० ५४

61. भा० द०, भा० २, पृ० ३६६ (डा० राधाकृष्णन्) हिन्दीसंस्करणम् ।

अर्वाचीनमीमांसकाभिमतेश्वरोऽपि न सृष्ट्यादिरचनासमर्थः, किन्तु धर्मानुरूपमनुग्राहक एव । अद्वैतवेदान्ताभिमतेश्वरस्तु सृष्ट्यादिसमर्थः प्राणिनामदृष्टानुसारेण तत्तत्कर्मणि तेषां प्रेरकः सन् पूर्णेश्वर इव प्रतीयमानो न पारमार्थिकः, किन्तु मायाशबलितत्वान्मायावत् सोऽपि मिथ्याभूतः ।

वीरशैवदर्शनाभिमतेश्वरो जगदुत्पत्ताभिन्ननिमित्तोपादानकारणम्, प्राणिनां हृदये निवसन् तत्तत्कर्मानुसारेण शुभाशुभकर्मणि तेषां प्रेरकः, मायाविशिष्टोऽपि स न मिथ्याभूतः । तथाऽयं मुमुक्षूपास्यः, मुक्तात्मनां प्राप्तिस्थानभूतश्च वर्तते । एवमयं परशिवः सगुणरूपेण विश्वान्तर्यामित्वेन सर्वत्र सञ्चालकः सन् निर्गुणरूपेण विश्वोत्तीर्णश्चास्तीति पूर्णेश्वरवादोऽत्र सार्थको भवति ।

एतावता श्रद्धार्हे शिवविषये दार्शनिकमतमवलम्ब्य मयाऽऽलोचितम्। वस्तुतस्त्वीश्वरो भावगम्यः । स चैक एव । अथापि यथैकोऽपि पुरुषो मातृदृष्ट्या पुत्र इति, पत्नीदृष्ट्या पतिरिति, पितामहदृष्ट्या च पौत्र इत्यनेकैर्नामभिर्व्यवह्रियते, तथा देवोऽप्युपासकानां भेदेन भिन्नभिन्ननामभाग् भवति । यथोक्तं हनुमन्नाटककारेण –

यं शैवाः समुपासते शिव इति ब्रह्मेति वेदान्तिनो
बौद्धा बुद्ध इति प्रमाणपटवः कर्तेति नैयायिकाः ।
अर्हन्नित्यथ जैनशासनरताः कर्मेति मीमांसकाः
सोऽयं वो विदधातु वाञ्छितफलं त्रैलोक्यनाथो हरिः ॥[62] इति ।

तस्मादीश्वरविषयेऽधिकमनुक्त्वा,

न मन्त्रं नो यन्त्रं तदपि च न जाने स्तुतिमहो
न चाऽऽह्वानं ध्यानं तदपि च न जाने स्तुतिकथाः ।

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62. हमुमन्ना० १ अङ्क ३ श्लोक

न जाने मुद्रास्ते तदपि च न जाने विलपनं
परं जाने मातस्त्वदनुसरणं क्लेशहरणम् ॥[63]

इति श्रीमच्छङ्करभगवत्पादोक्तिमेव मनसा मुहुर्मुहुः स्मरन् विरमामि ।

Enquiry into the attainment of 'Mokṣa' by 'Īśvara's' favour :

In the 'Yoga-darśana', it has been propounded by 'Maharṣi Gautama' that the 'eight-limbed-yoga' would be necessary along with 'Śravaṇa', etc., for the attainment of 'Mokṣa'. 'Bhāsarvajña' a 'Naiyāyika' would propound that there would be the arising of higher renunciation ('Para-Vairāgya') named 'Anabhirati' through the 'eight-limbed-yoga' by the 'Maharṣi'; from that there would be great devotion; from that 'Bhakti' there would be the realisation of 'Śiva'; from that there would be the favour of 'Śiva' and through 'Śiva's' favour there would be 'Mokṣa'. To support this a 'Śruti' has been put forward as :

"When the human beings could fold the sky like skin, then only there would be the termination of sorrow for them without realising 'Śiva'."

In the 'Vaiśeṣika-darśana', 'Maharṣi Kaṇāda' has ordained that there would be the rising of 'Tattva-jñāna' regarding the 'Sādharmya' and 'Vaidharmya' of the objects and through that there would be 'Mokṣa', by formulating the 'Sūtras' such as – "Yato'bhyudaya-

63. देव्यपराधक्षमापनस्तोत्रम्, श्लो० १

niḥśreyasa siddhiḥ sa Dharmaḥ" ("That from which there would be accomplishment of progress and highest good, has been the 'Dharma'"), "Dharmaviśeṣaprasūtād tattvajñānanniḥśreyasam" ("The highest good would arise through the 'Tattva-jñāna' ... produced by the special 'Dharma' (merit)", etc. But the 'Bhāṣyakāra Praśastapādācārya' has established that it ('Mokṣa') would arise through the "'Dharma' manifested by the 'codanā' (injunction) of 'Īśvara'" ("Tacceśvaracodanābhivyaktāddharmādeva"); 'Śrīdhara Bhaṭṭa has established that "Dharmo'pi tāvanna niḥśreyasam karoti yāvadīśvarecchayā nānugṛhyate" ("As long as one would not get favour by the will of 'Īśvara' so long 'Dharmā', too, would not produce 'Niḥśreyas'"). Thus it has been established that 'Tattvajñāna' would arise from the 'Dharma' (merit) which would turn towards the 'Kārya' initiated by the special will of 'Īśvara' and from that 'Niḥśreyas' would arise. Hence in the 'Vaiśeṣika-darśana' also the favour of 'Īśvara' has been required for the attainment of 'Mokṣa'.

In the 'Yoga-darśana', 'Maharṣi Patañjali' has clearly told that the attainment of 'Kaivalya' which has been the fruit of trance ('Samādhi'), would be through the favour of 'Īśvara' by the sūtra, viz., "Samādhisiddhir Īśvarapraṇidhānāt" ("the accomplishment of 'Samādhi' would be by virtue of the favour of 'Īśvara'"). In the 'Mīmāṁsā-darśana', although there has been the rejection of 'Īśvara' by the earlier 'Ācāryas', 'Āpadeva' and 'Laugākṣi-Bhāskara' have accepted 'Īśvara' as the Lord of sacrifice ('Yajñapati') and have said that there would be the attainment

of 'Niḥśreyas' by virtue of the performance of the sacrifices such as 'Darsa purnamasa' etc., which have been the means of attaining heaven, with the notion of dedication to 'Īśvara'. In the 'Vīraśaiva-darśana' –

"The enlightened Yogin would attain liberation by breaking the knot of infatuation through the auspicious grace of 'Śambhu' which has been the cause for the eradication of transmigration. Without the gracious favour of 'Śiva', the cycle of transmigration would not stop. Whence could there be the disappearance of darkness in the world without the rising of the sun? 'Śambhu', the Lord, who has been the doer of favour to all, would release all beings from bondage merely out of compassion. There has been no other cause for that."

Thus since 'Śrī Reṇuka-Bhagavatpāda' has ascertained that the attainment of 'Mokṣa' would be through the favour of 'Īśvara', in this matter, it has been highly observed that there has been the uniformity of opinion among the 'Nyāya-Vaiśeṣika-Yoga' systems, the later scholars of 'Pūrvamīmāṁsā' and the 'Vīraśaiva-Ācāryas'.

By virtue of this much of deliberation, this has been that conclusion :

In the 'Nyāya' and 'Vaiśeṣika' systems, 'Īśvara' has been accepted as the 'Nimittakāraṇa' (instrumental cause). Then on comparison with persons such as potter, etc., the matter would not appear to be in the form of complete 'Īśvaravāda'. That has been the reason as to why this 'Īśvara' who would require

atoms which have been other than himself in the form of 'Upādāna-kāraṇa' (material cause) in creation, how could he be said as 'Sarva-Śakta' (all-powerful)? Further, since the atoms have not been created by 'Īśvara', even though he has been accepted as the creator of this creation, and since those of the 'Jīvātman', too, have not been created by him, then those atoms would be admitted as eternal. Hence, he ('Īśvara') has not been the creator of all, but he has been only the ordainer of all. Another point has been that the 'Naiyāyikas' and the 'Vaiśeṣikas' would prove the existence of 'Īśvara' with great insistence and would make the devotion towards him increased. Even if they would achieve the fulfilment in obtaining an ideal religious life, yet they would not achieve fulfilment in obtaining identity ('tādātmya') of the 'Jīvas' with 'Īśvara'; yet this must be accepted. In the religious life of the 'Bhāratīyas', the influence of views of the 'Naiyāyikas' and the 'Vaiśeṣikas' about the 'Īśvara' has been truly found.

This must be understood here : The deity adored in the case of the 'Naiyāyikas' and the 'Vaiśeṣikas' has been 'Śiva' only. That has been the reason as to why 'Udayanācārya' and 'Śaṅkara Miśra' have praised 'Śiva' only in (the beginning) their works. Although they have been both the worshippers of 'Śiva', the thinkers would establish 'Naiyāyikas' as 'Saivas' and 'Vaiśeṣikas' as 'Pāśupatas'. This opinion has been critically examined by 'Vraj Vallabh Dviveda' in his 'Tantrayātrā'.

In the 'Sāṅkhya-darśana', although the authors of 'Ṭīkās' such as 'Vijñānabhikṣu', etc., would accept

'Īśvara', they would not accept him as capable of doing creation through the power of his resolve (will), and would accept him as the producer of 'Kriyā-Śakti' as the 'cumbaka' in the 'Prakṛti' by his very presence. Thus, since it has been through the similarity with him ('Īśvara'), the 'Īśvaravāda' of these has not been of the nature of a complete 'Īśvaravāda'. Further this 'Īśvara-vāda' has not been in much prevalence.

'Īśvara' who has been admitted in 'Yoga-darśana' has been only one who would assist in the attainment of emancipation through the prevention of impediments, but would not be one who would himself grant 'Mokṣa'. Hence, this kind matter on 'Īśvara' would not be that which would not make one happy. Yet those who proclaim about the procedure of their 'Yoga', have accepted 'Īśvara', thinking that without satisfying the feelings of the orthodox, there would be no possibility of proclaiming that. This has been the opinion of 'Rādhākṛṣṇa Mahodaya'.

Even the 'Īśvara' accepted by the later 'Mīmāṁsākas' has not been capable of formulating creation, but has been one who would do favour in consonance with 'Dharma' (merit). The 'Īśvara' accepted by the 'Advaita-vedānta' has been capable of creation, etc., and being the inspirer of them in those actions in consonance with the destiny of beings, he would be grasped as the complete 'Īśvara' and yet he has not been the Supreme truth, but he too, has been false like 'Māyā' as he has been over-shadowed by Māyā.

The 'Īśvara' accepted by the 'Vīraśaiva-darśana' has been the instrumental-cum-material cause without

any difference; residing in the hearts of the beings, he has been the inspirer of those actions, auspicious and inauspicious, in consonance with their 'Karmans'. Although he has been characterised by 'Māyā', he has not been false. In that way, he would be one to be adored by the seekers of 'Mokṣa' and would be the destined place for the liberated souls. Thus this 'Paraśiva' has been the guiding factor everywhere as being the internal spirit ('antaryāmin') and as one who has been beyond the reach of the universe as being 'Nirguṇa'. Thus here the complete 'Īśvaravāda' would become fruitful.

I have thought about 'Śiva' – so far depending on the opinions of the 'Dārśanikas'. In fact, 'Īśvara' would be grasped though emotion. He has been one only. Then one and the same person has been the son in the view of the mother, husband in the view of the wife, grandson in the view of the grandfather. Thus he has been called by different names. In the same way the God ('Parameśvara') has different names due to the difference in the worshippers. This has been as told by the author of 'Hanumannāṭaka' :

"Let this 'Hari', the Lord of the triple world, grant the desired fruit, – Hari whom the 'Śaivas' worship as 'Śiva', the 'Vedāntins' as 'Brahman', the 'Bauddhas' as 'Buddha', the Naiyāyikas, experts in 'Pramāṇas', as 'Karta', those attached to the 'Jaina' – ordinations as 'Arhan' and 'Mīmāṁsākas' as 'Karma'."

Hence without saying much in this matter, I would stop by remembering Śrī Śaṅkara-Bhagavatpādas saying as :

"No 'Mantra' (charm), no 'Yantra' (talisman); I do not know the 'Stuti' (prayer); no 'Āhvāna' (welcome), no 'Dhyāna' (trance); I do not know 'stutikathāḥ' (the tales of prayers); I do know those 'Mudrās' symbolic gestures, with fingers of hand, such as 'Ahvāna'; I do not know the 'vilapana'. But, O mother, cherishment of your name as the means of removing afflictions is done."

जीवस्वरूपसमीक्षा

अत्र खलु न्यायवैशेषिक-प्राभाकरमतेष्वात्मा विभुः, संख्ययाऽनन्तः, नित्यः, प्रतिशरीरं भिन्नश्चास्ति । तदिदं सांख्यतो न विशिष्यते, सांख्याचार्यैरपि पुरुषे विभुत्वादेः स्वीकाराद् । किन्तु सांख्याः पुरुषं चिद्रूपमङ्गीकुर्वन्ति । नैयायिकादयस्त्वात्मानं स्वरूपतो जडमभ्युपगच्छन्ति । अत एव तत्रात्ममनः-संयोगे ज्ञानादीनामुत्पत्तिरिति कथ्यते । तस्मान्न्यायवैशेषिका आत्मनि ज्ञानादिसंस्कारान्ताश्चतुर्दशगुणास्तिष्ठन्तीत्यभ्युपगच्छन्ति । सांख्यास्तु निर्गुणमिति विशेषः ।

न्याय-वैशेषिकाभ्यां देहेन्द्रियाद्यनात्मवस्तुभ्य आत्मानं व्यावर्त्य तद् भिन्ने विभुरूपे नित्ये आत्मनि जिज्ञासूनां बुद्धिः स्थिरीकृता, परं तस्मिन् बुद्धि-सुख-दुःखेच्छा-द्वेष-प्रयत्न-धर्माधर्म-संस्कार-कर्तृत्व-भोक्तृत्वादयोऽपि धर्माः स्वीकृताः नहि ताभ्यां तद्धर्मरहितस्य नित्य-शुद्ध-बुद्ध-विभुस्वरूपस्यात्मन उपदेशः कृतः, सांख्यदर्शने तु सुखादिधर्मरहितस्य निर्लेपस्य चिद्रूपस्य पुरुषस्याङ्गीकारः कृत इति नैयायिक-वैशेषिकाभ्यामस्य वैशिष्ट्यं श्रेष्ठत्वं च । अत एवात्र विषये डा० राधाकृष्णन्महोदयाः कथयन्ति[64] — अचेतनयोर्द्वयोरश्मनोः सङ्घर्षेण यथा प्रकाशः सम्भवति, तथैवाचेतनयोरात्ममनसोः संयोगेनात्मनि ज्ञानाख्यो गुण उत्पद्यत इति नैयायिकानामियं कल्पना भौतिकवाद इव प्रतिभाति । किञ्च, आत्मनो विभुत्वेन मनस-

64. भा० द०, भा० २, पृ० १५३-१५५ (हिन्दीसंस्करणम्) ।

श्चाणुत्वेनोभयोर्निरवयवत्वात् तयोः संयोगस्य कल्पनापि कर्तुं न शक्यते। अपि च, आत्मनो विभुत्वात् तस्य मनसा सह संयोगस्य सर्वदा विद्यमानत्वेऽपि यदा मन इन्द्रियैः साकं संयुज्यते, तदानीमेव ज्ञानगुण उत्पद्यत इति नैयायिकैः प्रतिपाद्यते । अत्राणोर्मनस एकस्मिन्नेव समये आत्मना इन्द्रियैश्च साकं कथं संयोगः? इत्यस्याः शङ्काया उत्तरप्रदानेऽसमर्थाः सन्तो नैयायिका ईश्वरशक्तिं नियामिकां मन्यन्ते । तदेतत्पर्यालोचनेनात्मनि चैतन्यस्यावश्यकत्वात् तस्यैव चेतनरूपेणाङ्गीकरणं वरम् । एतद्विषये सांख्यमतं न्यायमतापेक्षया सुचारु प्रतिभाति ।

अपि च, सांख्याचार्या नैयायिक-वैशेषिकवदात्मनि ज्ञानेच्छाप्रयत्नादीन् साक्षात्सम्बन्धेन नाङ्गीकुर्वन्तीति तन्मते शुद्धस्फटिकवत् पुरुषः स्वच्छो निर्गुणश्च । ज्ञानादिगुणानामन्तःकरणधर्मतया पुरुषे तेषां प्रतीतिर्जपाकुसुमसंयोगेन स्फटिके रक्तरागप्रतीतिरिवाऽवास्तविकीति स्वीकारेण सांख्याभिमतः पुरुषो नैयायिक-वैशेषिक-प्राभाकराभिमतात्मापेक्षया श्रेष्ठः। भाट्टमीमांसका आत्मानं न केवलं जडं नापि चेतनं किन्तु खद्योतवदुभयात्मकं मन्यन्ते । तत्राऽचेतनांशः सुखाद्याकारेण परिणमते, चेतनांशश्च जानातीति कथयतां तेषामुक्तिरर्धजरतीयते । अत एव श्रीश्रीनिवासाचार्याः कथयन्ति[65] – भाट्टमीमांसका जडभूते द्रव्यरूपे चात्मनि चिदंशमपि प्रतिपादितवन्तः। एतेनैते बौद्धाभिमतविज्ञानात्मवाद-नैयायिकाभिमतजडद्रव्यात्मवादयोः समन्वयं कृत्वा मध्यमार्गिणोऽभूवन्निति प्रतीयते।

डा० राधाकृष्णन् महोदयास्तु[66] – भाट्टाभिमतात्मनि योऽचिदंश उक्तः, सम्भवतस्तदन्तःकरणमेव, तद्द्वारैव आत्मा ज्ञानसुखाद्याकारेण परिणमते । तस्मादेकस्मिन् विषय-विषयीभावसमर्थनार्थं नह्येकस्मिन्नेव चिदचिद्रूपांशद्वयस्य प्रकल्पनं युक्तमिति प्रतिपादयन्ति । किन्त्वेषामियमुक्तिरद्वैतवेदान्तसरणिमनुसरति ।

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65. हिन्दू दर्शनसार, पपृ० १६९
66. भा० द०, भा० २, पृ० ४०८ (हिन्दीसंस्करणम्)

न्याय-वैशेषिक-सांख्य-योग-मीमांसादर्शनेष्वात्मनः शरीरपरिमाणत्वे शरीरवृद्धिह्रासाभ्यामात्मनोऽपि वृद्धिह्रासौ स्यातामिति, तेन च तदनित्यत्वप्राप्तिरिति न जैनाभिमतशरीरपरिमाणत्वमात्मनोऽङ्गीक्रियते। तस्याणुत्वे च चन्दनकण्टकाद्यनुकूलप्रतिकूलद्रव्यसंयोगेन शारीरकसर्वदेशेषु जायमानायाः सुख-दुःखयोः प्रतीतेरनुपपत्तिरित्याकाशवदात्मा विभुरस्तीति स्वीक्रियते। विभुत्वाच्च तस्य नित्यत्वमपि सम्भवतीति तेषामाशयः। किन्तु विभुरूपाणां नानात्मनां स्वरूपविषये किञ्चिदपि भेदाभावात् ते तत्त्वतो भिन्नभिन्नाः केन प्रकारेण सिद्धाः स्युः? इति न तैर्दार्शनिकैरधिकं चिन्तितम्।

किञ्च, सर्वात्मनां समानदेशत्वेन मनः, लिङ्गशरीरम्, स्थूलं वा शरीरं केनचिदेकेनैवात्मना कथं सम्बन्धं करोति ? कया रीत्या च भिन्नभिन्नशरीराणि पृथक् पृथगात्मनः कर्मसम्बन्धं सम्पादयन्ति? केन च प्रकारेण पृथक् पृथगात्मानः फलान्युपभुञ्जन्ते? इत्याद्यनेकप्रश्नानामुत्तरमेभिरिदं प्रदीयते-पृथक् पृथङ्मनसां लिङ्गशरीराणां वा पृथगात्मभिः समानरूपेण संयोगे सत्यपि स्वात्मना तस्य विलक्षणः सम्बन्धोऽस्ति। तत्प्रभावेणैव तद्द्वारा स्वकमेव नियतमात्मानं फलान्युपभोजयति। अन्ये आत्मानोऽपि तेनैव प्रकारेण भिन्नभिन्नदेशीय-स्वस्वलिङ्गशरीरद्वारा फलान्युपभुञ्जत इति। किन्तु शरीरप्रदेशादन्यत्र विद्यमानस्यात्मनः सुखदुःखादिसम्बन्धाभावाद् विद्यमानत्वेऽप्यविद्यमान इव वर्तमानस्यात्मनोऽन्यथासिद्धत्वादनेकात्मनां विभुत्वं नैव सङ्गच्छते।

अपि च, जीवात्मनो विभुत्वे तस्य सर्वदा सर्वत्र स्थित्या तदुत्क्रान्तिगत्यागतिप्रतिपादिकानां श्रुतीनामानर्थक्यप्रसङ्गः। तत्र हि श्रुतिषु – "तेन प्रद्योतेनैष आत्मा निष्क्रामति चक्षुषो वा मूर्ध्नो वाऽन्येभ्यो वा शरीरदेशेभ्यः"[67] इति उत्क्रान्तिः, "ये वैके चास्माल्लोकात्प्रयन्ति चन्द्रमसमेव ते

67. बृ० उ० ४।४।२

सर्वे गच्छन्ति''[68] इति गतिः, ''तस्माल्लोकात्पुनरेत्यस्मै लोकाय कर्मणे''[69] इत्यागतिश्चेति जीवात्मनः परलोकगमनागमनादिकं श्रूयते । तस्य विभुत्वे शरीरवियोगासम्भवः । न च लिङ्गशरीरादिगमनागमनेनात्मनि तदुपचार इति वक्तुं शक्यते, ''तमुत्क्रामन्तं प्राणोऽनूत्क्रामति''[70] इति श्रुत्या ह्यात्मनः प्रथमतो गमनं पश्चात् तत्प्राणोपलक्षितलिङ्गशरीरस्य गमनमुच्यते । अत एव –

द्वाविमौ पुरुषौ लोके सूर्यमण्डलभेदिनौ ।
परिव्राड् योगयुक्तश्च रणे चाभिमुखो हतः ॥[71]

इत्यात्मन एव सूर्यमण्डलभेत्तृत्वं स्मर्यते । तस्मात् – ''एषोऽणुरात्मा चेतसा वेदितव्यः''[72], ''अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा''[73] इत्यादिश्रुतिसंमतमणुत्वमेव जीवात्मनोऽङ्गीकर्तव्यम् । ''स वा एष महानज आत्मा''[74], ''आकाशवत् सर्वगतं सुसूक्ष्मम्''[75] इत्यादिविभुत्ववाचकश्रुतीनां परमात्मपरत्वं वेदितव्यम् ।[76] एवं जीवात्मनोऽणुत्व एव तस्य नित्यत्वं प्रतिशरीरं भिन्नत्वं च सम्भवति । अत एव वीरशैवदर्शने जीवस्याणुत्वमभ्युपगम्य शरीरान्तरव्याप्तया तया ज्ञानप्रभया शारीरकसुखदुःखसाक्षात्कार इति व्यवस्थापितम् । अतो भोगसाङ्कर्यनिवारणार्थम्, जगद्वैचित्र्यव्यवस्थार्थम्, उत्क्रान्तिगत्यागतीनां च व्यवस्थार्थमात्मनोऽणुत्वप्रतिपादकं वीरशैवदर्शनमेव तत्त्वचिन्तकैर्बहु मन्यतेत्यत्र न कोऽपि विवादः ।

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68. कौषी० १।२
69. बृ० उ० ४।४।६
70. बृ० उ० ४।४।२
71. पारा० स्मृ० २।३२
72. मुण्ड० ३।१।९
73. कठ० २।६।१७
74. बृ० उ० ४।४।२२
75. शाण्डि० उ० २।१।३
76. ब्र० सू० श्रीकर० २।३।१८-१९

किञ्च, षड्दर्शनानां मध्ये न्याय-वैशेषिक-सांख्य-योग-पूर्वमीमांसा-दर्शनेषु प्रतिशरीरमात्मनो भेदाङ्गीकारात् तानि द्वैतदर्शनानि, उत्तरमीमांसायां तु सर्वशरीरेष्वेकस्यैवात्मनोऽङ्गीकारात् तदद्वैतदर्शनमिति हि प्रसिद्धिः। तत्र न्यायवैशेषिकदर्शनयोः – "स च देहेन्द्रियादिव्यतिरिक्तः प्रतिशरीरं भिन्नो नित्यो विभुश्च"[77], "नानात्मानो व्यवस्थातः"[78], "शास्त्रसामर्थ्याच्च"[79] इत्यादिस्थलेषु सप्रमाणं प्रतिशरीरमात्मभेदो व्यवस्थापितः। एवमेव पूर्वमीमांसादर्शनेऽप्यात्मनः प्रतिशरीरं भिन्नत्वं नित्यत्वं विभुत्वं तस्यैव च कर्तृत्वं भोक्तृत्वमपि स्वीकृतम्। सांख्ययोगदर्शनयोः पुरुषस्यासंगत्वान्निर्गुणत्वाच्च तस्य वास्तविक-कर्तृत्वभोक्तृत्वाभावेऽपि पुरुषभेदस्तु नौपाधिकः, अपि तु वास्तविक इति प्रतिशरीरं नित्यो विभुः पुरुषोऽभ्युपगम्यते। तदुक्तं श्रीमधुसूदनसरस्वतीभिः – "नन्वात्मनो नित्यत्वे विभुत्वे च न विवदामः, प्रतिदेहमेकत्वं तु न सहामहे। तथाहि – बुद्धिसुखदुःखेच्छाद्वेषप्रयत्नधर्माधर्म-भावनाख्यनवविशेषगुणवन्तः प्रतिदेहं भिन्ना एव नित्याः विभवश्चाऽऽत्मान इति वैशेषिका मन्यन्ते। इममेव च पक्षं तार्किकमीमांसकादयोऽपि प्रतिपन्नाः सांख्यास्तु विप्रतिपद्यमाना अप्यात्मनो गुणवत्त्वे, प्रतिदेहं भेदे न विप्रतिपद्यन्ते, अन्यथा सुखदुःखादिसंकरप्रसङ्गात्"[80] इति।

तत्र द्वैतदर्शनेषु नैयायिक-वैशेषिकाः "एकमेवाद्वितीयं ब्रह्म"[81] इत्यत्राद्वितीयत्वं नाम एकत्वसमनियतविजातीयवैलक्षण्यमिति, "सर्वं खल्विदं ब्रह्म"[82] इत्यस्य सर्वं ब्रह्मव्याप्तत्वम्, व्याप्तत्वं नाम सम्बन्धत्वम्,

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77. तर्क० भा०, पृ० १४५
78. वै० सू० ३।२।२०
79. वै० सू० ३।२।२१
80. भ० गी० मधुसूदनी, २।१४
81. त्रि० म० ना० ३।३
82. छा० उ० ३।१४।१

अन्यथा घटादीनामपि ब्रह्मत्वापत्त्या ब्रह्मणोऽनित्यत्वापत्तिर्जडतापत्तिश्चेति, "तत्त्वमसि"[83], "ब्रह्म वेद ब्रह्मैव भवति"[84] इत्यादीनां क्वचित् कैवल्यपरत्वम्, क्वचिद् ब्रह्मसाम्यपरत्वम्, क्वचिद् ब्रह्मासाम्यपरत्वम्, क्वचिच्च सर्वप्रपञ्चनियन्तृपरमात्मैकत्वपरत्वं व्यवस्थापयन्तस्तेषां गौणार्थत्वमभ्युपगच्छन्ति ।[85] उक्तं च श्रीधरभट्टेन – "अभेदश्रुतयस्तु गौणार्था इति दिक्"[86] इति ।

सांख्य-योगदर्शनयोः– "नाद्वैतश्रुतिविरोधो जातिपरत्वात्"[87] इति। सूत्रेण कपिलमहर्षिणाऽद्वैतश्रुतीनां विजातीयद्वैतनिषेधपरत्वं व्यवस्थापितम् । अतोऽद्वैतवाक्यानि – "निरञ्जनः परमं साम्यमुपैति"[88] इत्यादिश्रुतिबलेन चिदेकरूपत्वादवैधर्म्यलक्षणाभेदपराण्येव, न त्वखण्डार्थपराणीति विज्ञानभिक्षुरत्र प्रतिपादयति ।[89] मीमांसादर्शनेऽप्यद्वैतश्रुतयो जातिपरत्वेन व्यवस्थापिताः ।[90]

तदेवं वास्तविकद्वैतप्रतिपादकेषु न्याय-वैशेषिक-सांख्य-योग-पूर्वमीमांसादर्शनेषु द्वैतश्रुतीनां सावकाशत्वेऽप्यद्वैतश्रुतीनामनवकाशः । उत्तरमीमांसादर्शने तु "जीवो ब्रह्मैव नापरः" इति भगवत्पादैः शङ्कराचार्यैर्जीवब्रह्मणोर्न वास्तविकभेदः, किन्त्वन्तःकरणोपाधिना एकमेव ब्रह्म नानाभूतमिव प्रतीयत इति भेदस्यौपाधिकत्वं प्रतिपाद्यते । अत्राद्वैतदर्शने आत्मनो निःसङ्गत्वात् कर्तृत्वभोक्तृत्वसुखदुःखादेश्चान्तःकरणधर्मत्वादन्तः-

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83. छा० उ० ६।८।७
84. मुण्ड० ३।२।९
85. सिद्धान्तचन्द्रोदये, पृ० ४०-४१
86. न्या० क०, पृ० २१३
87. सां० सू० १।१५४
88. मुण्ड० ३।१।३
89. सां० सू० १।१५४, प्र० भाष्यम् ।
90. शास्त्रदीपिका, तर्कपादः, पृ० १२५

करणभेदेनैव जगद्वैचित्र्यं व्यवस्थाप्यते । अतोऽत्रात्मा नित्यः, विभुः, एक एवेति "द्वा सुपर्णा सयुजा सखाया"[91], "द्वे ब्रह्मणी वेदितव्ये"[92] इत्यादि-द्वैतश्रुतीनामनवकाशः । अत एव भाष्यकृद्भिः श्रीपतिपण्डिताराध्यभगवत्पादैर्भेदाऽभेदप्रतिपादकं वीरशैवदर्शनं सर्वश्रुतिसमन्वयात्मकमिति तस्य 'विशेषाद्वैतम्' इति नामधेयं कृतम् । तथाहि –

श्रुत्येकदेशप्रामाण्यं द्वैताऽद्वैतमतादिषु ।
द्वैताऽद्वैतमते शुद्धे विशेषाद्वैतसंज्ञिते ।
वीरशैवैकसिद्धान्ते सर्वश्रुतिसमन्वयः ॥[93] इति ।

अत्र विश्च शेषश्च विशेषौ परमात्म-जीवौ, तयोरद्वैतं 'विशेषाद्वैतम्' इति तस्य व्युत्पत्तिः । अत्र 'विः' इत्यनेन "विश्चक्षुषि व्योम्नि वाते परमात्मनि पक्षिणि"[94] इति निघण्टुषु पक्षिवाचकस्य विशब्दस्य परमात्मनोऽपि वाचकत्वात् "द्वा सुपर्णा"[95], "हंस हंसेति यो ब्रूयाद्धंसो ब्रह्मा हरिः शिवः"[96] इत्यादिश्रुतिषु च परमात्मनः पक्षिरूपेण वर्णनाद् विशब्देन परमात्मैव गृह्यते । एवमेव "यथाऽग्नेः क्षुद्रा विस्फुलिङ्गा व्युच्चरन्ति"[97] इत्यादिश्रुतिषु जीवानां परमेश्वरांशत्वव्यपदेशात् शेषशब्देन जीवो व्यवह्रियते । अद्वैतपदेन "यथा नद्यः"[98] इत्यादिश्रुतिसिद्धं सायुज्यं जीवब्रह्मणोरुपदिष्टम् । तस्माज्जीवेश्वरयोः संसारदशायां भेदः, मोक्षदशायामभेदो भ्रमरकीटन्यायेनोपदिश्यते । तदुक्तम् –

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91. श्वे० उ० ४।६
92. त्रि० ता० ५।१७
93. ब्र० सू० श्रीकर० मङ्गलश्लो० १५
94. एकाक्षरनामकोषसंग्रहः, पृ० १८
95. श्वे० उ० ४।६
96. ब्र० वि० ३४
97. बृ० उ० ३।१।२०
98. मुण्ड० ३।२।८

विशब्देनोच्यते शम्भुः द्वासुपर्णेति मन्त्रतः ।
शेषशब्देन शारीरो यथाग्नेरिति मन्त्रतः ।
अद्वैतेन भवेद्योगो यथा नद्यादिभिस्तथा ॥[99] इति ।

तस्मान्न्याय-वैशेषिक-योगदर्शनिष्वात्मनां परस्परमीश्वरेण साकं च भेद एव पारमार्थिकः । सांख्यपूर्वमीमांसादर्शनयोरीश्वरस्याभावेऽपि जीवात्मनामेव परस्परं वास्तविको भेदोऽङ्गीक्रियते । अद्वैतवेदान्ते तु जीवात्मनां परस्परमीश्वरेण साकं च प्रतीयमानो भेदो न पारमार्थिकः, किन्त्वौपाधिकः, अभेदस्तु पारमार्थिकः । अत एवैतानि दर्शनानि श्रुत्यैकदेशीनीत्युच्यन्ते ।

वीरशैवदर्शने तु भेदाभेदयोः समन्वयाद् वैशिष्ट्यं चास्य दर्शनस्य । तदुक्तं भगवत्पादैः श्रीरेणुकाचार्यैः —

वेदैकदेशवर्तिभ्यः सांख्यादिभ्यो महामुने ।
सर्ववेदानुसारित्वाच्छैवतन्त्रं विशिष्यते ॥
शैवतन्त्रमिति प्रोक्तं सिद्धान्ताख्यं शिवोदितम् ।
सर्ववेदार्थरूपत्वात् प्रामाण्यं वेदवत् सदा ॥[100] इति ।

तदेवं नैयायिक-वैशेषिक-प्राभाकरा जीवात्मानं सद्रूपम्, भाट्टमीमांसकाः सद्रूपेण साकं किञ्चित् चिद्रूपम्, सांख्ययोगाश्च सद्रूपं पूर्णचिद्रूपम्, अद्वैतवेदान्तिनश्च सच्चिदानन्दरूपमिति स्वीकुर्वन्तः क्रमशो विकासोन्मुखा दरीदृश्यन्ते ।

अथापि न्याय-वैशेषिक-सांख्य-योग-पूर्वमीमांसादर्शनिषु भेदमात्रस्य पारमार्थिकत्वकथनात्, अद्वैतवेदान्ते च भेदस्यौपाधिकत्वमभेदस्य च पारमार्थिकत्वमिति श्रुत्यैकदेशवाक्यानामेव प्रामाण्यग्रहणात् तेषां श्रुत्यैक-

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99. ब्र० सू० श्रीकर०, मङ्गलश्लो० १६
100. सि० शि० ५।७-८, पृ० ५५

देशित्वम् । भेदाभेदयोः पारमार्थिकत्वं स्वीकृत्य सर्वश्रुतीनां प्रामाण्य-प्रतिपादकं वीरशैवदर्शनं तु सर्वश्रुतिसमन्वयात्मकमित्युक्तषड्दर्शनेभ्योऽस्य वैशिष्ट्यं दिनकरप्रकाशवत् सर्वत्र विद्योतते ।

Enquiry into the nature of 'Jīva' :

Here, indeed, in the opinion of 'Nyāya', 'Vaiśeṣika' and 'Prābhākara-Mīmāṁsā', 'Ātman' has been all-pervasive, infinite in number, eternal, and different in different bodies. This would not differ in 'Sāṅkhyas', since 'Sāṅkhya-Ācāryas' have also accepted 'Vibhutva', etc., in the 'Puruṣa'. But the 'Sāṅkhyas' would accept 'Puruṣa' as 'cidrūpa'. 'Naiyāyikas', etc., would accept 'Ātman' as dull in nature. That has been the reason as to why, they ('Naiyāyikas', etc.,) would say that the production of 'Jñāna', etc., as due to the association between 'Ātman' and 'Manas'. Hence, the 'Nyāya-Vaiśeṣikas' would admit that the twenty-four 'Guṇas' from 'Jñāna' to 'Saṁskāra' in the 'Ātman', while the 'Sāṅkhyas' would regard him as 'Nirguṇa'. This has been the speciality.

The 'Nyāya-Vaiśeṣikas' would separate 'Ātman' from the 'Anātma-objects' and would induce the mind of the enquirers to be steady in the 'Ātman' who has been different (from 'Anātma'-objects), who have been all-pervasive in form and who have been eternal. Further the properties ('Dharmas') such as intellect, joy, sorrow, desire, hatred, effort, merit, de-merit, impressions, the feature of the doer, the feature of the enjoyer, etc., have been accepted in the 'Ātman', but through those two, there has been no teaching of the 'Ātman' who would not have that 'Dharma'; In the

'Sāṅkhya-darśana', however, the 'Puruṣa' who has been bereft of the properties such as joy, etc., who has not been attached to anything, who has been of 'cit'-form, would be accepted. On this ground this ('Sāṅkhya-darśana') would have the speciality and superiority. It would be on that ground Dr. 'Rādhākṛṣṇan Mahodaya' would say : Just there would be the production of the spark of light by the friction of two stones that have been without consciousness so would the 'Guṇa' called knowledge would arise by the combination of the unconscious 'Ātman' and 'Manas'. Thus this thinking of the 'Naiyāyikas' would appear like 'Bhautika-vāda' (materialistic theory). Further, since in the case of the two ('Ātman' and 'Manas'), even to think of 'Saṁyoga' has not been possible because 'Ātman' would be all-pervasive and 'Manas' being atomic. Besides this, since 'Ātman' has been all-pervasive, his 'Saṁyoga' with 'Manas' has been always found. It is only when the mind would get associated with senses that the 'jñānaguṇa' would be produced from it. This has been the manner in which 'Naiyāyikas' would propound. Here, a doubt would arise as to how the atomic 'Manas' would get connected with the senses simultaneously ? Not being able to answer this doubt, the 'Naiyāyikas' would opine that the power of 'Īśvara' has been under restraint. Therein, on pondering over this point, it would be preferable to accept 'Ātman' himself in the form of 'cetana' since the 'cetana' would be necessary in the 'Ātman'. In this matter the opinion of the 'Sāṅkhyas' would appear highly charming in comparison with the opinion of the 'Naiyāyikas'.

Further, since the 'Sāṅkhya-Ācāryas', like the 'Naiyāyikas' and the 'Vaiśeṣikas', would not accept knowledge, desire, effort, etc., in the 'Ātman' by direct relation, 'Puruṣa' has been quite clear like pure crystal and bereft of 'Guṇas' ('Nirguṇa'). Since the 'Guṇas' such as knowledge, etc., have been the properties of 'Antaḥkaraṇa', their apprehension in the 'Puruṣa', would be unreal like the apprehension of red colour in crystal on account of its association (contact) with the 'Japa'-flower. Through the acceptance of this, 'Puruṣa' admitted by the 'Sāṅkhyas' would stand superior to the 'Ātman' accepted by the 'Naiyāyikas', 'Vaiśeṣikas' and the 'Prābhākara-Mīmāṁsākas. The 'Bhaṭṭa-Mīmāṁsākas' would not regard 'Ātman' not only as merely dull nor as merely conscious, but as endowed with both (dull-ness and conscience). Therein, the portion of 'acetanatva' would transform into the form of happiness, etc., and the portion of 'cetana' would become associated with action in consonance with 'Ardhajaratī-Nyāya' (the maxim of the woman who is half old – it refers to cases which have been half-proved and half-unproved). That has been the reason as to why 'Śrī Śrīnivasācārya' has said : The 'Bhaṭṭa-Mīmāṁsākas' would propound 'cidamśa' also in the 'Ātman' who has been dull as a substance. Through this, it is suggested that they ('Bhāṭṭas') would co-ordinate between the 'Vijñānātmavāda' accepted by the 'Bauddhas' and the 'Jaḍadravyātmavāda' accepted by the 'Naiyāyikas' and thus they have been the followers of the middle path ('Madhyamamārgiṇaḥ').

Dr. 'Rādhākṛṣṇan Mahodaya', has said : The 'cidaṁśa' that has been told as existing in the 'Ātman' in the opinion of the 'Bhāṭṭas' would be probably the 'Antaḥkaraṇa' itself; it has been through that only that the 'Ātman' would transform into the forms of the knowledge, happiness, etc. Hence, they would propound that in order to prove the notions of the 'Viṣaya' and 'Viṣayin' in one only, it would not be proper to establish both the 'cidaṁśa' and the 'acidaṁśa' in one only. But this their statement would only be following the path of the 'Advaita-vedānta'.

In the 'Nyāya-Vaiśeṣika-Sāṅkhya-Yoga-Mīmāṁsā' systems, as regards the size of the body, there should be the development and the emaciation of the 'Ātman' along with the development and emaciation of the body. Hence they would not accept the size of the 'Ātman' in consonance with the size of the body admitted by the 'Jainas'. If he ('Ātman') were to be atomic, there would be no tenabity in the apprehension of 'sukha' and 'duḥkha' which would arise in all the parts of the body through the contact with the agreeable and disagreeable objects like sandal paste and thorn. For that reason, it has been accepted as existing in an all-pervasive form. Their intention has been that he would be taken as eternal also due to all-pervasiveness. But since there would be no difference whatever among the many, all-pervasive objects in reality, in what manner they become proved as all-pervasive? There has not been much thinking about that by the 'Dārśanikas'.

Further, being all-pervasive, all the Ātmans have the same residing place. In that case, how could the mind, the 'liṅgaśarīra' (subtle 'śarīra') and the 'sthūla-śarīra' belonging to, say, one 'Devadatta', would not form relation with all or with any one of the persons other than 'Devadatta'? What would be that manner by which the different 'Ātmans' would enjoy the fruit of individual Karman committed by one's self? There have been many other questions of this type. An answer to this has been given in the 'Nyāya' and others thus : Inspite of 'Manas', separate 'Liṅgaśarīra', having association with all individual 'Ātmans', each 'Ātman' would have a particular relation with his own individual 'Ātman'. In the absence of that, 'Manas', etc., would assist necessarily to make their 'Ātman' to enjoy the fruits of Karman of his own. The other 'Ātmans' also remaining in different places, would also enjoy the fruits of 'Karman' through their individual 'Liṅga-śarīra'. An answer to these many questions has been given thus : Although there has been the association of the respective minds, 'Liṅgaśarīras' (subtle bodies) with their respective individual 'Ātmans', each 'Ātman' would have his own particular relation with himself. It has been through that capacity only that the individual 'Ātman' would enjoy the fruits of his own 'Karman' individually. In the same way, the other 'Ātmans' would also enjoy the fruits of 'Karman', through their own individual bodies existing in many different places with the help of their particular 'Liṅgaśarīras'. But, since there has been no relation with the 'Ātman' remaining in a place other

than his own body and there has been no relation with its happiness and sorrow, in the manner of having relation as good as not having relation, the all-pervasiveness of 'Ātman' would not suit. Thus due to 'Anythāsiddhi-doṣa', the all-pervasiveness of 'Ātmans' would not be suitable.

Further, when the 'Jīvātman' has been all-pervasive, his stay would be everywhere at all times, the 'Śrutis' that propound springing up, going and staying have been subjected to the contingency of being not useful. Therein 'Utkrānti' (spinging up) has been : "Tena pradyotenaiṣa Ātma niṣkramati cakṣuṣo vā mūrdno va'nyebhyo vā śarīradeśebhyaḥ" – ["By virtue of that 'pradyota' (enlightenment), the 'Ātman' would emerge from either the eyes or the cerebra or from something else of the parts of the body"]; 'Gati' would be : "Ye caike cāsmāllokātprayanti candramasameva te sarve gacchanti" ["Those of some persons, who would depart from this 'Loka' would all go to the moon only"]; 'Āgati' would be : "Tasmallokātpunaretyasmai lokāya karmaṇe" ["Departing from that 'Loka' would again to this world of action ('lokāya karmaṇe')"]. Thus the going to and coming back from the other world have been mentioned by the 'Śrutis'. If there were all-pervasiveness in his case, the separation of the body would be impossible. It would not be possible to say that it would be metaphorical relation with 'Ātman' when it has been said about going and coming of the 'Liṅgaśarīra'. First the 'Ātman's' going and later the going of the 'Liṅga-śarīra' denoted by his 'Prāṇas' has been said. That has been the reason as why it has

been known from 'Smṛti' that 'Ātman' would pierce through the solar orb as :

"These have been the two persons who would pierce through the solar orb, viz., one a monk endowed with the power of trance and the other one a warrior who would die fighting ahead in a battle."

Hence, as regards the 'Jīvātman', the atomism acceptable to the 'Śrutis' – "Eṣo'ṇurātmā cetasā veditavyaḥ" ("This has been the atomic 'Ātman' who should be known through mind"), "Aṅguṣṭhamātraḥ Puruṣo'ntarātmā" ("This has been the thumb-sized 'Puruṣa' who has been the inner soul), should be accepted. The 'Śrutis' which have been expressing the all-pervasiveness, such as "Sa vā eṣa mahānaja Ātma" [This has been he who has been Supreme un-born 'Ātman'") and "Ākāśavat sarvagatam susūkṣmam" ("He has been covering all (universe) and has be extremely subtle like the sky"], should be taken as in favour of 'Paramātman'. Thus 'atomism' of 'Jīvātman' itself would be possible in the form of his being eternal and of his being different in each 'Ātman'. That has been the reason as to why it has been established in the 'Vīraśaiva-darśana' that on admitting 'Anutva' (atomism) in the case of 'Jīva', there would be the experience of the physical happiness and sorrow through that light of knowledge pervading the body inside (i.e., the atom-sized 'Jīvātman'). Hence, in order to revert the 'Sāṅkarya' in experience, in order to settle about the diversity of the world and in order to -------- some logical order of 'Utkrānti', 'Gati' and

'Āgati', the 'Vīraśaiva-darśana' which would propound 'Aṇutva' of 'Ātman', has been held in high esteen. There has been no controversy regarding this.

Further, since, among the six 'darśanas', 'Nyāya-Vaiśeṣika-Sāṅkhya-Yoga-Pūrvamīmāṁsā-darśanas would accept difference of 'Ātman' in every body, they have been 'Dvaita-darśanas'; in the 'Uttara-mīmāṁsā', since there has been the acceptance of one 'Ātman' in all the bodies, it has been well-known as an 'Advaita-darśana'. In that context, in the 'Nyāya' and the 'Vaiśeṣika' systems, the difference of 'Ātman' in each of the bodies has been established, with authority (Pramāṇa) in such places as : "Sa ca dehendriyādi-vyatiriktaḥ pratiśarīraṁ bhinno nityo vibhuśca" ["He has been different from the body, senses, etc., who has been eternal and who has been all-pervasive"], "Nānā-tmano vyavasthātaḥ" ["Many would be 'Ātmans' as per the arrangement"), "Śāstrasāmarthyāt ca" ["He has been so through the strength of the Śāstra"]. In the same manner, the 'Pūrva-mīmāṁsā' system also has accepted 'Ātman' as different in every body, as eternal and as all pervasive and also as the doer and enjoyer. In the 'Sāṅkhya-Yoga' systems, since 'Puruṣa' has been unattached (to anything) and has not been endowed with triad of 'Guṇas', he would not have real 'Kartṛtva' and 'Bhoktṛtva'. Even then the difference in 'Puruṣas' has not been not only on the basis of 'Upādhi' (adjunct), but has been in reality real. On this basis 'Puruṣa' has been accepted as eternal and all-pervasive. So it has been told by 'Madhusūdana

Sarasvatī' as : "We would not raise objections regarding the 'nityatva' and 'vibhutva' of Ātman, but we would not tolerate one-ness of 'Ātman' in each body. It has been thus : The 'Vaiśeṣikas' would think of 'Ātmans' as endowed with nine special attributes as intellect, happiness, sorrow, desire, hatred, effort, merit, demerit and conceptual notions, as different in each body, eternal and all-pervasive. This very opinion has been held by 'Tārkikas', 'Mīmāṁsākas', etc., but the 'Sāṅkhyas' would have the opposite opinion as regards 'Ātman' being endowed with 'Guṇas', yet again they would not have opposite opinion as regards difference in each body; otherwise there would be contingency of 'sāṅkarya' among happiness, sorrow, etc."

Therein among the 'Dvaita-darśanas', the 'Naiyāyikas' and the 'Vaiśeṣikas' would present a clear interpretation of the 'Śrutis' which propound 'abheda' as conveying secondary meaning. It has been thus : The purport of not being 'advitīya' (non-dual) in – "Ekamevādvitīyam Brahma" [" 'Brahman has been one without a second"] would be the sense endowed with the 'vailakṣaṇya' (disparity) of dissimilarity which has been settled homogeniously with 'Ekatva' (notion of being one); similarly, the entire universe ('sarvajagat') of the statement "Sarvaṁ Khalvidaṁ Brahma" ("All this has been Brahman") has been settled by them as that which has been pervaded ('ācchādita'), in other words, as that referring to the notion of oneness in favour of what has been the one-ness of the Paramātman' who has been the controlling power, but

not in the sense of 'Akhaṇḍārtha' (the notion of undivided nature). 'Vijñānabhikṣu' has thus propounded it. In the 'Mīmāṁsādarśana' also the 'Śrutis' in favour of 'Advaita' have been settled in favour of the sense of 'Jāti' (generality).

Thus, although there has been scope for 'Dvaita-Śrutis', in the 'Nyāya-Vaiśeṣika-Sāṅkhya-Yoga-Pūrva-mīmāṁsā' systems, which propound true duality, there has been no scope for the 'Śrutis' pertaining to 'Advaita' (non-duality). In the 'Uttara-Mīmāṁsā-darśana', however, 'Śrī Bhagavatpāda Śaṅkarācārya' would say that there have been no real difference between the 'Jīva' and 'Brahman', but since one and the same 'Brahman' has been apprehended as being many by virtue of the adjunct of the 'Antaḥkaraṇa', the difference has been propounded as due to the adjunct. Here, in the 'Advaita-darśana', since the 'Ātman' has been without any attachments, and since the differences of 'Kartṛtva-bhoktṛtva', sukha, duḥkha, etc., have been pertaining to the difference in the properties of 'Antaḥkaraṇa', and as per these properties the variety of the world has been settled. Hence, here, the 'Ātman' has been eternal, all-pervasive and one only. On this ground, there has been no scope for the operation of 'Dvaita-Śrutis' at all. That has been the reason as to why the author of the ('Śrīkara') 'Bhāṣya', Śrīpati Paṇḍitārādhya Bhagavatpāda has named the 'Vīraśaiva-darśana' as 'Viśeṣādvaita' on the ground that it has been of the nature of co-ordination among all the ('Dvaita' and 'Advaita') 'Śrutis'. So it has been said :

"In the systems, 'Dvaita', the 'Advaita', etc., the authority has been of the particular system ('Dvaita' or 'Advaita'). It has been only in the 'Vīraśaiva-siddhānta', which has been designated as pure 'Dvaitādvaita' and as 'Viśeṣādvaita', there has been co-ordination among all the 'Śrutis'".

Hence, in the 'Nyāya-Vaiśeṣika-Yoga' systems, the difference of 'Ātmans' from 'Parameśvara' has been the supreme reality. Although there has been no acceptance of 'Īśvara' in the 'Sāṅkhya' and 'Pūrva-mīmāṁsā' systems, the natural difference mutually among the 'Jīvātmans' has been accepted. In the 'Advaita-vedānta', however, the difference that has been apprehended between the 'Jīvātmans', on the one hand, and 'Īśvara' on the other hand, has not been ultimately real, but has been so only depending on the adjuncts, while the absence of difference has been ultimately real. That has been the reason as to why it has been said that those 'Śrutis' have been of particular aspects (branches).

In the 'Vīraśaiva-darśana', however, its speciality has been of the nature of co-ordination between 'Bheda' and 'Abheda'. So it has been said by 'Bhagavatpāda-Reṇukācārya' :

"O great sage, compared to 'Sāṅkhya', etc., which have been based on some parts of 'Veda', the 'Śaiva-siddhānta' which would follow the entire 'Veda', has been superior. The 'Śaiva'-doctrine which has been known as 'Siddhānta' expounded by 'Śiva' has been

authoritative like 'Veda', because it would bring out the significance of the entire 'Veda'".

Thus, in this manner, the 'Naiyāyika-Vaiśeṣika-Prābhākara-Mīmāṁsāka' systems would accept the 'Jīvātman' as of the form of 'cit', the 'Bhaṭṭa-Mīmāṁsākas' as of the form of a little 'cit' along with the form of 'sat', the 'Sāṅkhyas' and the 'Yoga' systems as of the form of 'sat' and complete 'sat'-form, the Advaita-Vedāntins as of the form of 'Sat', 'Cit' and 'Ānanda'. On accepting thus it would appear clearly as heading towards expansion. Even then, 'Bheda' alone has been said to be of the nature of absolute reality in the 'Nyāya-Vaiśeṣika-Sāṅkhya-Yoga-Pūrvamīmāṁsā' systems; in the 'Advaita-vedānta', 'Bheda' has been 'aupādhika' and 'Abheda' has been 'Pāramārthika'. On that ground, particular parts of the 'Śrutis' have been taken as authoritative, their view has been of the nature of the authority of those particular parts of 'Śrutis'. Having accepted both 'Bheda' and 'Abheda' as ultimately real, the 'Vīraśaiva-darśana', which would propound the authoritativeness of all 'Śrutis' ('Dvaita' as well as 'Advaita'-'Śrutis'), has been of the nature of co-ordination among all 'Śrutis'. This has been appearing in every aspect as its speciality. This has been like the light of the sun.

सृष्टिसमीक्षा

इह खलु प्राचीना महर्षयः परिदृश्यमानस्यास्य विचित्रविश्वस्य "नैको ऋषिर्यस्य मतं न भिन्नम्" इत्युक्त्यनुसारेण सृष्ट्यादिव्यवस्थां नैकरूपेण निरूपयन्ति । अधुना तेषां सृष्टिविचाराणां मिथो वैशिष्ट्यं तावत् समीक्ष्यते ।

सृष्टिकारणसमीक्षा

तत्र तावन्न्याय-वैशेषिका जगदुत्पत्तौ परमाणव उपादानकारणमिति, ईश्वरश्च निमित्तकारणमित्यभ्युपगच्छन्ति । पाश्चात्त्या अपि परमाणुभ्यः सृष्टिं निरूपयन्ति, किन्तु पाश्चात्त्याभिमतपरमाणवः केनापि चेतनपुरुषेणाप्रेरिता अपि 'घुणाक्षरन्यायेन' स्वयमेव मिलित्वा सृष्टिं विधास्यन्तीति पाश्चात्त्यपरमाणुवादापेक्षया नैयायिकपरमाणुवादस्य वैशिष्ट्यम् ।

सांख्ययोगदर्शनयोर्जगदिदं सुखदुःखमोहात्मकमिति तत्कारणमपि तादृशमेव भवितव्यमिति कृत्वा सुख-दुःख-मोहानां कारणीभूतानां सत्त्वरजस्तमसां साम्यावस्थारूपा प्रकृतिरेव जगदुपादानकारणमिति प्रतिपाद्यते । अत्र "कार्यगुणाः कारणगुणानपेक्षन्ते" इत्युक्त्यनुसारेण विचार्यमाणे न्यायवैशेषिकाभिमतपरमाणुवादापेक्षया सांख्ययोगदर्शनयोः प्रकृतिपरिणामवादः सुष्ठु प्रतिभाति । सांख्ययोगदर्शने या प्रकृतिरुच्यते, सैवाद्वैतवेदान्ते मायाकल्पितप्रकृतिरित्यादिशब्दैर्व्यवह्रियते । किन्त्वयं विशेषो यत् सांख्याभिमता प्रकृतिर्नित्या, अद्वैताभिमता माया चानित्या ।

तदेवं न्यायवैशेषिकयोः सांख्ययोगदर्शनयोश्च परमाणुः प्रकृतिश्च जगदुपादानमिति प्रतिपादितत्वादेतेषां सर्वेषां जडत्ववादरूपेण साम्यमस्ति । अद्वैतवेदान्ते मायाविशिष्टश्चेतन ईश्वरो जगदभिन्ननिमित्तोपादानकारणमिति प्रतिपादनेन पूर्वोक्तैर्न्याय-वैशेषिक-सांख्य-योगदर्शनैरस्य चोत्कृष्टता प्रतिभाति । किन्त्वद्वैतवेदान्ते तादृशेश्वरस्य तदुत्पन्नजगतश्च मिथ्यात्वं व्यवस्थाप्यते ।

तत्र तावद्वीरशैवदर्शने तु शक्तिविशिष्टः... परशिव... एव... जगदभिन्ननिमित्तोपादानकारणमिति स्वीक्रियते । अत एव श्रीरेणुकभगवत्पादाः –

यस्मादेतत् समुत्पन्नं महादेवाच्चराचरम् ।
तस्मादेतन्न भिद्येत तथा कुम्भादिकं मृदः ॥
यथा तन्तुभिरुत्पन्नः पटस्तन्तुमयः स्मृतः ।
तथा शिवात् समुत्पन्नं शिव एव चराचरम् ॥

आत्मशक्तिविकासेन शिवो विश्वात्मना स्थितः ।
कुटीभावाद्यथा भाति पटः स्वस्य प्रसारणात् ॥[101]

इति शक्तिविशिष्टस्य परशिवस्य जगदुपादानत्वं प्रतिपादयामासुः । नैयायिकादिवदीश्वरस्य जगतो निमित्तकारणत्वस्वीकारे "यथा सौम्यैकेन मृत्पिण्डेन सर्वं मृण्मयं विज्ञातं स्यात्"[102] इति श्रुतिप्रतिपादितस्यैक-विज्ञानेन सर्वविज्ञानस्य सिद्धान्तो नोपपद्येत । नहि लोके कुलालज्ञानेन सर्वस्य घटादिकार्यस्य ज्ञानं भवति, किन्तु तदुपादानमृत्पिण्डज्ञानेन । तस्मात् शिवो घटं प्रति मृत्पिण्डवत् प्रपञ्चं प्रत्युपादानकारणमपि वर्तते ।

अद्वैतवेदान्ते प्रपञ्चो मायायाः परिणामः । तत्र मायाया मिथ्यात्वात् प्रपञ्चस्य मिथ्यात्वेऽपि वीरशैवदर्शने शक्तिविशिष्टशिवस्य परिणामत्वात् तादृशशिवस्यामिथ्यात्वात् प्रपञ्चस्याप्यमिथ्यात्वमेव ।

Enquiry into the nature of creation :

Here, in Bharata, the ancient 'Maharṣis' would not determine the arrangement of creation, etc., of this visible universe in any one form as per the saying, viz., "Naiko Ṛṣir yasya mataṁ na bhinnam" ("The Ṛṣi has not been one whose opinion would be one", i.e., there have been as many 'Ṛṣis' as are the opinions). Now the speciality of their ideas as regards creation has been enquired into.

Enquiry into the cause for creation :

In that matter, the 'Nyāya-Vaiśeṣikas' would accept atoms as the material cause and 'Īśvara' as the

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101. सि० शि० १०।२, ४-५, पृ० १८७-१८८
102. छा० उ० ६।१।४

instrumental cause. The westerners, too, would speak of creation as through atoms. But the atoms accepted by the westerners would combine together by chance on their own without the urging by a conscious 'Puruṣa' and would bring about creation. (Ghuṇākṣaranyāya = The maxim of letters bored by an insect in wood; it takes its origin from the unexpected and chance resemblance of an incision in wood or in the leaf of a book made by an insect to the form of some letter, and is used to denote any fortuitous or chance occurrence). Thus compared to the western theory of atoms, the Naiyāyika theory of atoms has some speciality. In the opinion of the 'Sāṅkhya-Yoga' systems, since this world has been of the nature of happiness, sorrow and delusion, its cause should also be such (i.e., as of the nature of happiness, sorrow and delusion). Accordingly they propound that 'Prakṛti' who has been of the nature of the equalibrium of 'Sattva', 'Rajas' and 'Tamas' (the three 'Guṇas'), which have been the causes of happiness, sorrow and delusion, would be the material cause of the world.

If it were thought over according to the statement as – "Kāryaguṇāḥ Kāraṇaguṇānapekṣante" ["The properties of effect would depend upon the properties of the cause"], the 'Prakṛtipariṇāmavāda' (the theory of transformation of 'Prakṛti') of the 'Sāṅkhya-Yoga' systems would seem better when compared to the 'Paramāṇuvāda' of the 'Nyāya-Vaiśeṣika' systems. In the 'Sāṅkhya-Yoga' systems, she who has been called 'Prakṛti', would herself be called in terms of as 'Prakṛti', etc., created by 'Māyā'.

But the speciality has been that the Prakṛti who has been thought of by the 'Sāṅkhyas' as being eternal, while 'Māyā' who has been thought of by the 'Advaitins' has been not eternal.

Since, in this way, in the 'Nyāya' and the 'Vaiśeṣika' systems and in the 'Sāṅkhya' and the 'Yoga' systems, the atom and 'Prakṛti' have been propounded as the material cause of the world, there would be similarity among them in the form of the theory of dullness. In the 'Advaita-vedānta', since it has been propounded that the conscious 'Īśvara' has his special relation with 'Māyā', he has been the instrumental-cum-material cause together without difference, its opinion would appear highly excellent vis-a-vis the opinion of the aforesaid 'Nyāya-Vaiśeṣika-Sāṅkhya-Yoga' systems. But the 'Advaita-vedānta' would establish that such an 'Īśvara' and the world which has been produced from him have been false.

There in the 'Vīraśaiva-darśana', however, 'Paraśiva' himself who has been endowed with the special relation with 'Śakti', would be accepted as the instrumental-cum-material cause together without difference. That has been the reason as to why 'Śrī Reṇuka-Bhagavatpāda' has said :

"Since this world consisting of the movable and the immovable has been born from the Great Lord ('Śiva') it would not differ from him, just as pot, etc., would not differ from clay... Just as the cloth which has been born from the threads has been regarded as made up of threads, so has been the world consisting of the movable and the immovable which have been

born from 'Śiva' would be regarded as 'Śiva' himself (made up of 'Śiva'-'Śivamaya'). 'Śiva' would stand in the form of the world through the expansion of his own 'Śakti', just as the cloth would appear in the form of the tent through its expansion."

Thus the 'Bhagavatpāda' has propounded that 'Paraśiva' who has been characterised by 'Śakti' has been the material cause of the world. In accepting 'Īśvara' as the instrumental cause of world as done by the 'Naiyāyikas', etc., the doctrine of 'Ekavijñānena sarvavijñāna' (the notion of the knowledge of one as the knowledge of all), as expounded by the 'Śruti', viz., "Yatha Saumyekena mṛtpiṇḍena sarvaṁ mṛṇmayaṁ vijñātaṁ syat" ["O 'Saumya', all that has been made up of clay would be known through one lump of clay"], would not be tenable. There would not be knowledge of the effects such as pot, etc., in the world, through the knowledge of the potter. Hence, 'Śiva' has been the material cause in the case of the world just as the lump of clay has been the cause in the case of the pot, etc.

In the 'Advaita-vedānta', the world has been the transformation of Māyā. Therein, 'Māyā' has been false, while in the 'Vīraśaiva-darśana', the world has been the transformation of 'Śiva' who has been characterised by 'Śakti'; since such 'Śiva' has been not false the world also has not been false.

प्रपञ्चगततत्त्वसमीक्षा

प्रपञ्चे विद्यमानानि वस्तूनि न्यायवैशेषिकाचार्यैः 'पदार्थ' शब्देन, सांख्ययोगदर्शनाचार्यैर्वीरशैवदर्शनाचार्यैश्च 'तत्त्व' शब्देन व्यवह्रियन्ते ।

वीरशैवदर्शने, सांख्यदर्शने च तत्त्वशब्दसाम्येऽपि तत्त्वपरिगणनायां तत्स्वरूपविषये च वैषम्यं वर्तते । तत्र सांख्याः पञ्चविंशतितत्त्वान्यङ्गीकुर्वन्ति । वीरशैवाश्च –

यस्योर्मिबुद्बुदाभासः षट्त्रिंशत्तत्त्वसञ्चयः ।
निर्मलं शिवनामानं तं वन्दे चिन्महोदधिम् ॥[103]

इति श्रीरेणुकभगवत्पादोक्त्या षट्त्रिंशत् तत्त्वान्यभ्युपगच्छन्ति । तत्र १. शिवः, २. शक्तिः, ३. सदाशिवः, ४. ईश्वरः, ५. शुद्धविद्या, ६. माया, ७. कला, ८. विद्या, ९. रागः, १०. कालः, ११. नियतिरित्येकादशतत्त्वानि सांख्याद्विलक्षणानि । सांख्यदर्शने प्रकृति-पुरुषावेवान्तिमे परमतत्त्वे इति गृह्येते, किन्तु वीरशैवदर्शने प्रकृति-पुरुषयोरपि सूक्ष्माण्येकादशतत्त्वान्यङ्गीकृतानीति तत्त्वानां सूक्ष्मातिसूक्ष्मस्वरूपविवेचनायां वीरशैवदर्शनं स्ववैशिष्ट्यं द्योतयति ।

किञ्च, समाननामधेयानामवशिष्टानां पञ्चविंशतितत्त्वानां स्वरूपविषयेऽपि सांख्यवीरशैवदर्शनयोः किञ्चिदन्तरं वर्तते । तथा हि – सांख्याः पुरुषाख्यं तत्त्वमसङ्गं नित्यमुक्तं वाङ्गीकृत्य बुद्धावेव बन्धमोक्षौ व्यवस्थापयन्ति ।[104] वीरशैवदर्शनाभिमतः पुरुषः पञ्चकञ्चुकैर्बद्धः संसरति, तैर्मुक्तश्च सन् मुच्यत इति वीरशैवदर्शने पुरुषस्य बन्धमोक्षौ वास्तविकौ ।

अपरं च, सांख्याभिमतप्रकृतितत्त्वतो वीरशैवाभिमतप्रकृतितत्त्वं विलक्षणं वर्तते । तथाहि – सांख्याः सत्त्वादिगुणत्रयाणां साम्यावस्था प्रकृतिरित्यङ्गीकुर्वन्ति ।[105] वीरशैवसिद्धान्ते तादृशगुणाश्रयभूतं द्रव्यं प्रकृतिरित्युच्यते । तदुक्तं भाष्यकारैः श्रीपतिपण्डिताराध्यैः – "सत्त्वादयो द्रव्य-

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103. सि० शि० १।३, पृ० २
104. तस्मान्न बध्यतेऽद्धा न मुच्यते नापि संसरपि कश्चित् ।
संसरति बध्यते मुच्यते च नानाश्रया प्रकृतिः ॥ (सां० का० ६२)
105. "सत्त्वरजस्तमसां साम्यावस्था प्रकृति... " (सां० सू० १।६१)

धर्माः, न तु द्रव्यस्वरूपाः सत्त्वादयोऽपि पृथिव्यादिद्रव्यगतलघुत्वप्रकाशादिहेतुभूतास्तत्स्वभावविशेषा एव, न तु मृद्धिरण्यादिद्रव्यतया कार्यान्विता उपलभ्यन्ते । गुणा इत्येव च सत्त्वादीनां प्रसिद्धिः"[106] इति । महदादिभूम्यन्तानां तत्त्वानां स्वरूपं तु सांख्यवीरशैवदर्शनयोः प्रायः समानमेव ।

प्रपञ्चस्य सत्यत्वमिथ्यात्वयोः समीक्षा

अद्वैतवेदान्तमपहाय न्याय-वैशेषिक-सांख्य-योग-मीमांसा-वीरशैव-दर्शनेषु प्रपञ्चस्य सत्यत्वमभ्युपगम्यते । वीरशैवदर्शने प्रपञ्चो नाम शिवादिभूम्यन्तषट्त्रिंशत्तत्त्वात्मकः । एतानि च षट्त्रिंशत्तत्त्वानि शक्ति-विशिष्टस्य परशिवस्यैव विकासरूपाणीति तेषां मिथ्यात्वं नैव सिद्ध्यति । अत एवात्र पदार्थानां तत्त्वशब्देन व्यपदेशः कृतः । "तत्त्वं नाम अनारोपितं रूपम्, प्रमितिविषयत्वं वा" इति तत्त्वशब्दस्य व्युत्पत्तिसिद्धार्थ एव प्रपञ्चस्य सत्यत्वं प्रतिपादयति ।

किञ्च, भाष्यकाराः श्रीपतिपण्डिताराध्यभगवत्पादाः – "किञ्च, मिथ्यात्वं नाम असत्त्वम्, अनिर्वचनीयत्वम्, बाध्यत्वं वा? नाद्यः, वेदाप्रामाण्यप्रसङ्गात् । न द्वितीयः, मौनत्वापत्तेः । न तृतीयः, किमिदं बाध्यत्वम्? त्रैकालिकनिषेधप्रतियोगित्वम्, ज्ञाननिवर्त्यत्वं वा? नाद्यः, प्रपञ्चस्य विद्यमानत्वात्, अर्थसिद्धिक्रियासिद्धिसत्त्वाच्च । अनादित्वान्न पूर्वकालनिषेधः, अनुभूयमानत्वान्न वर्तमानकालनिषेधः, संकोचरूपेण वेदराशेः प्रलयेऽपि परमेश्वरे सत्त्वान्न भविष्यत्कालनिषेधः । न द्वितीयः, ज्ञानिनां पूर्ववत्प्रपञ्चस्य भासमानत्वात्, तेषां क्षुत्पिपासादिकस्य दृष्टत्वाच्च"[107] इत्यादिबहुभिर्युक्तिप्रत्युक्तिभिः प्रपञ्चस्य मिथ्यात्वं निरस्य, तस्य सत्यत्वं च प्रतिष्ठाप्य, पुनरग्रे –

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106. ब्र० सू० श्रीकर० २।२।१
107. ब्र० सू० श्रीकर० १।१।२

जीवः सत्यं जगत्सत्यं शिवः सत्यं स्वभावतः ।
तयोरभेदः सत्यं वा क्रिमिभ्रमरयोरिव ॥

इत्यागमोक्त्या च प्रपञ्चस्य सत्यत्वं समर्थितवन्तः ।

प्रपञ्चस्य सत्यत्वप्रतिपादने वीरशैवाचार्याणामिदमैदम्पर्यम् – लोके हि ज्ञानिनामपेक्षयाऽज्ञानिनो बहवो वर्तन्ते । प्रपञ्चो मिथ्येति कथनेन यद्यपि ज्ञानिनः प्रपञ्चे आस्थां परित्यज्य परे ब्रह्मणि निष्ठावन्तो भवन्ति, किन्त्वज्ञानिनस्तद्वचनं श्रुत्वा नित्यनैमित्तिकादिकर्मसु श्रद्धारहिताः सन्तो नास्तिका भवेयुः । तथा सति च लौकिकजीवनं निरादर्शतामापद्येत । यदा तु – "तथा शिवात् समुत्पन्नं शिव एव चराचरम्"[108], "शिवतत्त्वात् समुत्पन्नं जगदस्मान्न भिद्यते"[109] इत्यादिभिः श्रीरेणुकभगवत्पादोक्तिभिः प्रपञ्चस्य शिवरूपत्वं प्रतिपाद्यते, तदा यथा ज्ञानिनां प्रपञ्चे परशिवत्व-बुद्धिः समुदेति, तथाऽज्ञानिनामपि नित्यादिकर्मसु श्रद्धा समुत्पद्यते । एवं च सति लौकिकजीवनमप्यादर्शप्रायं भवतीति ।

तस्मात् प्रपञ्चनिषेधमुखेन परमतत्त्वस्य स्वरूपबोधनापेक्षया प्रपञ्च-स्यैव परशिवरूपत्वं प्रतिपाद्य परमतत्त्वबोधनमधिकं लाभप्रदमिति सिद्ध्यति । एतद्विषये वीरशैवदर्शनमेव दर्शनान्तरापेक्षया प्रमुखं स्थानं निर्वहतीति विभावनीयं विपश्चिद्भिः ।

Enquiring into the principles found in the world:

The 'Nyāya-Vaiśeṣika-Ācāryas' designate the objects available in the world by the term 'Padārtha' (substance) and the 'Sāṅkhya-Yoga-Ācāryas' and the 'Vīraśaiva-Ācāryas' designate them by the term

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108. सि० शि० १०।६, पृ० १८८
109. सि० शि० १०।३, पृ० १८७

'Tattva' (principle). In the 'Vīraśaiva-darśana' and the 'Sāṅkhya-darśana', there has been similarity as regards the term 'Tattva', there has been mutual difference as regards the nature of 'Tattvas' in usage. Therein, the 'Sāṅkhyas' have accepted twenty-five 'Tattvas'. The Vīraśaivas, on the other hand, accept thirty-six 'Tattvas'. Among them, the eleven principles called, 1. 'Śiva', 2. 'Śakti', 3. 'Sadāśiva', 4. 'Īśvara', 5. 'Śuddha-vidyā', 6. 'Māyā', 7. 'Kalā', 8. 'Vidyā', 9. 'Rāga', 10. 'Kāla' and 11. 'Niyati' have been those other those accepted by the 'Sāṅkhyas'. In the 'Sāṅkhya-darśana', 'Prakṛti' and 'Puruṣa' have been accepted as the two supreme principles; but in the 'Vīraśaiva-darśana', the eleven principles which have been subtler than 'Prakṛti' and 'Puruṣa' have been accepted. Thus the 'Vīraśaiva-darśana' would reveal its speciality in considering matters that have been subtler than the subtlest.

Further, as regards the nature of the rest of the twenty-five principles that have been given the same names also, there has been a little difference between the 'Vīraśaiva' and the 'Sāṅkhya-darśana'. It has been thus : The 'Sāṅkhyas' accept the principle called 'Puruṣa' as free from attachment or eternally emancipated and would establish bondage and release in the intellect only. But the 'Puruṣa' of the 'Vīraśaiva-darśana' who has been bound by the five 'Kañcukas' (armours), would go through 'Saṁsāra' on being bound by them and would get liberated, on being released from them. Thus in the 'Vīraśaiva-darśana', the bondage and the release of the 'Puruṣa' have been real.

Another point has been that the principle of 'Prakṛti' admitted by the 'Vīraśaiva-darśana' has been different compared the principle of 'Prakṛti' admitted by the 'Sāṅkhyas'. It has been thus : The 'Sāṅkhyas' would admit the state of equilibrium among the three 'Guṇas', 'Sattva', etc. In the Vīraśaiva-darśana, the substance ('dravya') which has been the resort of such three 'Guṇas', would be called 'Prakṛti'. So it has been said by 'Śrīpati-Paṇḍitārādhya', the author of the 'Bhāṣya' ('Śrīkara-bhāṣya') : "'Sattva', etc., have been the properties of the substance, but not of the nature of substance itself. The 'Sattva', etc., have been also of the special types of nature which have been the causes for revealing lightness, etc., that have been found in the substances such as 'Pṛthivī', etc., but they would not be obtained as connected with actions (effects) as having been the substances like mud, gold, etc. 'Sattva', etc., have been well-known as 'Guṇas' only". The nature of the (thirty-six) principles from 'Mahat' ('Buddhi') to 'Bhūmi' (earth) have been the same in both 'Sāṅkhya' and 'Vīraśaiva' systems.

Enquiry into the reality and falsity of the world :

Leaving 'Advaita-vedānta', in the 'Nyāya-Vaiśeṣika-Sāṅkhya-Yoga-Mīmāṁsā-Vīraśaiva-darśanas' the reality of the world has been admitted. In the 'Vīraśaiva-darśana', the world has been of the nature of thirty-six principles from 'Śiva' to 'Bhūmi'. Since these thirty-six principles have been of the nature of the expansion of 'Paraśiva' who has been characterised by 'Śakti', their falsity could not be established

at all. That has been the reason as to why the 'Padārthas' (categories) have been designated by the term 'Tattva' (principle). " 'Satya' would be the un-imposed form or would be the object of the 'Pramāṇas' (i.e., 'Pramiti'). The meaning that has been derived from the derivation of the term 'Tattva' would itself propound the reality of the world.

Further, the author of the 'Bhāṣya', Śrīpati-Paṇḍita-Bhagavatpāda, would establish the reality of the world by refuting the falsity of it through many arguments and counter arguments as : "Further, does falsity mean non-existence ('Asattva'), no possibility of being expressed through words or that which could be refuted. The first one has not been the case, because there would be the contingency of denying the authority of 'Veda'. The second one has not been the case, because there would be the contingency of becoming silent. The third one has not been the case, because it would be possible to ask as to what has been that 'bādhyatva'? Does that mean the counterpart of the prohibition of three times (present, past and future), or that which could be reverted by knowledge ? It has not been the first one because the world has been existing and because there has been the proof of the existence of the object, and that of action, because there has been the denial of the past due to the fact that it has been from beginning-less time, because there has been the denial of the present due its being experienced and because of the denial of the future due to its being in the 'Parameśvara'. It has not been second one, because in the case of the wise, there

would be the revelation of the past world and there would be the experience of hunger, thirst etc., by them. Then the reality of the world has been confirmed by him through this statement of the 'Āgama' :

"The 'Jīva' has been real, world has been real, Śiva has been real by nature; the non-difference between them has been real, as between the insect and the bee (as per the maxim called 'Brahara-Kīṭanyāya')".

In propounding the reality of the world, this has been the purport : In the world there have been more ignorant persons compared to the wise persons. Although, on hearing that the world has been false, the wise (enlightened) persons would give up attachment to the world and would have firm faith in 'Para-Brahman'. But the ignorant persons, on hearing that statement, would become bereft of faith in the daily and occasional actions and become etheists. In that case the worldly life would attain the state of not having any ideal. When the world has been propounded as of the form of 'Śiva' by 'Śrī Reṇuka-Bhagavatpāda' by his statements such as– "Tathā Śivāt samutpannaṁ Śiva eva carācaram" ["The movable and the immovable word born from 'Śiva' has been 'Śiva' only"], "Śiva-tattvat samutpannaṁ jagadasmānna bhidyate" ["The world which has been born from the 'Śiva'-principle, would not differ from him"], etc., then just as in the case of the enlightened persons, there would arise the conception of 'Paraśivatva' as regards the world, so in the case of the ignorant persons also there would arise faith in the daily and occasional religious actions. If it were so the worldly life also would become ideal.

Hence, instead of the teaching of the Supreme Principle through the denial of the world, it would be more fruitful to teach that the world itself as of the form of 'Paraśiva'. In this matter, the learned should assume that the 'Vīraśaiva-darśana' itself would maintain the principal place compared to the other 'darśanas'.

बन्धमोक्षयोः स्वरूपसमीक्षा

साधनसमीक्षा

तत्र तावन्न्याय-वैशेषिक-सांख्य-योगाद्वैतवेदान्तिनो ज्ञानादेव मोक्ष इति, मीमांसका वीरशैवाश्च ज्ञानकर्मणोः समुच्चयो मोक्षहेतुरिति प्रतिपादयन्ति । कर्मणो मोक्षोपायत्वे सर्वेषामैकमत्याभावेऽपि ज्ञानस्य मोक्षहेतुत्वं सर्वैरप्यभ्युपगम्यते । तत्र न्याय-वैशेषिक-सांख्य-योगाद्वैतवेदान्तिनो मिथ्याज्ञानादेव बन्धनमिति, तत्त्वज्ञानस्य च मोक्षहेतुत्वमङ्गीकुर्वन्तोऽपि तत्त्वज्ञानस्वरूपविषये न समानाभिप्रायाः सन्ति । तत्र महर्षिणा गौतमेन – "प्रमाणप्रमेयसंशयप्रयोजनदृष्टान्त - सिद्धान्तावयवतर्कनिर्णयवादजल्पवितण्डाहेत्वाभासच्छलजातिनिग्रहस्थानानां तत्त्वज्ञानान्निःश्रेयसाधिगमः"[110] इति सूत्रेण षोडशपदार्थानां तत्त्वज्ञानं मोक्षहेतुरिति प्रतिपाद्य, पुनः – "आत्मशरीरेन्द्रियार्थबुद्धिमनःप्रवृत्तिदोषप्रेत्यभावफलदुःखापवर्गास्तु प्रमेयम्"[111] इति सूत्रे द्वादशानां प्रमेयाणां गणना कृता । भगवान् भाष्यकारोऽपि – "अस्य तु तत्त्वज्ञानादपवर्गो मिथ्याज्ञानात्"[112] इत्युक्तानां द्वादशप्रमेयाणां तत्त्वज्ञानादेव मोक्ष इत्यभिहितवानिति न्यायदर्शने आत्मादिप्रमेयाणां तत्त्वस्य यथार्थरूपस्य ज्ञानमेव तत्त्वज्ञानम्, अर्थात् शरीरादीनां

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110. न्या० सू० १।१।१
111. न्या० सू० १।१।९
112. न्या० सू० भा० १।१।९

सर्वेषामात्मेतरत्वेन आत्मनश्चात्मेतरभिन्नत्वेनेत्यात्मविशेष्यकमात्मेतरभेद-प्रकारकं साक्षात्कारात्मकं ज्ञानमेव तत्त्वज्ञानम्, तदेव च मोक्षहेतुरिति प्रतिपाद्यते ।

वैशेषिकाः – "अनारोपितं रूपमेव तत्त्वम्" इति तत्त्वलक्षणमुक्त्वा द्रव्यादिषट्पदार्था एव तत्त्वानि, तेषां साधर्म्यवैधर्म्यरूपं साक्षात्कारात्मकं ज्ञानमेव तत्त्वज्ञानम्, तच्च मोक्षकारणमित्याशेरते । एवं नित्याऽनित्य-वस्तुविवेक-रूपत्वादुभयोरपि तत्त्वज्ञानस्वरूपमेकरूपमेव । एतादृशतत्त्व-ज्ञानोत्पत्तौ भगवान् गौतमः – "समाधिविशेषाभ्यासात्"[113] "तदर्थं यमनियमाभ्यामात्मसंस्कारो योगाच्चाध्यात्मविध्युपायैः"[114] इत्यादिसूत्रैः श्रवणादिना साकं यमाद्यष्टाङ्गयोगश्च कारणमित्यभिप्रैति । नैयायिको भासर्वज्ञः – "एवमेतानि योगाङ्गानि मुमुक्षुणा सर्वेषु ब्रह्मादिस्थानेष्वनेक-प्रकारदुःखभावनयाऽनभिरतिसंज्ञितं परं वैराग्यं महेश्वरे च परां भक्ति-माश्रित्यात्यन्ताभियोगेन सेवितव्यानि । ततोऽचिरेणैव कालेन भगवन्त-मनौपम्यस्वभावं शिवमवितथं प्रत्यक्षतः पश्यति । तं दृष्ट्वा निरतिशयं श्रेयः प्राप्नोति"[115] इति महर्ष्युक्तानां यमादियोगाङ्गानां परमवैराग्योत्पाद-कत्वं प्रतिपाद्य ततश्च महेश्वरे पराभक्तिः, तद्भक्त्या च शिवसाक्षात्कारः, ततश्च मोक्ष इत्युक्त्वा,

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।
तदा शिवमविज्ञाय दुःखस्यान्तो भविष्यति ॥[116]

इति श्रुतिं च प्रमाणयन् शिवानुग्रहस्य मोक्षहेतुत्वमङ्गीकरोति । एतेनास्योपरि शैवसम्प्रदायानां प्रभावः परिलक्ष्यते ।

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113. न्या० सू० ४।२।३८
114. न्या० सू० ४।२।४६
115. न्या० सा०, पृ० ३०
116. श्वे० उ० ६।२०

वैशेषिकदर्शने – "धर्मविशेषप्रसूतात् पदार्थानां साधर्म्य-वैधर्म्याभ्यां तत्त्वज्ञानान्निःश्रेयसम्"[117] इति महर्षिणा कणादेन तत्त्वज्ञानोत्पत्तौ निवृत्तिलक्षणो धर्मः कारणमिति प्रतिपादितम्, किन्तु भाष्यकारः प्रशस्तपादो[118] न्यायकन्दलीकारः श्रीधरभट्टश्च[119] निवृत्तिलक्षणस्य धर्मस्याचेतनत्वात् तस्य स्वयं नियतविषये प्रवृत्तिसामर्थ्यविरहेण तस्य मुक्तिफलोन्मुखत्वाऽसम्भवात् परमेश्वरानुग्रहोऽपेक्षित इति मन्वाते । एनयोरयमाशयो भासर्वज्ञस्य विचारेण साकं साम्यं भजते । किञ्च,

शम्भोः शिवप्रसादेन संसारच्छेदकारिणा ।
मोहग्रन्थिं विनिर्भिद्य मुक्तिं यान्ति विवेकिनः ॥
विना प्रसादमीशस्य संसारो न निवर्तते ।
विना सूर्योदयं लोके कुतः स्यात्तमसो लयः ॥[120]

इति श्रीरेणुकभगवत्पादैर्विवेकिनोऽपि शिवानुग्रहादेव मोक्ष इति प्रतिपादितत्वादेतद्विषये वीरशैवाचार्याणां भासर्वज्ञ-प्रशस्तपाद-श्रीधरभट्टानां च विचारसाम्यं परिदृश्यते ।

सांख्यदर्शने –

एवं तत्त्वाभ्यासान्नास्मि न मे नाऽहमित्यपरिशेषम् ।
अविपर्ययाद् विशुद्धं केवलमुत्पद्यते ज्ञानम् ॥[121]

इतीश्वरकृष्णोक्त्या नास्मि = अहं क्रियाशून्योऽस्मि, नाऽहम् = अहं न कर्ता, अर्थाद् अकर्तास्मि, न मे = मम किञ्चिदपि नास्ति, अर्थात् स्वामित्वरहितोऽस्मि-इत्याकारकं क्रिया-कर्तृ-स्वामित्वाभिमानरहितं यच्छुद्धं

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117. वै० सू० १।१।४
118. "तच्चेश्वरचोदनाभिव्यक्ताद्धर्मादेव" (प्र० पा० भा०, पृ० १८)।
119. "धर्मोऽपि तावन्न निःश्रेयसं करोति यावदीश्वरेच्छया नानुगृह्यते" (न्या० क०, पृ० १९)।
120. सि० शि० १८।४-५, पृ० १४८
121. सां० कां ६४

बुद्धिपुरुषयोर्विवेकख्यात्यात्मकं ज्ञानमुत्पद्यते, तदेव तत्त्वज्ञानमिति प्रतिपाद्यते । योगदर्शनेऽपि – "विवेकख्यातिरविप्लवा हानोपायः"[122] इति महर्षिणा पतञ्जलिना प्रतिपादितत्वात् सांख्याभिमता बुद्धिपुरुषयोर्विवेकख्यातिरेव तत्त्वज्ञानमिति निश्चीयते । एवमुभयोस्तत्त्वज्ञानस्वरूपस्यैकरूपत्वेऽपि सांख्यास्तदुत्पत्तौ श्रवणादीनि मुख्योपाया अष्टाङ्गयोगश्च सहकारिकारणमित्यभिप्रयन्ति । योगदर्शने त्वष्टाङ्गयोग एव मुख्योपाय इति निरूप्यते । किञ्च, योगिभिरसम्प्रज्ञातसमाधिप्राप्तिद्वारा कैवल्यप्राप्तिरङ्गीक्रियते । स च समाधिः – "समाधिसिद्धिरीश्वरप्रणिधानात्"[123] इति महर्षिणा पतञ्जलिना, "प्रणिधानाद् भक्तिविशेषादावर्जित ईश्वरस्तमनुगृह्णात्यभिध्यानमात्रेण । तदभिध्यानमात्रादपि योगिन आसन्नतरः समाधिलाभः समाधिफलं च भवतीति"[124] इति भगवता व्यासेन चेश्वरसंकल्पेनैव समाधेस्तत्फलस्य कैवल्यस्य च प्राप्तिरित्यभिहितत्वादित्येतन्मात्रेणैव सांख्याद् विलक्षणं सदिदं योगदर्शनं सेश्वरसांख्यमित्यभिधानभागभवत् । एवं न्यायवैशेषिक-वीरशैवदर्शनेष्विव योगदर्शनेऽपि कैवल्यार्थमीश्वरानुग्रहापेक्षणाद् विषयेऽस्मिन् त्रयाणामपि दर्शनानां साम्यं दरीदृश्यते ।

अद्वैतवेदान्ते – "तत्त्वमसि"[125] इत्यादिमहावाक्यैर्ब्रह्मात्मनोर्यदभेदात्मकं ज्ञानमुत्पद्यते, तत् तत्त्वज्ञानमिति, तदेव च साक्षान्मोक्षहेतुरित्युच्यते । सांख्यैः – "असङ्गो ह्ययं पुरुषः"[126] इति श्रुतिमनुरुध्य प्रकृतितत्कार्यभूतप्रपञ्चाद् भिन्नोऽयं पुरुष इति भेदज्ञानस्य सर्वोत्कृष्टता मन्यते चेत्, "द्वितीयाद्वै भयं भवति"[127] इति श्रुतिमङ्गीकुर्वन्तोऽद्वैतवेदान्तिनोऽभेदज्ञानस्यैव सर्वोत्कृष्टतां प्रतिपादयन्ति । तदेवं सांख्यसिद्धान्ते द्वैतज्ञाना-

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122. यो० सू० २।२६
123. यो० सू० २।४५
124. यो० सू० भा० १।२३
125. छा० उ० ६।८७
126. पृ० उ० ४।३।१५
127. बृ० उ० १।४।२

न्मोक्षश्चेदद्वैतवेदान्तेऽभेदज्ञानान्मोक्षः । तस्मात् स्थूलतो विचार्यमाणे सति यज्ज्ञानेन सांख्यैर्मोक्षोधिगम्यते तेनैवाद्वैतिनां बन्धनप्राप्तिरिति वक्तुं शक्यते । एवं चात्र नैव सामञ्जस्यं समापादयितुं शक्यते ।

मीमांसादर्शने भाट्टैः प्राभाकरैश्च नित्यनैमित्तिककर्मानुष्ठानसमुच्चितमात्मनो देहेन्द्रियाद्यतिरिक्ततत्वज्ञानं मोक्षहेतुरित्युररीक्रियते । **"कर्मणा सत्त्वसंशुद्धिज्ञनिनात्मविनिश्चयः । भवेद् विमुक्तिरभ्यासात् तयोरेव समुच्चयात् ॥"** इति वचनं प्रमाणयता श्रीधरभट्टेनापि प्रशस्तपादभाष्यव्याख्यायां न्यायकन्दल्यां[128] मीमांसकवन्नित्यनैमित्तिककर्मसमुच्चिताज्ज्ञानादेव मोक्ष इति प्रतिपादितम् । उदयनाचार्यास्तु – "तत्त्वज्ञानमेव निःश्रेयसहेतुः, कर्माणि त्वनुत्पन्नज्ञानस्य ज्ञानार्थिनस्तत्प्रतिबन्धकाधर्मनिवारणद्वारेण प्रायश्चित्तवदुपयुज्यन्ते । उत्पन्नज्ञानस्य त्वन्तरालब्धवृष्टेः कारीरीपरिसमाप्तिवत् प्रारब्धाश्रमधर्मसमापनं लोकसंग्रहार्थमिति युक्तमुत्पश्यामः"[129] इति ज्ञानोत्पत्तेः प्राग् नित्यनैमित्तिककर्माकरणेन दुरितोत्पत्तिसम्भवेऽप्युत्पन्नज्ञानस्य मिथ्याज्ञानरूपदोषाभावात् तत्प्रयोज्यरागद्वेषयोरप्यभावात् प्रवृत्तेरभाव इति तेन नित्यनैमित्तिकानामकरणेऽपि न प्रत्यवायोत्पत्तिः, अथापि यथा वृष्ट्यर्थं प्रारब्धस्य कारीरियागस्य परिसमाप्तेः प्राग् मध्य एव वृष्टिर्भविष्यति चेत्, तदा संकल्पितस्य यागस्य विधिवत् समाप्तिः क्रियते, तथा ज्ञानोत्पत्त्यर्थं यावज्जीवं कर्तव्यत्वेन संकल्पितानां नित्यनैमित्तिकानां ज्ञानोत्पत्त्यनन्तरं केवलं लोककसंग्रहार्थमनुष्ठानमिति प्रशस्तपादाभिप्रायं प्रकटितवन्तः । तस्माज्ज्ञानिनोऽपि नित्यनैमित्तिककर्माचरणं प्रतिपादयतां श्रीधरभट्टानामप्ययमेवाशयः स्यात् । किञ्च –

ज्ञानामृतेन तृप्तोऽपि योगी धर्मं न सन्त्यजेत् ।
आचारं महतां दृष्ट्वा प्रवर्तन्ते हि लौकिकाः ॥[130]

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128. न्या० क०, पृ० ६८३-६८९
129. किर०, पृ० १३२
130. सि० शि० १६।६५

इति वीरशैवनिर्णयग्रन्थे सिद्धान्तशिखामणौ श्रीरेणुकभगवत्पादाचार्यैरपि ज्ञानिनो नित्यनैमित्तिकादिधर्माचरणं लोकसंग्रहार्थमिति प्रतिपादितत्वाद् विषयेऽस्मिन् वीरशैवाचार्याणां विचार उदयनाचार्यस्य विचारेण साकं साम्यमावहति। अपरं च, श्रीरेणुकभगवत्पादैः –

अन्धपङ्गुवदन्योन्यसापेक्षे ज्ञानकर्मणी।
फलोत्पत्तौ विरक्तस्तु तस्मात् तद्द्वयमाचरेत्॥
ज्ञानेनाचारयुक्तेन प्रसीदति महेश्वरः।
तस्मादाचारवान् ज्ञानी भवेदादेहपातनम्॥[131]

इति मुक्त्यर्थं ज्ञानकर्मणोः समुच्चयः प्रतिपादितः। आपाततोऽवलोकने ज्ञानकर्मसमुच्चयवादिभिर्मीमांसकैः साकं वीरशैवदर्शनस्य साम्यं परिलक्ष्यते, किन्तु मीमांसकाभिमतज्ञानकर्मापेक्षया वीरशैवाभिमतज्ञानकर्मणोः स्वरूपे वैशिष्ट्यं वर्तते। मीमांसकैरग्निहोत्रादिकं कर्मेत्युच्यते, वीरशैवास्तु शिवार्चनमेव कर्मेति प्रतिपादयन्ति। अत एव – "शिवार्चा कर्म विज्ञेयं बाह्यं यागादि नोच्यते"[132] इति कर्मलक्षणं प्रतिपादयन्तो श्रीरेणुकभगवत्पादाः –

किमन्यैर्धर्मकलिलैः कीकषार्थप्रदायिभिः।
साक्षान्मोक्षप्रदः शम्भोर्धर्मो लिङ्गार्चनात्मकः॥
लिङ्गनिष्ठस्य किं तस्य कर्मणा स्वर्गहेतुना।
नित्यानन्दशिवप्राप्तिर्यस्य शास्त्रेषु निश्चिता॥[133]

इत्यनित्यस्वर्गादिफलप्रदायकयज्ञाद्यपेक्षया नित्यशिवानन्दप्रदायकस्येष्टलिङ्गार्चनस्वरूपस्य कर्मणः प्राशस्त्यमूचुः। एवमेव मीमांसका नैयायिकवत् शरीराद्यनात्मपदार्थेभ्य आत्मनः पार्थक्यज्ञानमेव तत्त्वज्ञानमिति प्रतिपादयन्ति। वीरशैवदर्शने तु –

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131. सि० शि० १६।११, १४; पृ० ७४-७५
132. सि० शि० ९।२२, पृ० १४४
133. सि० शि० १०।२४

शिवात्मकमिदं सर्वं शिवादन्यन्न विद्यते ।
शिवोऽहमिति या बुद्धिस्तदेव ज्ञानमुत्तमम् ॥[134]

इति श्रीरेणुकभगवत्पादोक्त्या स्वात्मना साकं सर्वस्यापि प्रपञ्चस्य शिवस्वरूपेणावलोकनमेव श्रेष्ठज्ञानमिति, तेनैव च मोक्षप्राप्तिरित्युररीक्रियते । तस्माज्ज्ञानकर्मसमुच्चयवादिनोरपि वीरशैवमीमांसकयोर्मध्ये महदन्तरं वर्तते ।

तत्र तावदद्वैतवेदान्ते "सर्वं खल्विदं ब्रह्म"[135] इति श्रुतिवचनेन सर्वस्यापि प्रपञ्चस्य ब्रह्मरूपत्वमङ्गीकृत्य "अयमात्मा ब्रह्म"[136], "तत्त्वमसि"[137] इत्यादिमहावाक्यैर्जीवस्यापि ब्रह्मरूपत्वप्रतिपादनाद् वीरशैवाभिमततत्त्वज्ञानेन साकमद्वैतवेदान्तस्य तत्त्वज्ञानं समतां धत्ते । अथाप्ययं विशेषः – सर्वस्यापि प्रपञ्चस्य ब्रह्मरूपत्वं प्रतिपादयद्भिर्वेदान्तिभिः प्रपञ्चस्य कल्पितत्वमङ्गीकृत्य बाधसामानाधिकरण्येन च प्रपञ्चस्य ब्रह्मरूपत्वं प्रतिपाद्यते, किन्तु वीरशैवदर्शने –

पत्रशाखादिरूपेण यथा तिष्ठति पादपः ।
तथा भूम्यादिरूपेण शिव एको विराजते ॥[138]

इति श्रीरेणुकभगवत्पादोक्त्या प्रपञ्चस्य बाधं विनैव तस्य परशिवरूपत्वमङ्गीक्रियत इति । तस्मादद्वैतवेदान्ते प्रपञ्चस्याध्यस्तत्वात् मिथ्यात्वम्, वीरशैवदर्शने च प्रपञ्चः परशिवावयवरूप इति न मिथ्यात्वम् । अत एवोपर्युक्तश्लोकव्याख्यानावसरे पदवाक्यप्रमाणज्ञैर्मरितोण्टदार्यैः – "तत्र परशिवस्य धृत्या धरणिः, करुणया जलम्, उज्ज्वलतया तेजः,

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134. सि० शि० १६।८, पृ० ८१
135. छा० उ० ३।१४।१
136. बृ० उ० २।५।१९
137. छा० उ० ६।८।७
138. सि० शि० १०।९, पृ० १८९

परमानन्दस्पन्देन वायुः, चिद्व्याप्त्या व्योम, चितिसंकोचचित्तविशिष्टो जीव इति विवेकः''[139] इति परशिवस्यानन्तशक्तीनां पृथिव्यादिरूपेण परिणतत्वमुक्तम् ।

तदेवं पर्यालोच्यमाने इदं निश्चीयते यन्न्याय-वैशेषिक-सांख्य-योग-पूर्वमीमांसादर्शनाभिमतं तत्त्वज्ञानं केवलमनात्मपदार्थैरात्मनः पार्थक्यं प्रबोधयति, न तु केनचित् परमतत्त्वेन साकमभेदम् अद्वैतदर्शने तथाभूतस्यात्मनो ब्रह्मणा साकमभेदः प्रतिपाद्यत इति न्यायाद्यभिमततत्त्वज्ञानापेक्षयाऽस्य वैशिष्ट्यम् । वीरशैवदर्शने त्वात्मनः परशिवेन साकमभेदस्य बोध्यमानत्वेऽप्यद्वैतवेदान्तवत् तत्त्वज्ञानेन प्रपञ्चस्य बाधो नाङ्गीक्रियते, किन्तु प्रपञ्चस्यापि बाधं विनैव परशिवस्वरूपत्वं प्रतिपाद्यत इत्यद्वैतवेदान्तापेक्षया वीरशैवदर्शनस्य वैशिष्ट्यम् ।

Enquiry into nature of Bondage and Release

Enquiry into the Means :

Therein, 'Nyāya-Vaiśeṣika-Sāṅkhya-Yoga-Advaita-Vedāntins' would propound that 'Mokṣa' has been by knowledge (spiritual knowledge) only, while 'Mīmāṁsākas' and 'Vīraśaivas' propound that the 'samuccaya' (combination) of knowledge and 'karman' as the cause for 'Mokṣa'. Although, as regards 'Karman' as the means to 'Mokṣa', there has not been a common opinion, but all would accept 'knowledge' as the means to 'Mokṣa'. Therein, 'Nyāya-Vaiśeṣika-Sāṅkhya-Yoga-Advaita-Vedāntins', would accept that false knowledge alone has been the cause for bondage. Even among those who accept 'Tattvajñāna' as the cause for 'Mokṣa',

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139. सि० शि० १०।९ तत्त्वप्रदीपिकाव्याख्या, पृ० १८९

there have been no uniform opinions as regards the nature of 'Tattvajñāna'. In that context, 'Maharṣi Gautama' would first propound that the 'Tattvajñāna' of the sixteen categories has been the cause for 'Mokṣa' through the Sūtra, viz., Pramāṇa-Prameya, etc. : "There would be the attainment of 'Niḥśreyas' through the 'Tattvajñāna' of 'Pramāṇa-Prameya-Saṁśaya-Prayojana-Dṛṣṭānta-Siddhānta-Avayava-Tarka-Nirṇaya-Vāda-Jalpa-Vitaṇḍā-Hetvābhāsa-Chala-Jāti-Nigrahasthāna. This would mean that the 'Tattvajñāna' of the sixteen categories has been the cause for 'Mokṣa'. Then the counting of the twelve 'Prameyas' has been done as : "Ātman, Śarīra, Indriya, Artha, Buddhi, Manas, Pravṛtti, Doṣa, Pretyabhāva, Phala, Duḥkha, Apavarga". The 'Bhagavān Bhāṣyakāra', too, has propounded thus : "Asya tu tattvajñānad apavargaḥ, mithyājñānāt (saṁsāraḥ)" [By the 'tattvajñāna' of this set of twelve 'prameyas' there would be 'Apavarga' (emancipation) and by the 'mithyājñāna' there would be 'saṁsāra' (transmigration)". On the ground of this, in the 'Nyāya-darśana', it has been said that the 'Tattvajñāna' has been the proper knowledge of the principles of the 'Prameyas' such as 'Ātman', etc. This would mean that the 'Tattvajñāna' would consist in the knowledge of all of the body, etc., as different from the body, etc., and the knowledge of the 'Ātman' as different from the body. Thus it has been propounded that the 'Tattvajñāna' would consist in the knowledge in the form of the realisation pertaining to the 'Ātman' as the attribute and as of the type of difference from what has been not 'Ātman'. That itself has been propounded as the means to 'Mokṣa'.

The 'Vaiśeṣikas' would tell the definition of 'Tattva' as : "Anāropitam rūpameva tattvam" ["Tattva has been that which has not been of the nature of what has not been superimposed"]. Having told this 'Tattva-lakṣaṇa' they would explain that the six categories such as 'Dravya' (substance), etc. The knowledge of the nature of realisation of them in their aspects of 'Sādharmya' (having common properties) and of 'Vaidharmya' (having opposite properties) has been 'Tattvajñāna' and they would say that such a knowledge has been the cause of 'Mokṣa'. Thus, since it has been of the form of discrimination between eternal and non-eternal objects, the nature of the 'Tattva-jñāna' of both has been of the same. As regards the birth of this kind of 'Tattvajñāna', 'Bhagavan Gautama' has been of the opinion that the cause would be the 'Aṣṭāṅga-Yoga' (eight-limbed 'Yoga'), i.e. 'Yama', 'Niyama', etc. This he reveals by the 'Sūtras' such as – "Samādhiviśeṣābhyāsāt" ["Through the special type of 'Samādhi' (trance)], "Tadarthaṁ Yama-Niyamābhyām Ātmasaṁskāra Yogāccādhyātmavidhyupāyaiḥ" [For accomplishing that purpose by 'Yama' and 'Niyama', the refinement ('Saṁskāra') of 'Ātman' by 'Yoga' and the procedures of the modes of metaphysics ('Ādhyātmavidhi')], etc. 'Bhāsarvajña', a 'Naiyāyika', has said : "Thus these 'Yogāṅgas' should be practised by the aspirant of 'Mokṣa' through deep perseverance, on attaining extreme 'Vairāgya' called 'anabhirati' (not having attachment) towards many instances of sorrowful feeling in all the stages of Brahman, etc., and on resorting to deep devotion towards 'Maheśvara'. Then

within a short time he would directly witness the 'Bhagavān' ('Parameśvara'), who has been of incomparable nature and who has been the highest-truth. On realising him he would attain an unsurpassed good fortune". Thus after having propounded the capacity of producing extreme 'Vairāgya' in the case of the 'Yogāṅgas' such as 'Yama', 'Niyama', etc., he would have the highest devotion in 'Maheśvara', through that he would have the realisation of 'Śiva' and through that (realisation) he would attain 'Mokṣa'. Having told this, he would accept the favour of 'Śiva' as the means to 'Mokṣa', on taking the authority of the Śruti, viz.,

"It has been only when the human beings would be able to fold the sky like hide, then there would be the termination of sorrow without realising 'Śiva'".

It has been through this that we can notice the influence of the 'Śaiva'-traditions on him ('Bhāsarvajña'). Further,

"The enlightened 'Yogins' would attain to liberation by breaking the knot of infatuation through the auspicious grace of 'Śambhu' which has been the cause for the eradication of transmigration. Without the gracious favour of 'Śiva', the cycle of transmigration would not stop. Whence could there be the disappearance of darkness in the world without the rising of the sun ?", thus 'Śrī Reṇuka-Bhagavatpāda' has propounded that even in the case of the persons with discrimination ('Vivekinām'), there would be 'Mokṣa' through the gracious favour of 'Śiva'. Hence

regarding this matter (i.e., 'Mokṣa' through 'Śiva's' favour), there has been a common opinion of the 'Vīraśaiva Ācāryas' with 'Bhāsarvajña', 'Praśastapāda' and 'Śrīdhara-bhaṭṭa'.

In the Sāṅkhya-darśana –

> "Evaṁ tattvābhyāsān nāsmi
> Na me nā, ham ityapariśeṣam ।
> Aviparyayād viśuddhaṁ
> Kevalam utpadyate jñānam ॥"

["Thus due to the repeated cherishing of 'Tattva', as I have been without any action, nothing has been mine, i.e., I have no ownership, there would be the rising of the pure knowledge of the nature of 'Vivekakhyāti' (conception of discrimination) as bereft of the conceit of action, agent and ownership between the intellect and 'Puruṣa'. That itself has been propounded as 'Tattvajñāna'. In the 'Yoga-darśana' also, since 'Maharṣi Patañjali' has propounded that – "Vivekakhyātir aviplavā hānopāyaḥ" [" 'Vivekakhyāti' has been the means of abandonment without any confusion"], it has been decided that the 'Viveka-khyāti' between the intellect and 'Puruṣa' has been the 'Tattvajñāna' in the opinion of the 'Sāṅkhyas'. Thus although there has been similarity between the two ('Sāṅkhya' and 'Yoga') as regards the nature of 'Tattvajñāna', the 'Sāṅkhyas' have been of the opinion that in the rising of 'Tattvajñāna', 'Śravana', etc., have been the predominant means and that the eight-limbed 'Yoga' has been the instrumental cause. In the 'Yoga-darśana' it has been told that the eight-limbed

'Yoga' has been predominant means. Further the 'Yogins' (advocates of 'Yoga') would accept that the attainment of 'Kaivalya' has been through the achievement of 'Asamprajñāta-samādhi'. Since 'Bhagavān-Vyāsa' has said that the accomplishment of 'Samādhi' and 'Kaivalya' which has been the fruit (result) of that ('Samādhi') would be by 'Īśvara's' 'Saṅkalpa' (will) only; by virtue of this only, this 'Yoga-darśana' which has been different from the 'Sāṅkhya-darśana' has become endowed with the name 'Seśvara-Sāṅkhya' ('Sāṅkhya' accepting 'Īśvara'). This has been the saying of 'Bhagavān Vyāsa' :

(i) Samādhisiddhir Īśvara-praṇidhānāt" ("The accomplishment of 'Samādhi' would be through the total surrender to 'Īśvara'"), (ii) "Praṇidhānād bhakti-viśeṣād āvarjita Īśvarastam anugṛhṇāti abhidhāna-mātrena I Tadabhidhyāna-mātrādapi yogina āsanna-taraḥ samādhilābhaḥ samādhiphalaṁ ca bhavati" –

"The 'Īśvara' who has been won over through special type of devotion, would do favour to him (devotee) by virtue of mere meditation. Even through that meditation the 'Yogins' would be much nearer to the accomplishment of 'Samādhi' and the fruit of that 'Samādhi'".

Thus since as in the 'Nyāya-Vaiśeṣika'-system and in the 'Vīraśaiva-darśana' so in the 'Yoga-darśana', too, which would also speak of the requirement of the favour of 'Īśvara' for 'Kaivalya', there has been uniform opinion of this triad of 'darśanas' with regard to this matter.

In the 'Advaita-vedānta', it has been said that the "Tattvajñāna' would be that knowledge of the nature of 'abheda' (identity) between 'Brahman' and 'Ātman' on the authority of the 'Mahavākya', viz., "Tattvamasi" and that itself would be cause of directly attaining 'Mokṣa'. The 'Sāṅkhyas' would think of the knowledge of 'Bheda' as this 'Puruṣa' who has been different from 'Prakṛti' and the world which has been the effect of that in compliance with the 'Śruti'-statement, viz., "Asaṅgo hyayaṁ Puruṣaḥ" ["This 'Puruṣa' has been unattached"], as superior to all, while the 'Advaita-Vedāntins' who would accept the 'Śruti' as "Dvitīyādvai bhayam bhavati" ["There has been fear from the second (another)"] would propound that the knowledge of 'Abheda' has been superior to all. Thus in this way, in the 'Sāṅkhya-siddhānta' 'Mokṣa' has been through the knowledge of duality, while in 'Advaita-vedānta' 'Mokṣa' has been through the knowledge of non-duality. Hence, when spoken in gross terms, it would be possible to say that knowledge (of 'bheda') by which 'Mokṣa' would be taken as attained by the 'Sāṅkhyas', the same knowledge (of 'bheda') would be taken by the 'Advaitins' as leading to bondage. Thus there would be no possibility of bringing out any propriety here.

In the 'Mīmāṁsā-darśana', both the 'Bhāṭṭas' and the 'Prābhākaras' have accepted the knowledge of the difference of the 'Ātman' as different from the body, senses, etc., as the cause for 'Mokṣa'. 'Śrīdharabhaṭṭa, too, has propounded in his 'Nyāya-Kandalī' a commentary on the Bhāṣya of Praśastapāda, that 'Mokṣa'

would be through the combined knowledge of the daily and occasional 'Karmans' by way of showing the authority of the statement, viz.,

"Karmaṇā sattvasaṁśuddhir jñānenātmaviniścayaḥ |
Bhaved vimuktir abhyāsāt tayoreva samuccayāt ||"

["There would be the purification of 'Sattva' (consciousness) by 'Karman' (performance of 'Karman'), the ascertainment of 'Ātman' by knowledge, the emancipation by the repeated practice of the 'samuccaya' of the both of them ('Karman' and 'Jñāna')"].

Udayanācārya has said : "'Tattvajñāna' has been the cause of 'Niḥśreyas', 'Karmans' would be used like expiations through the removal of the demerit of the seeker of knowledge who has no knowledge born in him. In the case of the person who has the knowledge, however, we would anticipate properly that the completion of the duties of 'Āśramas' has been for the purpose of guiding the ordinary people ('lokasaṅgraha') in the same way as the completion of 'Kārīrī' (a 'Yāga' meant for getting rain) when the rain would have fallen in the interval. Thus before the rising of knowledge, in case there has been the possibility of even the birth of sin due to non-performance of daily and occasional duties, there would be no birth of 'pratyavāya' (sin) because of the absence of the 'doṣa' in the form of false knowledge and also because of the absence of 'rāga', 'dveṣa', etc. Since there would no 'pravṛtti', there has been no possibility of 'pratyavāya' even when the daily and occasional duties have not been done. Then also, just as if the rain would

come even before the completion of 'Kārīrī-Yāga' which has been started for obtaining rain, even then the completion of the intended 'Yāga' in accordance with the 'Vidhi' (procedure), would be done, so after the attainment of knowledge, for the attainment of which the daily and the occasional actions have been intended to be performed in the entire life, those actions are continued to be performed merely for 'Lokasaṅgraha'. This opinion of Praśastapāda has been revealed. Hence, this has been the intention of Śrīdharabhaṭṭa who would propound that the daily and occasional actions should be performed even by the enlightened persons. Further –

"Although contented with the ambrosia of knowledge the 'Yogin' should not relinquish religious practices ('Dharma'), for, it would be by the example of the great that the ordinary persons act."

Thus in Śrīsiddhānta-śikhāmaṇi which has been the text which gives the 'nirṇaya' (settled practices) of the Vīraśaiva-darśana, since 'Śrī Reṇuka Bhagavatpādācārya' has also propounded that even the enlightened persons should perform daily and occasional actions for the 'lokasaṅgraha' (guidance of the ordinary persons), the thinking of the 'Vīraśaiva-Ācāryas' has similarity with the thinking of 'Udayanācārya'. Another point has been that the combination of knowledge and action has been propounded for the attainment of 'Mukti' (liberation) by 'Śrī Reṇuka-Bhagavatpāda' as :

"Knowledge and action have been mutually interdependent. Hence, this idea, knowledge and action

should both be adopted in practice by the 'Śivayogin' for accomplishing the fruit in the form of liberation, higher or lower. 'Maheśvara' would be pleased with spiritual knowledge coupled with religious practices. Hence, one should be an enlightened person engaged in religious practices till the body would fall off."

When pondered over instantly, there appears similarity of the 'Vīraśaiva-darśana' with the Mīmāṁsākas who advocate the theory of combination between knowledge and action, but there has been some speciality in the nature knowledge and action compared to the view of the 'Mīmāṁsākas' about the nature of knowledge and action. The Mīmāṁsākas would call 'Agnihotra', etc., as 'Karman' (action), while 'Vīraśaivas' would propound that the worship of 'Śiva' itself has been the 'Karman'. That has been the reason as to why 'Śrī Reṇuka-Bhagavatpāda' has given the definition of 'Karman' as :

"What would be the use of other petty duties which would procure negligible results ? It would be the duty towards 'Śiva' in the form of 'Liṅgapūjā' (the worship of Liṅga) that would actually bring liberation .... What would be the use of actions aiming to attain heaven in the case of a devotee who has been firmly dedicated to the 'Liṅga' and in whose case the attainment of 'Śiva' consisting of eternal bliss has been ordained in the 'Śāstras'."

'Śrī Reṇuka-Bhagavatpāda' would speak of preeminence of the action in the form of 'Iṣṭaliṅgācana', which would procure eternal bliss of 'Śiva' compared

to the sacrifices, etc., which would procure non-eternal fruit in the form of heaven etc. In the same way, the 'Mīmāṁsākas', like the 'Naiyāyikas', would propound that the knowledge of difference of the 'Anātman'-objects from 'Ātman', has been the 'Tattvajñāna'. In the 'Vīraśaiva-darśana', however –

"All this has been consisting of 'Śiva'. There has been nothing other than 'Śiva'. I have been 'Śiva'. The conviction of this nature has been the best knowledge."

Thus by virtue of this statement of 'Śrī Reṇuka-Bhagavatpāda', the best knowledge has been accepted as that which looks upon the entire world as of the nature of 'Śiva'; it has been through that only that there would be the attainment of 'Mokṣa'. Hence, there has been a very wide difference between the 'Vīraśaivas' and the 'Mīmāṁsākas' inspite of both being the advocates of the theory of 'Samuccaya' between knowledge and 'karman'.

There, in the 'Advaita-vedānta', since, after having accepted the nature of Brahman in the case of the world on the authority of the 'Śruti'-statement, viz., "Sarvam Khalvidam Brahma" ["All this has been Brahma only], there has been the propounding of the 'Jīva' as of the nature of 'Brahma' through the 'Mahāvākyas' such as 'Ayamātmā Brahma" ["This 'Ātman' has been Brahma"], "Tattvamasi" ("Thou art that" : 'Tat' = 'Brahma' and 'Tvam' = 'Jīvātman'], etc., the 'Tattvajñāna' accepted by the 'Vīraśaivas' would have similarity with the 'Tattvajñāna' of 'Advaita-vedānta'. Yet this has been the difference between the

two : Even after admitting that the entire world as of form of 'Brahma', the 'Vedāntins' ('Advaitins') would deem it to be imaginary. That has been the reason as to why they propound that the world has been of the form of Brahma through co-ordination ('samānādhikaraṇya') with the idea of 'bādha' (annulment). But in the 'Vīraśaiva-darśana' –

"Just as the tree would stand in the form of leaves, branches, etc., so would 'Śiva' alone manifest himself in the form of the earth, etc."

Thus as per this statement of 'Śrī Reṇuka-Bhagavatpāda', the 'Vīraśaivas' would accept the world as of the form of 'Śiva' without the contingency of annulment. Hence, in the 'Advaita-vedānta', since the world has been subject to 'Adhyāsa' (superimposition on 'Brahma'), it has been false, while in the 'Vīraśaiva-darśana', it has not been false because it has been of the form of the limbs of 'Paraśiva'. That has been the reason as to why 'Śrī Maritoṇṭadārya', a scholar in grammar ('pada'), 'Mīmāṁsā' ('vākya') and 'Nyāya' ('Pramāṇa'), has said in the context of the commentary on the above-quoted stanza ('patraśakhādi, etc.), as : "The earth ('dharaṇi') has been from the fortitude ('dhṛti') of Paraśiva, the water has been from his compassion ('Karuna'), the fire has been from his brilliance, the wind has been from the palpitation of his supreme bliss and the sky has been from the pervasion of his intelligence and the individual soul ('Jīva') has been characterised by the mind wih the contraction of understanding. This has been the 'Viveka'." Thus the transformation of 'Paraśiva's'

infinite number of 'Śaktis' in the form of earth, etc., has been told.

Thus on pondering over this, what has been decided would be this : The 'Tattvajñāna' admitted by 'Nyāya-Vaiśeṣika-Sāṅkhya-Yoga-Pūrvamīmāṁsā' systems, would reveal the separateness of 'Ātman' from the mere 'Anātma' objects, but not any 'abheda' from the Supreme Principle. In the 'Advaita-darśana' it has been propounded that since the 'Ātman' of that nature (i.e., different from 'Anātmans') would speak of 'abheda' from 'Brahma', there has been speciality of that compared to the 'Tattvajñāna' admitted by the systems, Nyāya, etc. In the 'Vīraśaiva-darśana', however, although the fact that there has been the revelation of 'abheda' of 'Ātman' from 'Paraśiva' has been accepted, yet, unlike 'Advaita-vedānta', the world has been propounded as of the nature of 'Paraśiva' without the notion of annulment of the world also. In this way, the 'Vīraśaiva-darśana' has its speciality vis-a-vis 'Advaita-vedānta'.

मुक्तिस्वरूपसमीक्षा

अत्र हि मुक्त आत्मा किं सर्वविधदुःखैरेव विमुच्यते, उतानन्दमप्यनुभवति? इत्येतस्मिन् विषये केचन दुःखाभावपक्षं केचन चानन्दावाप्तिपक्षं रोचन्ते । मुक्तावस्थायामानन्दावाप्तिमङ्गीकुर्वद्भिरपि दुःखनिवृत्तेरपि स्वीकाराद् दुःखनिवृत्तिविषये वादिनामविवाद एव ।

तत्र न्यायदर्शने एकविंशतिदुःखानामात्यन्तिकी निवृत्तिर्मुक्तिरिति, वैशेषिकदर्शने च आत्मविशेषगुणोच्छित्तिर्मुक्तिरिति प्रतिपाद्यते । उभयत्राप्यात्मा स्वरूपतः पाषाणवज्जडस्वरूपः । यदा च सप्राणशरीरेन्द्रिययुक्तेन मनसा सह तस्य संयोगो जायते, तदा तस्मिन् सुख-दुखेच्छाद्वेषकर्तृत्व-

भोक्तृत्वादीनां धर्माणां ज्ञानस्य चोत्पत्तिर्भवति। मुक्तावस्थायां च तादृशमनसा सह संयोगाभावात् तस्मिन् ज्ञानसुखादीनां केषाञ्चिदपि धर्माणां गुणानां वोत्पत्त्यभावात् स आत्मा निर्विकारेण स्वकीयजडस्वरूपेणावतिष्ठते। तस्मादुभयदर्शनेऽपि मोक्षो न भावरूपः, किन्त्वभावरूपः, अर्थात् मुक्तात्मना हि न किमपि प्राप्यते, किन्तु तस्य सर्वविधदुःखानां विशेषगुणानां वा समुच्छित्तिरेव जायते । अत एव महर्षिणा गौतमेन – "तदत्यन्तविमोक्षोऽपवर्गः"[140], महर्षिणा कणादेन च – "तदभावे संयोगाभावोऽप्रादुर्भावश्च मोक्षः"[141] इति मोक्षस्थितिरुपवर्णिता ।

मुक्तावस्थायामानन्दावास्यनङ्गीकारेण न्यायवैशेषिकाभिमतेयं मुक्तिरपुरुषार्थरूपेत्यालोचका आक्षिपन्ते । तत्र – "यदि तु जडः पाषाणनिर्विशेष एव तस्यामवस्थायामात्मा भवेत्, तदलमपवर्गेण । संसार एव वरमस्तु, यत्र तावदन्तरान्तरापि दुःखकलुषितमपि कियदपि सुखमनुभुज्यते । चिन्त्यतां तावत् किमल्पसुखानुभवो भव्य उत सर्वसुखोच्छेद एव"[142] इति श्रीमल्लिषेणसूरिर्दुःखेन साकं सुखस्याप्यात्यन्तिकीं निवृत्तिं मोक्षं प्रतिपादयतां न्यायवैशेषिकाणां मोक्षापेक्षया यदा कदाचित् सुखलेशप्रदायकं सांसारिकजीवनमेव वरमिति तर्कं प्रस्तौति । किञ्च, मुक्तस्यानन्दधाम्नो गोलोकस्य प्राप्तिं प्रतिपादयद्भिर्वैष्णवैरपि –

वरं वृन्दावने रम्ये शृगालत्वं वृणोम्यहम् ।
वैशेषिकोक्तमोक्षात्तु सुखलेशविवर्जितात् ॥

इति निरानन्दस्य शिलाकल्पस्य वैशेषिकमोक्षस्यापेक्षया आनन्ददायके वृन्दावने शृगालजन्मन एव श्रेष्ठता प्रतिपाद्यते । कवितार्किकचक्रवर्ती श्रीहर्षमिश्रोऽपि –

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140. न्या० सू० १।१।२२
141. वै० सू० ५।२।१८
142. स्या० म०, पृ० ६३

मुक्तये यः शिलात्वाय शास्त्रमूचे सचेतसाम् ।
गोतमं तमवेक्ष्यैव यथा वित्थ तथैव सः ॥[143]

इति 'अतिशयेन गौः गोतमः' इति व्युत्पत्तिलभ्यसार्थकनामधेयत्वं महर्षेर्गौतमस्य प्रतिपादितवान् अपि च, वर्तमानशरीरपाते सति पुनः शरीरान्तराप्राप्तिर्मोक्ष इति कथयतां नैयायिक-वैशेषिकाणां मुक्तिरापाततो 'मरणमेव मोक्षः' इति कथयतां चार्वाकाणां मुक्तेः साम्यं भजते, किन्तु मरणस्य सहजावस्थात्वाच्चार्वाकाभिमतो मरणरूपो मोक्षो न पुरुषार्थः । नैयायिक-वैशेषिकैस्तु मुक्तेस्तत्त्वज्ञानप्राप्यत्वस्य प्रतिपादितत्वात् तन्मतानुसारेण मोक्षः पुरुषार्थं इत्येव स्वीक्रियते । एवं मुक्तावस्थायामानन्दाऽनङ्गीकारेणाक्षिप्यमाणानामाक्षेपाणां परिहारार्थमेव नैयायिकोऽपि भासर्वज्ञः– "नित्यसंवेद्यमानेन सुखेन विशिष्टाऽऽत्यन्तिकी दुःखनिवृत्तिः पुरुषस्य मोक्षः"[144] इति मुक्तौ नित्यसुखाभिव्यक्तिमङ्गीचकार । तस्यायमाशयः – "आनन्दं ब्रह्मणो रूपं तच्च मोक्षेऽभिव्यज्यते", "विज्ञानमानन्दं ब्रह्म"[145] इत्यादिश्रुतिषु मुक्तावानन्दावाप्तेः प्रतिपादितत्वाद् मुख्यार्थे बाधकाभावाच्च नोपचारप्रकल्पनेति ।

न्यायवैशेषिकमते परमाणुरूपाणां सर्वेषां द्रव्याणां नित्यत्वाभ्युपगमात् तन्मते मनसोऽपि परमाणुरूपत्वात् तदपि नित्यमेव । तस्मान्मुक्तावस्थायां न मनसो नाशो भवति, किन्तु तस्य नैष्फल्यं जायते, अर्थादात्मना संयुक्तेनापि मनसा न सुखदुःखादीनामुत्पत्तिः । सुखदुःखादीनामुत्पत्तावदृष्टसहकृतात्ममनः – संयोगस्यैव कारणत्वाद् मुक्तावस्थायां चात्मन्यदृष्टाभावाद् निरदृष्टेनात्मना संयुक्तमपि मन उदासीनमेवावतिष्ठते ।

प्राभाकरसिद्धान्ते चात्मनो नैयायिकवदेव स्वीकाराद् यथा नैयायिकैर्मुक्तिरङ्गीक्रियते, प्राभाकरैरपि तथैवाभिमन्यते । तस्मात्तत्रोक्ता आक्षेपा अत्राप्यूहनीयाः । भट्टानुयायिष्वपि मुक्तिविषये वैमत्यं दरीदृश्यते ।

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143. नै० च० ७।७५
144. न्या० सा०, पृ० ३२
145. बृ० उ० ३।९।२४

दुःखात्यन्तसमुच्छेदे सति प्रागात्मवर्तिनः ।
सुखस्य मनसा मुक्तिर्मुक्तिरुक्ता कुमारिलैः ॥[146]

इति श्रीनारायणभट्टेन मुक्तौ नित्यसुखाभिव्यक्तिरङ्गीकृता । तच्च सुखं संसारदशायामव्यक्तं सद् मुक्तावस्थायामभिव्यज्यते । तदिदं सुखं नात्मनो भिन्नं किन्त्वात्मस्वरूपमेव, अथापि विनैव मनसा तस्योपभोगो न भवतीति श्रीनारायणभट्टो मुक्तावस्थायां नित्यसुखानुभवार्थं नित्यमनोऽङ्गीचकार ।[147]

भट्टानुयायिभिः पार्थसारथिमिश्रैः – "अतः प्रमाणान्तरवशादानन्दवचनं दुःखाभावपरम्, इतरत्तु यथाश्रुतिमिति न्याय्यम् । तस्मात् सुखदुःखादिसमस्तवैशेषिकात्मगुणोच्छेदो मोक्षः"[148] इति मुक्तौ नित्यसुखप्राप्तिप्रतिपादकवचनानां दुःखाभावपरत्वमङ्गीकृत्य मुक्तस्यात्यन्तदुःखोच्छेदमात्रत्वं प्रतिपाद्यते ।

कुमारिलभट्टानुयायिना नारायणभट्टेन नित्यसुखाभिव्यक्तिर्मुक्तिरिति, सा चात्मस्वरूपैवेति प्रतिपादनादस्येयं कल्पनाऽद्वैतवेदान्तेन साम्यं भजते, किन्तु यथाऽनित्यस्य वैशेषिकसुखस्यानुभवार्थं मनस आवश्यकता वर्तते, तथैवात्मस्वरूपस्यापि नित्यसुखानुभवार्थं नित्यमनस आवश्यकताया अत्र प्रतिपादनेनाद्वैतवेदान्ततोऽत्यन्तं मतमेतद् भिद्यते, अद्वैतवेदान्ते मुक्तावस्थायामात्मातिरिक्तानां सर्वेषां निषेधात् ।

सांख्ययोगदर्शने प्रकृतिपुरुषयोः संयोग एव बन्धनम्, तयोर्वियोग एव मुक्तिरित्युच्यते । अत्र संयोगवियोगशब्दाभ्यां न मूर्तद्रव्ययोरिव स्वाभाविकौ संयोगवियोगावभिप्रेतौ, किन्तु पुरुषप्रकृत्योर्भोक्तृभोग्यभावापत्तिरेव संयोगः, विवेकख्यात्या च तादृशभावनिवृत्तौ वियोग इति तस्मात् सांख्य-

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146. मा० मे०, पृ० २०१
147. मा० मे०, पृ० २०१-२०३
148. शा० दी० तर्कपादे, पृ० १३०

योगदर्शने पुरुषस्य बन्धमोक्षौ न वास्तविकौ, किन्त्वौपचारिकौ । वस्तुतो बन्धमोक्षौ तु बुद्धावेव पर्यवस्यतः । तदुक्तम् –

तस्मान्न बध्यतेऽद्धा न मुच्यते नापि संसरति कश्चित् ।
संसरति बध्यते मुच्यते च नानाश्रया प्रकृतिः ॥[149] इति ।

तस्मादत्र मुक्तो हि पुरुषः सर्वविधौपाधिकसम्बन्धशून्यः सन् शुद्धस्फटिकवत् स्वस्वरूपेणावतिष्ठते । न्यायवैशेषिकैरपि मुक्तात्मनः केवलस्थितिरेवाङ्गीक्रियते, किन्तु सा स्थितिर्जडरूपा, सांख्याभिमतात्मस्थितिश्च चिद्रूपेत्युभयोर्वैलक्षण्यम् ।

किञ्च, सांख्ययोगदर्शने पुरुषो यथा नित्यमुक्तस्तथैवाद्वैतवेदान्ते चात्मा नित्यमुक्त एव । अत्राप्यात्मप्रतिबिम्बविशिष्टायामेव बुद्धौ बन्धमोक्षव्यवहारः । सांख्यसिद्धान्ते आनन्दः सत्त्वगुणस्य परिणामः, स च प्रकृतेर्धर्म इति मुक्तस्यानन्दरूपत्वं नाङ्गीक्रियते । अद्वैतवेदान्ते च सुखस्य नित्याऽनित्यभेदेन द्वैविध्यं स्वीकृत्य मुक्तावस्थायामनित्यस्य वैशेषिकस्य सत्त्वगुणपरिणामभूतस्यानन्दस्याभावेऽपि नित्यस्यात्मस्वरूपस्यानन्दस्याभिव्यक्तिरङ्गीक्रियते । इदमेवाद्वैतवेदान्तस्य सांख्याद्वैशिष्ट्यम् ।

तदेवं न्याय-वैशेषिक-प्रभाकरमीमांसकैर्मुक्तात्मनः केवलं सद्रूपत्वम्, सांख्ययोगदर्शने च सद्रूपेण साकं चिद्रूपत्वम्, भाट्टमीमांसकैरद्वैतवेदान्तिभिश्च सच्चिदानन्दरूपत्वमिति स्वीकारादाधुनिकालोचका मुक्तिस्वरूपविषये न्यायवैशेषिकादारभ्याऽद्वैतवेदान्तपर्यन्तं क्रमशो विकासवादमभ्युपगम्याद्वैतवेदान्तस्य पूर्णविकसितत्वं प्रतिपादयन्ति ।[150] तद्रीत्या विचार्यमाणे सति वीरशैवाभिमतमोक्षस्वरूपमपि पूर्णतया विकसितमिति वक्तुं शक्यते, यतो ह्यत्राप्यद्वैतवेदान्तवद् मुक्तावस्थायां जीवात्मा हि परशिवेन साकमभिन्नो भवति, सा च स्थितिः सच्चिदानन्दरूपेत्यपि वर्ण्यते । तथा चोक्तं श्रीरेणुकभगवत्पादैः –

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149. सां० का० ६२
150. भारतीय दर्शन में मोक्षचिन्तन, पृ० १२६-१२७

मुक्तिरेव परा तृप्तिः सच्चिदानन्दलक्षणा ।
नित्यतृप्तस्य मुक्तस्य किमन्यैर्भोगसाधनैः ॥[151] इति ।

मुक्तात्मनः सच्चिदानन्दरूपत्वविषये वीरशैवदर्शनमद्वैतवेदान्तेन साम्यमावहन्नपि वैशिष्ट्यं च भजते । तदेवात्र परिशीलयामः ।

अद्वैतवेदान्ते वीरशैवदर्शने च मुक्तात्मनः परमतत्त्वेन ब्रह्मणा परशिवेन वा साकमभेदोऽभ्युपगम्यते । उभयदर्शनयोरपि मुक्तस्य सर्वदुःखनिवृत्तिपूर्वक-परमानन्दप्राप्तिरप्यङ्गीक्रियते । अथाप्युभयोर्मध्ये भेदोऽयं यदद्वैतवेदान्तिभिः संसारावस्थायां प्रतीयमानो जीवब्रह्मणोर्भेदः कल्पित इति, वीरशैवैश्च सत्य इत्युच्यते । भेदस्य सत्यत्व एवाभेदस्य स्वारस्यम् । यथा पूर्वमनुभूतकष्टस्यैव पश्चाद्भाविसुखानुभवस्य माहात्म्यं स्पष्टं प्रतीयते, तथा वस्तुतः परमात्मनो भिन्नस्यैव तदभेदे सत्यद्वैतानन्दस्य स्फुटतया प्रतीतिर्जायते । यच्चाद्वैतिभिर्व्यावहारिकभेदमङ्गीकृत्याभेदो व्यवस्थाप्यते, तन्न समीचीनम्, भेदस्य पारमार्थिकत्वे दोषाभावात् ।

ननु जीवः परमार्थतः परशिवाद् भिन्नश्चेत् कथमनयोरभेदः स्यात्? इति चेच्छ्रूयतां रहस्यम् – ''यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय । तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥''[152] इति श्रुतिर्नदीसमुद्रदृष्टान्तेन जीवस्य मुक्तिमभिदधाति । अत एव यथा समुद्रजलस्यैव मेघैर्वर्षितस्य नदीरूपत्वप्राप्तिः, तथा शक्तिसंकोचरूपमलत्रयावरणेन शिवांशस्यैव जीवत्वप्राप्तिर्भवति । तस्माद्यथा नदीसमुद्रयोः स्वाभाविको भेदस्तथा जीवपरशिवयोरपि भेदः सत्य एव । समुद्राद् वस्तुतो भिन्नापि नदी यदा सागरं प्रविष्टा तदा तज्जले तस्याः स्वाभाविकमपि नदीत्वं निवृत्तं भवति, तथा परशिवाद् भिन्नोऽयं जीवो मुक्तौ परशिवेनैकीभूतः सन् स्वकीयं जीवत्वं विहाय परशिवत्वं प्राप्नोति ।

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151. सि० शि १८।७४
152. मुण्ड० ३।२।८

श्रुत्युक्तोऽयं दृष्टान्तः संसारावस्थायां जीवशिवयोर्भेदस्य सत्यत्वं प्रतिपादयन् वीरशैवदर्शन एव समन्वितो भवति, नाद्वैतदर्शने। अद्वैतवेदान्ते च जीवभावस्य मिथ्यात्वात् तन्नामरूपादीनामपि मिथ्यात्वमेव । तस्मात् 'नामरूपे विहाय' इति श्रुत्युक्तिस्तत्र न समन्विता भवति । हानं हि सत्यस्यैव भवति । मिथ्याभूतस्य तु निवृत्तिरेव, न तु हानम् । 'विहाय' इत्यस्य लक्षणया निवृत्तिपरत्वेन प्रतिपादनमस्वरसमेव । भेदस्यौपाधिकत्वात् श्रुत्युक्तो नदीसमुद्रदृष्टान्तो न युज्यत एवेति स्पष्टम् । किञ्च –

कीटो भ्रमरयोगेन भ्रमरो भवति ध्रुवम् ।
मानवः शिवयोगेन शिवो भवति सर्वदा ॥[153]

इत्यागमवचनेनापि मुक्तौ सत्यभेदस्यैव हानं निरूप्यते । अत्राऽयं भावः –

यथा भृङ्गाद् भिन्नरूपोऽपि कीटो नैरन्तर्येण भृङ्गचिन्तनसामर्थ्येन कीटाकारं कीटस्वभावं च परित्यज्य भ्रमराकारं भ्रमरत्वं च प्राप्नोति; अपि च, यथा भ्रमरभूतोऽयं कीटः पुनः कीटो न भवति, तथाऽनादिकालादनादिमलावरणेन परशिवाद् भिन्नोऽयं जीवोऽनवरतं 'शिवोऽहम्' इत्याकारकशिवध्यानेन शिवरूपः सञ्जायते ।

अपरं च, रससम्पर्कसामर्थ्येन ताम्रस्य ताम्रत्वं सहजमपि विनश्यति, सुवर्णत्वं च प्राप्यते । एवमेव जलं सत्यमपि स्वातिनक्षत्रसमये शुक्तौ पतितं तत्सम्बन्धसामर्थ्येन सहजमपि जलभावं परित्यज्यानर्घमुक्ताकारतां धत्ते, पश्चाच्च जलरूपं नाधिगच्छति । एवं हि यदा लोकेऽपि जडपदार्थेष्वप्यसाधारणवस्तुसम्पर्केण सत्यभूतस्यापि स्वभावस्य निवृत्तिर्दृश्यत इति सर्वानुभवसिद्धम्, तर्ह्यघटित-घटनासमर्थः परशिवः स्वकीयोपासनायामासक्तस्य शुद्धजीवस्य शक्तिसंकोचरूपं स्वाभाविकं मलं परिहृत्य स्वस्मिन् विलयरूपमैक्यमनुगृह्णातीत्यत्र किमाश्चर्यम् ।

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153. ब्र० सू० श्रीकर० १।२।६

अत एव– "अभेदबोधे प्रकारतावच्छेदकविशेष्यतावच्छेदकयोर्भेदोऽपि तन्त्रम् । यथा 'नीलो घट' इत्यत्र नीलत्वघटत्वयोर्भेदस्य 'नीलाऽभिन्नो घटः' इत्यभेदबोधे कारणत्वमिष्यते, तथा "तत्त्वमसि", "जीवस्तु परमः शिवः" इति वैदिकलौकिकवाक्यजनितपरोक्षबोधे "अहं ब्रह्मास्मि", "ॐ शिवोऽहम्" इति वैदिकलौकिकवाक्यजनिताऽपरोक्षबोधे च प्रकारतावच्छेदकविशेष्यतावच्छेदकयोर्भेदस्य कारणत्वमिष्यते । एतच्च भेदाऽभेदयोः पारमार्थिकत्वे सङ्गच्छते । अन्यथा "ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः" इति मायावादिस्वीकृते जीवमिथ्यात्वपक्षे जगन्मिथ्यात्वपक्षे च समानप्रत्यासत्त्या प्रकारतावच्छेदकविशेष्यतावच्छेदकयोर्भेदाभावात् कथमभेदबोधः सङ्गच्छेत । यथा 'घटो घटः' इत्यादौ प्रकारतावच्छेदकविशेष्यतावच्छेदकयोर्भेदाभावादभेदबोधस्य प्रतिकूलत्वम्, तथैव मायावादेऽपि 'जीवो ब्रह्मैव' इत्यत्रावधारणोक्तजीवमिथ्यात्वाङ्गीकारे सति जीवे ब्रह्मत्वबोधात् 'ब्रह्म ब्रह्मैव' इति वाक्यार्थावगमेनात्रापि प्रकारतावच्छेदकविशेष्यतावच्छेदकयोर्भेदाभावाज्जीव ब्रह्मणोरभेदबोधस्य प्रतिकूलत्वमनिवार्यम् । तस्मात् "यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय"[154] इत्यादिश्रुतिशतप्रबोधितं नामरूपापन्नदशायां सूक्ष्म-स्थूलशक्तिरूप-प्रकारतावच्छेदकविशेष्यतावच्छेदकयोर्भेदं तात्त्विकमङ्गीकृत्य स्वशक्तिविकासवशेन नामरूपविनिर्मुक्तदशायां जीवानां परशिवेन सामरस्यं प्रतिपादयितुं शिवाद्वैतसिद्धान्त एव सुगमः पन्थाः[155] इति पूवल्लीवृहन्मठीय-श्रीनीलकण्ठशिवाचार्यैरभेदबोधस्य वास्तविकभेदतन्त्रत्वमुक्त्वा तच्च शिवाद्वैताख्ये वीरशैवदर्शन एव सम्भवतीति वीरशैवदर्शनस्य वैशिष्ट्यमुक्तम् ।

श्रीपतिपण्डिताराध्यभगवत्पादा अपि – "तस्मादात्यन्तिकपाशनिवृत्तिपूर्वकशिवत्वप्राप्तिरेव मुक्तिरित्युपदिश्यते । न चागन्तुकत्वेनानित्यत्वात् कथं शिवत्वप्राप्तिरेव मुक्तिरिति वाच्यम्, भ्रमरकीटन्यायेन सत्यकृमेः

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154. मुण्ड० ३।२।८

155. शि० प०, पृ० ५५-५६

सत्यभ्रमरत्वप्राप्तिदर्शनात् सत्यात्मकस्य जलस्य स्वभावनिवृत्तिपूर्वकसत्य-मौक्तिकत्वप्राप्तिदर्शनात् किमर्थं बन्धमिथ्यात्वकल्पनमिति विवेकिभि-र्बोद्धव्यम् । ननु मरुमरीचिकायां भासमानस्यासत्यस्य तोयज्ञानस्य सत्य-मरीचिकाज्ञानं निवर्तकमिति व्याप्तिबलाज्ज्ञानेन सत्यस्य कथं निवृत्तिः इति चेन्न, सत्यस्य पूर्वज्ञानस्योत्तरज्ञानेन, स्मृत्या संस्कारस्य, शिवस्मरणेन पापस्य, प्रियस्मरणेन दुःखस्य, प्रत्यधिकरणं संशयस्य पूर्वपक्षनिर्णयेन, पूर्वपक्षस्य च सिद्धान्तेन निवृत्तिदर्शनात्''[156] इति सत्यकृमेः सत्यभ्रमरप्राप्तिवत् सत्य-स्यापि जीवस्य बन्धनिवृत्तौ सत्यशिवत्वप्राप्तिः संभवतीति निर्णीय सत्य-बन्धनमपि ज्ञानेन निवर्त्यत इति युक्तिमपि प्रदर्शितवन्तः ।

तदेवं विचार्यमाणे सति मुक्तावस्थायां केनचित् परमतत्त्वेन साकम-भेदमप्रतिपादयन्तो नैयायिक-वैशेषिक-सांख्य-योग-पूर्वमीमांसका द्वैत-श्रुतीनामेव प्रामाणिकतां प्रतिपादयन्तोऽद्वैतश्रुतीनामुपचरितार्थत्वमङ्गी-कुर्वन्ति । एवमेवाद्वैतश्रुतीनामेव प्रामाणिकतां कथयन्तोऽद्वैतवेदान्तिनो द्वैतश्रुतीनां गौणार्थत्वं स्वीकुर्वन्ति । तस्मादेतानि दर्शनानि श्रुत्यैकदेशीनी-त्युच्यन्ते । वीरशैवदर्शने च बद्धावस्थायां द्वैतस्य, मुक्तावस्थायामद्वैतस्य च स्वीकारादिदं दर्शनं सर्वश्रुतिसमन्वयात्मकमित्युच्यते ।

अपि च, मुक्तिसोपानाख्येषु षट्स्थलेषु साधको भक्तमाहेश्वरा-वस्थयोर्द्वैतभावनया, प्रसादिप्राणलिङ्ग्यवस्थयोर्भेदाऽभेदभावनया, शरण-ऐक्यावस्थयोश्चाभेदभावनया शिवोपासनां कृत्वा शिवस्वरूपो भवतीति प्रतिपादितत्वाद् वीरशैवदर्शनं द्वैत-द्वैताद्वैत-अद्वैतप्रतिपादकानां सर्व-श्रुतीनां समन्वयरूपमिति वक्तुं शक्यते ।

Enquiry into the Nature of 'Mukti'

Here, indeed, as regards the matter pertaining to the questions as to whether the 'Ātman' would be

156. ब्र० सू० श्रीकर० १।१।१

relieved from all kinds of sorrow or would also experience the bliss, some would like the view of the absence of sorrow and some would like the view of the attainment of bliss. Since the termination of sorrow also would be accepted by even those who would accept the attainment of bliss in the state of liberation, there would be no difference of opinion regarding matter connected with the termination of sorrow among all of them.

Therein, in the 'Nyāya-darśana', the total eradication of the twenty-one sorrows has been the liberation; and in the 'Vaiśeṣika-darśana', the eradication of the special 'Guṇas' of 'Ātman' has been the liberation. In both also, 'Ātman' has been by nature of the nature of 'dullness' like stone. When the 'Ātman' would become combined with mind in relation with body and senses endowed with 'Prāṇa', then there would be birth of the properties such as happiness, sorrow, hatred, the state of the doer, the state of the enjoyer. In the state of liberation, since there would be no association with such mind and since there is no birth of some properties and qualities, he, the 'Ātman' would remain in his self-same nature of dullness without any transformation. Hence, in both the 'darśanas' 'Mokṣa' has not been of the positive form, but has been of the negative form. This would mean that nothing would be attained by the liberated 'Ātman', but there would be the eradication of all kinds of his sorrow or of the special qualities. That has been the reason as to why the state of liberation has been described by 'Gautama' as "Tadatyantavimokṣo'pavargaḥ" (the total relief

from that would be emancipation) and by 'Maharṣi Kaṇāda' as "Tadabhāve saṁyogābhāvo'prādurbhāvaśca Mokṣaḥ" ["In the absence of that there would be no association and no taking birth again.]"

Due to the absence of acceptance of the attainment of bliss in the state of liberation, the liberation admitted in the 'Nyāya-Vaiśeṣika' the thinkers would object that it has not been the 'Puruṣārtha' (the value of life). In that context 'Śrī Malliṣeṇasūri' has said : "If he were a dullard, he would be not different from stone at all. If the 'Ātman' were to be in that state, enough of 'Apavarga' (emancipation). Let transmigration ('Saṁsāra') be better, a little of happiness could be experienced in it although there would be the cases of the durt of sorrow in the times in between. May you think whether a little of happiness would be better or the total eradication of all happiness itself. Thus he ('Malliṣeṇa') would present the argument that compared to the 'Mokṣa' of the Nyāya-Vaiśeṣikas who would propound 'Mokṣa' as the total eradication of happiness with sorrow itself, the worldly life in the form of transmigration itself, which would provide a little of happiness once in a while, would be better. Further, even the 'Vaiṣṇavas' who would propound the attainment of 'Goloka', which has been the blissful resort, would say –

"I would choose the birth as a jackal in the pleasing 'Vṛndāvana' as better, but not the liberation of the 'Nyāya-Vaiśeṣikas', which has been without even the slightest happiness."

Thus the superiority of the birth as jackal in the delightful 'Vṛndāvana' has been propounded as better compared to the liberation of the 'Nyāya-Vaiśeṣikas' which has been bereft of happiness and which has been similar to stone. It has been said by 'Śrīharṣa Miśra' who was the soverein among the poets and logicians –

"He who told the rule of becoming stone-like for emancipation in the case of the sentient persons, him, i.e., Gautama, you look at as 'Gotama' (the best ox), that has been so as he would appear; he has been like that only."

Thus 'atiśayena gauh gotamaḥ' ('he who has been excellently an ox, would be the best of the oxen'), resorting to the above derivation, he ('Śrīharṣa Miśra') has propounded that the possession of a significant name derived as above in the case of 'Maharṣi Gautama'. Further, the 'Mukti' of the 'Nyāya-Vaiśeṣikas', who would say that there would be the attainment of another body on the fall of the present body, would have similarity with the 'Mukti' of the 'Cārvākas' who would say 'Maraṇameva Mokṣaḥ' ('Death itself would be liberation'). Since 'Maraṇa' has been a natural state of beings, the 'Mokṣa' in the form of 'Maraṇa' has not been the 'Puruṣārtha' (value of life). Since, the 'Naiyāyikas' and the 'Vaiśeṣikas' have propounded that 'Mukti' would have to be attained through 'Tattva-jñāna', that 'Mukti' has been a 'Puruṣārtha' in their opinion. Thus, in order to avoid the objections of those who oppose the lack of acceptance of bliss in the state of 'Mukti', Bhāsarvajña, although a 'Naiyāyika', would

accept eternal happiness in 'Mukti', saying : "Nitya-saṁvedyamānena sukhena viśiṣṭā ātyantikī dukha-nivṛttiḥ Puruṣasya mokṣaḥ" ["'Mokṣa' in the case of 'Puruṣa' has been the ultimate eradication of sorrow along with the happiness which has been eternally experienced"]. This has been his intention : Since the attainment of bliss has been propounded, there would be no secondary sense because there has been no inapplicability of the primary sense in the Śruti statements such as, "Ānandam Brahmaṇo rūpaṁ tacca mokṣe'bhivyajate" ["Bliss has been of the form of Brahman; that would get manifested in 'Mokṣa'", "Vijñānamānandam Brahma" ["Spiritual knowledge and bliss have been Brahman"].

Since, in the opinion of the 'Nyāya-Vaiśeṣikas' all substances of atomic form have been accepted as eternal, the mind, too, being atomic, has been eternal. Hence, there would be no destruction of mind, yet it would be without any fruit. This would mean that in spite of the association of the mind with 'Ātman', there would be no birth of happiness and sorrow. Since the association of mind and 'Ātman' coupled with 'Adṛṣṭa' (destiny) has been the cause (for non-distruction of mind), and since, there would be no 'Adṛṣṭa' in the 'Ātman' in the state of 'Mukta', the mind, although being associated with 'Ātman' bereft of 'Adṛṣṭa', would remain passive.

Since, in the 'Prābhākara-siddhānta' (doctrine of the 'Prābhākara-Mīmāṁsākas'), 'Ātman' has been accepted like the 'Naiyāyikas', in the same manner as 'Mukti' has been accepted by the 'Naiyāyikas', so

would it be accepted by the 'Prābhākaras' also. Hence, the objections raised there should be imagined here also. There has been the difference of opinion among the followers of 'Bhaṭṭa' with regard to 'Mukti'. The manifestation of eternal happiness has been accepted as Mukti by 'Nārāyaṇa-bhaṭṭa'. That happiness would get manifested in the state of 'Mukti' by remaining unmanifest in the state of 'Mukti' by remaining manifest in the state of 'Saṁsāra'. That happiness, again, has not been different from 'Ātman', but has been of the nature of 'Ātman' only. Still 'Śrī Nārāyaṇa-bhaṭṭa' has accepted eternal mind for the experience of eternal happiness.

'Pārthasārathi Miśra', a follower of 'Bhaṭṭa' would propound the eradication of merely ultimate sorrow after accepting the statements teaching eternal happiness as in favour of be absence of sorrow; the statements have been : "Ataḥ pramāṇāntaravaśād ānanda-vacanaṁ, itarattu yathāśrutamiti nyāyyam. Tasmāt sukha-duḥkhādi-samasta-vaiśeṣikātmaguṇocchedo mokṣaḥ" ["Hence, due to other 'Pramāṇas' (authorities), the term 'Ānanda' has been in favour of the absence of sorrow, otherwise, the saying 'Yathāśruta' (as known by hearing) would be suitable. Hence, the total eradication of the entire host of 'Ātma-guṇas' would be 'Mokṣa'"].

Since 'Nārāyaṇa-bhaṭṭa', a follower of 'Kumārila' has propounded that 'Mukti' consisted in the manifestation of eternal happiness, and that has been of the form of 'Ātman' only, his thinking would possess similarity with that of 'Advaita-vedānta', and yet just

as there would be the necessity of mind for the purpose of enjoying the happiness as conceived by the 'Vaiśeṣikas', so would there be the necessity of eternal mind. If it were so propounded, this opinion would differ to a great extent from the 'Advaita-vedānta', because, in the 'Advaita-vedānta', everything other than 'Ātman' has been prohibited.

In the 'Sāṅkhya-Yoga-darśana', the association between 'Prakṛti' and 'Puruṣa' has been the bondage, while the dissociation between them has been said to be 'Mukti'. Here, the natural 'Saṁyoga' and 'Vibhāga' would be opined as between 'Mūrta-dravyas' (embodied substances). But in the case of 'Puruṣa' and 'Prakṛti', 'Saṁyoga' would be only the contigency of not being the enjoyer and the enjoyed in the case of 'Puruṣa' and 'Prakṛti'. When by virtue of the reverting of such a relation by 'Vivekakhyāti', then there would be 'Viyoga' (dissociation). Hence, in the 'Sāṅkhya-Yoga-darśana', the bondange and release of 'Ātman' has not been actual but only metaphorical (hypothetical). In reality the bondage and release would culminate in the mind only. So it has been said :

"In reality, nobody would be bound, nor get released, nor go through the process of 'Saṁsāra'. It would be only 'Prakṛti' having many resorts that would undergo the process of 'Saṁsāra', would get bound or would get resealed."

Hence, herein, 'Puruṣa' who has been 'Mukta' would be free from all kinds of relations endowed with any special property ('aupādhika'). He would remain in his self-same form like pure crystal. The 'Nyāya-

Vaiśeṣikas' also would accept the released 'Ātman' merely in his own state, but that state has been of that of dullness, while the state of the 'Ātman' has been of the form of 'cit' (consciousness) in the opinion of the Sāṅkhyas. This has been the difference between them.

Further, just as in the 'Sāṅkhya-yoga-darśana', the 'Ātman' has been ever-released, so in the 'Advaita-vedānta' also the 'Ātman' has been ever-released. Here, too, the connection between bondage and release would be merely in the mind which has been characterised by the reflection of the 'Ātman'. In the 'Sāṅkhya-siddhānta' bliss has been the transformation of the 'Sattvaguṇa'. With the consideration that it has been the property of 'Prakṛti', the form of blissfulness has not been accepted in the case of the released soul. In the 'Advaita-vedānta', two aspects of happiness have been accepted as 'Nitya' (eternal) and 'Anitya' (transitory). Having accepted this, they would admit the manifestation of the bliss as of the nature of eternal 'Ātman', in spite of the absence of the transitory transformation of 'Sattva-guṇa' as admitted by the 'Vaiśeṣikas'. This has been the speciality of 'Advaita-vedānta' from the 'Sāṅkhyas'.

Thus as shown above, as per 'Nyāya-Vaiśeṣika-Prābhākara-Mīmāṁsākas', the liberated 'Ātman' has been of 'Sadrūpa'; in the 'Sāṅkhya-Yoga-darśana', he has been of 'Cidrūpa' along with 'Sadrūpa'; and 'Bhāṭṭa-Mīmāṁsākas' and 'Advaita-Vedāntins' would regard him as of 'Saccidānandarūpa'. Since they have admitted him as said above, the modern thinkers

would admit the theory of expansion in the case of the nature of Mukti, by following the order from 'Nyāya-Vaiśeṣikas' to 'Advaita-vedānta' and finally propound the complete expansion as in the case of 'Advaita-vedānta'. When it would be thought in that manner, it would be possible to say that the nature of 'Mokṣa' admitted by the 'Vīraśaivas' has become fully developed, because here, too, as in 'Advaita-vedānta', the 'Jīvātman' would remain identical with 'Paraśiva' and that state has been described as of the nature of 'Saccidānanda' (existence, intelligence and bliss). So it has been said by 'Śrī Reṇuka-Bhagavatpāda' :

"Liberation has been the highest contentment characterised by existence, intelligence and bliss. In the case of him who has been eternally contented and liberated, what would be the use of other means of enjoyment ?"

Although there has been similarity of opinion with regard to the form of 'Saccidānanda' of the liberated Ātman, the 'Vīraśaiva-darśana' has some speciality vis-a-vis 'Advaita-vedānta'. That itself we would study here :

In the Advaita-Vedānta and the Vīraśaiva-darśana, 'Abheda' of the liberated 'Ātman' has been admitted with the Supreme Principle, viz., 'Brahman' or 'Paraśiva'. In both the 'darśanas', the attainment of 'Paramānanda' is with the removal of all sorrows in the case of the liberated 'Ātman'. The difference between them has been that the 'Advaita-Vedāntins' would think that the difference between the 'Jīvātman'

and the 'Brahman' grasped in the state of 'Saṁsāra' has been imaginery, while the 'Vīraśaivas' think that it has been real. The reality of 'Bheda' has been itself the fitness of 'Abheda'. Just as the experience of happiness occurring later would make clear the magnanimity of the difficulties experienced earlier, in the same way, in the conception of the 'Paramātman' who has been really different from the 'Jīvātman', the bliss of 'Advaita' in that state of 'Abheda' would be clearly grasped.

The establishment of 'Abheda' by the 'Advaitins' after admitting 'bheda' of common parlance has not been proper, since there has been nothing wrong with 'Bheda' being the highest truth.

It may be objected thus : If the 'Jīva' were to be different from 'Paraśiva' in spiritual parlance, how could there be difference between them ? If it would be asked, so, the answer would be : Listen to the secret – "Yathā nadyaḥ syandamānāḥ, etc." ["Just as the flowing rivers would get merged into the ocean discarding the differences of name and form, so would the enlightened person who has been merged into the Supremest among the supreme Puruṣas, be free from the differences of name and form. Thus through the example of rivers and ocean, the 'Śruti' would speak of the Jīva's nature of 'Mukti'. That has been the reason as to why just as there would be the attainment of the form of rivers in the case of the water of the ocean itself on being rained by the clouds, so there would be the attainment of the state of 'Jīva' in the case of the 'Śivāṁśa' ('Śiva's' part or portion) due to the covering

of the triple 'Mala' which has been of the nature of the contraction of 'Śakti'. Hence, just as there has been a naturally true difference between the rivers and the ocean, so such a difference between the 'Jīvas' and 'Paraśiva' has been true. When the river, although infact different from the ocean, would enter the ocean, then in that water, the state of its being a river would get lost. In the same way, the 'Jīva' although different from 'Paraśiva', would become one with 'Paraśiva', by relinquishing his own state of being 'Jīva'. This example told in the 'Śruti', would become syntactically connected with 'Vīraśaiva-darśana' only on propounding the 'bheda' between 'Jīva' and 'Śiva' at the stage of 'Saṁsāra' as real, but not with 'Advaita-darśana'. Since, in 'Advaita-vedānta', the state of 'Jīvas' has been false, the name and form of them have been false only. Hence, the statement of the 'Śruti' as 'Nāmarūpe vihāya' (leaving name and form) would not be syntactically connected there (in Advaita). The abandonment would apply to that only which has been true. In the case of what has been false, there would be only its termination, but not abandonment. 'Hānam' would be possible with regard to what has been true. The propounding of the meaning of 'Vihāya' in favour of termination by 'Lakṣaṇā' has not been charming. Since 'bheda' has been subject to 'upādhi' (adjunct), the example pertaining to the rivers and the ocean would be clearly not pertinent. Further –

"The insect would certainly turn into bee on being associated with bee. The human being would always become 'Śiva' through his 'Yoga' with 'Śiva'".

As per this statement of an 'Āgama', too, the abandonment of what has been having a true 'bheda' would be pointed out. Here this has been the purport :

Just as the insect which has been of a different form, would have the form and nature of the bee by giving up its form and nature of the insect, by the power of the continuous thinking about the bee, and just as the insect which has become the bee would not become the insect again, in the same way, this 'Jīvātman' who has the notion of being different from 'Paraśiva' due to the cover of beginningless 'Malas' from beginningless times, would be one with the form of Śiva due to meditation on 'Śiva' in the form of 'Śivo'ham' (I am 'Śiva').

Another point here has been : The form of copper, although inborn, would be lost by the power of contact with 'Rasa' (mercury) and would become gold. In the same way, the water, although true (as water), falling into the conch-shell at the time of the 'Svāti'-star, would give up its form as water, natural to it, by virtue of the power of relation with it, would give up its form as water (drop) and would assume the form of priceless (that the price of which could not be assessed) pearl and again it would not return to the form of water (drop). Thus, indeed, when, in the world also, even among the dull substances, their nature, although true, would appear to change due the contact with an extra-ordinary object. This has been proved by the experience of all. Such being the case, what would be surprising in the matter that 'Paraśiva', who has been capable of doing what has been impossible

(in the ordinary parlance), would remove the natural 'mala' of the nature of contraction of 'Śakti' in the case of pure 'Jīva' who has been interested in his own deed of worship and would favour him (aspirant) with 'Aikya' in the form of merging into himself.

Hence, "as regards the revelation of 'Abheda', the 'Bheda' between the 'Prakāratāvacchedaka' and 'Viśeṣyatāvacchedaka' properties has been considered as the cause. For instance in 'Nīlo ghaṭaḥ', as regards the revelation of 'Abheda' as 'Nīlābhinno ghaṭaḥ' ('Ghaṭa' has not been different from 'Nīla'), the 'Bheda' between 'Nīlatva' and 'Ghaṭatva' ('Prakāratāvacchedaka' and 'Viśeṣyatāvacchedaka') has been regarded as the cause. In the same way, as regards the direct revelation of 'Abheda' arising from the statements, viz., 'Tattvamasi' and 'Jīvastu paramaḥ Śivaḥ', the 'Vedic' and the 'Laukika' statements respectively, the 'Bheda' between the 'Prakāratāvacchedaka' and 'Viśeṣyatāvacchedaka' properties has been the cause. This is the relation of 'Bheda' between the effect and the cause. This relation of 'Bheda' and 'Abheda' would be related properly in the parlance of the 'Supreme State'. Other-wise, 'Brahma satyaṁ jaganmithyā jīvo Brahmaiva nāparaḥ' ['Brahman has been real, the world false, Jīva has been Brahman and none else'] – in this system of 'Māyāvāda' holding the world as false, since there has been no difference between the properties, viz., 'Prakāratāvacchedaka' and 'Viśeṣyatāvacchedaka', how could there be the tenability of the revelation of 'Abheda'? Just as in 'Ghaṭo Ghaṭaḥ' there has been opposition to the revelation of 'Abheda',

in the same way, in the 'Māyāvāda', on accepting the idea of 'Jīva' of the restrictive statement as 'Jīvo Brahmaiva' ('Jīva has been Brahman only'), the idea of 'Brahman' has been taken in the 'Jīva'. Here also, since there has been no 'Bheda' between the properties, viz., 'Prakāratāvacchedaka' and 'Viśeṣyatāvacchedaka' the opposition to the revelation of 'Abheda' between the 'Jīva' and the 'Brahman' would become unavoidable. Hence, on accepting the theoretical difference between the properties, viz., 'Prakāratāvacchedaka' and 'Viśeṣyatāvacchedaka' in the form of respectively 'Sūkṣma-Śakti' and 'Sthūla-Śakti', grasped through hundreds of śruti-statements such as 'Yathā nadyaḥ syandamānāḥ samudre astaṁ gacchanti nāma-rūpe vihāya' ['Just as the rivers flowing down would merge into the ocean by giving up their names and forms'], there would be the expansion of his ('Jīvātman's') Śakti. Through that there would be the state of relief from name and form. In that state, the doctrine of 'Śivādvaita' alone would be the easy path to propound the coelescent relation ('Sāmarasya') of the 'Jīvas' with 'Paraśiva'. Thus 'Śrī Nīlakaṇṭha-Śivācārya' of 'Poovalli Hiremath' has pointed out the speciality of the 'Vīraśaivadarśana' on having said that in that 'Darśana' called 'Śivādvaita' the real 'Bhedatantra' (system teaching 'Bheda') would be the revelation of 'Abheda' also.

'Śrīpati-Paṇḍitārādhya-Bhagavatpāda' has said : "Hence, it has been taught that 'Mukti' consisted in the attainment of 'Śivatva' on being totally relieved from 'pāśas', has been the 'Mukti'. It should not be

asked as to how 'Mukti' has been consisting in the attainment of 'Śivatva', because it should be known by the wise persons as to why there would be the idea of the falsity of bondage, since, by virtue of the maxim of the bee and the insect, there has been revelation of real bee from the real insect. It may be objected thus : In the mirage of the desert, in the same way as the knowledge of the real mirage has been the reliever of the false knowledge of water, how could there be the relief of the truth ? This question has not been tenable. It has been found that there would be the relief of the earlier knowledge by the later knowledge, the relief of 'Saṁskāra' by the memory, the relief of sin by the memory of Śiva, the relief the doubt by the decision of the 'Pūrvapakṣa' in every 'Adhikaraṇa' and the relief the pūrvapakṣa by the 'Siddhānta'. Thus, like the attainment of the real bee from the real insect, the real realisation of the state of 'Śiva' would be possible on the removal of bondage. Thus after deciding that, he ('Śrīpati') has pointed out that the real bondage would be removed by the spiritual knowledge.

Thus on being pondered over in that manner, the 'Naiyāyika-Vaiśeṣika-Sāṅkhya-Yoga-Pūrvamīmāṁsā' scholars who would not propound the 'Abheda' (of the 'Jīvātman') from some Supreme Principle in the state of 'Mukti', have propounded the 'Dvaita-Śrutis' as authoritative and 'Advaita-Śrutis' as of secondary significance. In the same way, 'Advaita-Vedāntins' have propounded 'Advaita-Śrutis' as authoritative and the 'Dvaita-Śrutis' as of secondary significance. Hence,

these 'darśanas' have been called as pertaining to one aspect ('Dvaita' or 'Advaita') of 'Śrutis' ('Śrutyeka-deśīni'). In the 'Vīraśaiva-darśana', however, 'Dvaita' has been accepted in the state of bondage and 'Advaita' has been accepted in the state release (emancipation). Hence this ('Vīraśaiva') Darśana has been said to be of the nature of co-ordination among all 'darśanas'.

Further, in the 'Ṣaṭ-sthalas', which have been called the steps to 'Mukti', the aspirant would render his worship to Śiva with the conception of 'Dvaita' in the stages of the 'Bhakta' and the 'Māheśvara', with the conceptions of 'Bheda' and 'Abheda' in the stages of the 'Prasādin' and the 'Prāṇaliṅgin', and with conceptions of 'Bheda' and 'Abheda' both in the stages of the 'Śaraṇa' and the 'Aikya'. Hence, it has been possible to say that the 'Vīraśaiva-darśana' has been of the nature of co-ordination ('Samanvaya') of all the 'Śrutis', propounding 'Dvaita', 'Advaita' and 'Dvaitādvaita'.

जीवन्मुक्तिसमीक्षा

जीवन्नेव मुक्तो जीवन्मुक्तः, तस्य स्थितिर्जीवन्मुक्तिः । इयमवस्था नैयायिक-वैशेषिकैर्नाङ्गीक्रियते । तन्मते एकविंशतिविधदुःखध्वंसो हि मुक्तिः तत्रैकविंशतिदुःखेषु शरीरस्यापि गणना कृता । जीवन्मुक्तौ च शरीरादीनामवस्थितिरपेक्ष्यते । तस्माद् दुःखरूपस्य शरीरस्य सत्त्वे कथं मुक्तिरिति तत्सूत्रभाष्यकाराणामाशयः न्यायवार्त्तिककारः श्रीभारद्वाजोद्योतकरो[157]

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157. न्या० सू० वा० १।१।१

वृत्तिकृद्विश्वनाथश्च[158] जीवन्मुक्तिमङ्गीचक्रतुः। तत्रोद्योतकरो जीवन्मुक्ते-रनङ्गीकारे शास्त्रसम्प्रदायो विच्छिद्येत, शास्त्राणि च न तत्त्वदृक्पूर्वकाणीति धूर्तप्रणीतानि स्युः, अत एवाप्रमाणानि स्युरिति तदर्थं जीवन्मुक्तिमङ्गी-कृत्य तत्प्रणीतत्वेन च शास्त्राणां प्रामाण्यमभिदधाति । एवमेव वृत्तिकारो विश्वनाथोऽपि भाषते । तदवलोकनेनेदमेव ज्ञायते नैयायिकानां विचारा गच्छता कालेन विकासोन्मुखा अभूवन्निति ।

सांख्ययोगदर्शनयोः 'नास्मि', 'नाऽहम्', 'न मे' इत्याकारकेण तत्त्व-ज्ञानेन मुक्तिरित्युच्यते । इदं च ज्ञानं जीवत एव पुरुषस्य सम्भवतीत्युभयत्र जीवन्मुक्तिरङ्गीकृता । अत एवोक्तमीश्वरकृष्णेन –

सम्यग्ज्ञानाधिगमाद् धर्मादीनामकारणप्राप्तौ ।
तिष्ठति संस्कारवशात् चक्रभ्रमिवद् धृतशरीरः ॥[159] इति ।

तत्र मीमांसकाः-भोगायतनं शरीरम्, भोगसाधनानीन्द्रियाणि, भोग्याः शब्दादयो विषयाश्चेति बन्धनस्य त्रैविध्यमङ्गीकृत्य तत्सम्बन्धेनात्मनो बन्धः, सम्बन्धविलयेन च मोक्ष इति प्रतिपादयन्ति । तस्माज्जीवन्मुक्तौ शरीरसम्बन्धस्य विद्यमानत्वात् तत्र न मुक्तिरित्येतद्दर्शनेऽपि न्यायवैशे-षिकवज्जीवन्मुक्तेर्नावकाशः ।

अद्वैतवेदान्ते तत्त्वज्ञानेनाविद्याया विलयेऽपि क्षालितलशुनभाण्डानुवृत्त-लशुनवासनाकल्पोऽविद्यासंस्कारस्तत्त्वज्ञानानन्तरमप्यनुवर्तते, तेनैव मुक्तस्य देहाद्यनुवृत्तिः, यद्वा तत्त्वज्ञानेनाविद्याया आवरणांशस्य नाशेऽपि विक्षे-पांशोऽनुवर्तते, तेनैव शरीराद्यनुवृत्तिरिति जीवनस्य मोक्षस्य च सामञ्जस्यं प्रतिपाद्य जीवन्मुक्तिर्दृढतापूर्वकमङ्गीक्रियते । अत्राऽयं भावः – अद्वैतवेदा-न्तानुसारेणात्मा शरीरादिभिः सम्बन्धमात्रेण न बध्यते, सम्बन्धविरहमात्रेण च न मुच्यते । किन्तु –

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158. न्या० सू० वृ० १।१।१
159. सां० का० ६७

द्वे पदे बन्धमोक्षाय ममेति निर्ममेति च ।
ममेति बध्यते जन्तुर्न ममेति विमुच्यते ॥[160]

इत्युक्त्या शरीरादिषु ममत्वे सति बन्धः, तदभिमानराहित्ये च मुक्तिः । तस्मात् तत्त्वज्ञः शरीरेण सम्बद्धोऽपि शरीरादिषु तस्य ममत्व-बुद्धिर्निवृत्तेति स जीवन्मुक्तो भवितुमर्हति । अत एव सांख्यैरपि 'नाऽहम्', 'न मे', 'नास्मि' इत्यभिमानशून्यत्वमेव तत्त्वज्ञानमित्यङ्गीकारात् तन्मतेऽपि जीवन्मुक्तिः सम्भवति ।

वीरशैवदर्शनेऽपि शिवदानसम्पन्नो हि पुरुषः सर्वं शिवमयं पश्यतीति सोऽप्यहङ्कारममकारशून्यो भवतीत्यत्रापि जीवन्मुक्तिरङ्गीकृतैव । अद्वैत-वेदान्ते तत्त्वज्ञः सर्वस्यापि प्रपञ्चस्य मिथ्यात्वबुद्ध्या ममकारशून्यश्चेद् वीरशैवदर्शनेऽपि प्रपञ्चस्यामिथ्यात्वात् सर्वं शिवमयं पश्यन् स ममकार-शून्यो भवतीत्ययं विशेषः । तदुक्तं श्रीरेणुकभगवत्पादैः –

स्वस्वरूपं चिदाकारं ज्योतिः साक्षाद्विचिन्तयन् ।
देहवानपि निर्देहो जीवन्मुक्तो हि साधकः ॥[161]
गलिताहङ्कृतिग्रन्थिः क्रीडाकल्पितविग्रहः ।
जीवन्मुक्तश्चरेद्योगी देहविन्निरुपाधिकः ॥[162]
इन्द्रियाणि समस्तानि शरीरं भोगसाधनम् ।
शिवपूजाङ्गभावेन भावयन् मुक्तिमाप्नुयात् ॥[163]
सर्वेन्द्रियगतं सौख्यं दुःखं वा कर्मसम्भवम् ।
शिवार्थं भावयन् योगी जीवन्मुक्तो भविष्यति ॥[164] इति ।

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160. कुलार्णव० १।१११
161. सि० शि० १६।६, पृ० ८९
162. सि० शि० १७।१३, पृ० १०२
163. सि० सि० १७।११, पृ० ११४
164. सि० शि० १६.५४, १७.१३, १७.४९, १७.५७

तदेवं तत्त्वज्ञस्य शिवमयदृष्टिप्राप्त्या "शिवात्मकमिदं सर्वं शिवादन्यन्न विद्यते" इति श्रीरेणुकभगवत्पादोक्त्या स्वात्मानं सर्वं जगच्च शिवरूपेण पश्यन् जीवन्मुक्तिविलक्षणमानन्दं चानुभवन्नन्ते शिवसायुज्यमाप्नोतीतीदमस्य दर्शनान्तरापेक्षया वैशिष्ट्यमिति शिवम् ॥

Enquiry into the nature of Jīvanmukti

He who has been liberated even while alive would be 'Jīvan-mukta'; his state would be 'Jīvanmukti'. This condition has been accepted by the 'Nyāya-Vaiśeṣikas'. In their opinion, Mukti consisted in the destruction of twenty-one kinds of sorrow; among those twenty-one kinds of sorrow, the body has also been counted. In Jīvanmukti, the existence of body, etc., have been required. Hence to the 'Sūtrakāra' and the 'Bhāṣyakāra', the 'Jīvanmukti' has been not acceptable. 'Śrī Bhāradvāja-Udyotakara' the author of 'Nyāya-Vārtika', and 'Viśvanātha', the author of the 'Vṛtti' have said that 'Jīvanmukti' has been fit to be accepted. The author of the Udyota has declared that there would be the trangression of the tradition of the Śāstra, if the 'Jīvanmukta' were to be not acceptable. 'Śāstra' would be that only which has been realised by the 'Tattvadraṣṭā' (he who has realised the 'Tattva'). Otherwise there would be the contingency of its being regarded as written by a rogue and it would be lacking in authority. Hence he ('Udyota-kara') has said that 'Jīvanmukti' has not been fit to be accepted and has designated the 'Śāstra' as having authority as it has been written by a 'Jīvanmukta'. Viśvanātha, the author of the 'Vṛtti', has vindicated the 'Jīvanmukti' firmly. On studying his thoughts, the clear thinking of

his doctrine in later times would become extremely interesting.

In the 'Sāṅkhya-yoga-darśana', 'Mukti' has been told as by the 'Tattvajñāna' in the form of 'Nāsmi', 'Nā'ham' and 'Na me'. This knowledge would arise in the 'Puruṣa' even while he has been alive. Hence in both these 'darśanas', 'Jīvanmukti' has been accepted. That has been the reason as to why 'Īśvara-Kṛṣṇa' has said :

"He ('Puruṣa') would stay possessing a body like a grindstone due to the refinement through the purifying rites ('Saṁskāra') by virtue of the attainment of right knowledge on attaining merit, etc., which would spontaneously arise."

Then the 'Mīmāṁsākas' have propounded the body as the abode of enjoyments, the senses as the means of enjoyment, and 'Śabda', etc., as the objects of enjoyment. Thus having accepted three kinds of bondage, they would propound that bondage has been due to that relation and that Mokṣa has been by virtue of the dissolution of that relation. Hence, since there has been the relation with the body in 'Jīvanmukti', there has been no 'Mukti' at all. Thus in this 'Darśana' also as in the 'Nyāya-Vaiśeṣika-darśana', there would be no scope at all for 'Jīvan-mukti'.

In the 'Advaita-vedānta', although there has been the dissolution of 'Avidyā' through 'Tattvajñāna', there would be the continuation of the 'Saṁskāra' of 'Avidyā', like the continuation of the smell of garlic in

the washed container of garlic; it would be through that only that there would be the continuation of the body, etc. Or although there has been the eradication of the part of covering in the case of 'Avidyā' by 'Tattvajñāna', the part of confusion in it would continue. It has been through that only there would be the continuation of the body, etc. Thus having propounded the consistency between the life and the liberation he would accept 'Jīvanmukti' with firmness. Here, this has been the substance. According to 'Advaitavedānta', the 'Ātman' would not get into bondage merely due to the relation with the body, etc., nor does he get liberated merely by the absence of relation (with body, etc.). But –

"There have been two words for bondage and release; one has been 'Mama' and 'Nirmama'. The being gets into bondage by saying 'Mama' (it has been mine) and gets released by saying 'Nirmama' ('Na mama')."

As per this statement, when there has been 'Mamatva' as regards body, etc., there would be bondage and in the absence of that conceit ('abhimāna' as 'mama'), there would be release. Hence, although associated with the body, the enlightened person ('Tattvajña') would deserve 'Jīvanmukti' when he would think that his notion of 'Mamatva' as regards body, etc., has been terminated. That has been the reason as to why, since the 'Sāṅkhyas' have also admitted that the absence of conceit itself as 'Tattvajñāna', 'Jīvanmukti' would exist in their opinion also.

In the 'Vīraśaiva-darśana', too, that 'Puruṣa' who has been endowed with the interest in the performance of 'Śivadāna' ('dāna' in the name of 'Śiva'), would look upon everything as charged with 'Śiva'. Thus he has been free from 'Ahaṅkāra' and 'Mamakāra' (the notion of 'I' and 'Mine'). Thus they have accepted 'Jīvanmukti'. If, in 'Advaita-vedānta', the enlightened person has been free from the notion of 'Mamakāra' due to the idea of falsity of all the world, in the same way, in the 'Vīraśaiva-darśana' also, since the world has not been false, everything has been looked upon as pervaded by 'Śiva', the aspirant would be free from 'Mamakāra'. This has been the speciality (of 'Vīraśaivism'). So it has been said by 'Śrī Reṇuka' –

"Cherishing his own form as actually the light of the nature of consciousness, the aspirant (i.e., 'Para-yogin') who has been as good as one without a body although he has a body, has been indeed liberated even while alive.

"The 'Yogin', the knot of whose egoism has been removed, who would assume forms for cosmic sport and who has been liberated even while alive, would move about like one with a body and yet without limitations ('Upādhi')....

"Assuming that all the senses and the body which have been the instruments of experience (enjoyment) as the materials for the worship of 'Śiva', the 'Yogin' would attain liberation....

"Reflecting that the joy and sorrow arising due to Karman obtained through all the senses as dedicated to 'Śiva', the 'Yogin' would become 'Jīvanmukta'."

Thus in this way, on the attainment of the vision of everything as pervaded by 'Śiva', the enlightened person would experience the special type of bliss of 'Jīvanmukti' and would in the end attain the state of being absorbed into 'Śiva'. This has been the speciality (of 'Vīraśaivas') compared to other 'darśanas'. This has been the end with a wish of auspiciousness.

– End of Seventh Chapter –



EIGHTH CHAPTER

The Distinguished Doctrines of Śrī Siddhānta-Śikhāmaṇi

— श्रीसाम्बसदाशिवाय नमः —

अष्टमः परिच्छेदः

सिद्धान्तशिखामणेर्विशिष्टाः सिद्धान्ताः

तदेतावता पूर्वतनपरिच्छेदेष्वीश्वर-जीव-जगद्-बन्ध-मोक्षाख्यानां सर्वसाधारणदार्शनिकसिद्धान्तानां सिद्धान्तशिखामण्युक्तेश्वर-जीव-जगद्-बन्ध-मोक्षविषयकसिद्धान्तैः सह समीक्षा कृता । उपर्युक्तदार्शनिक-सिद्धान्तातिरिक्ताः केचन विशिष्टाः सिद्धान्ताः सिद्धान्तशिखामणौ प्रति-पादिताः सन्ति । तेषां स्वरूपं तावदस्मिन् परिच्छेदे निरूप्यते ।

तत्र तावद्वीरशैवदर्शनस्य परशिवेन साकं तदंशभूतस्य जीवस्याभिन्नत्व-प्रतिपादनमेव मुख्यं प्रयोजनम् । तदर्थं ज्ञानकर्मणोः समसमुच्चयवादः पूर्वं प्रतिपादितः । तदतिरिक्तानि च केचन सहकारिसाधनान्यष्टावरणपञ्चा-चाराख्यान्यभ्युपगतानि । वीरशैवदर्शनेऽष्टावरणानि साधकस्याङ्गानीति, पञ्चाचारास्तस्य पञ्च प्राणा इति कथ्यते । यथा लोके सामान्यतो जीवानां लौकिकव्यवहारः करचरणाद्यष्टाङ्गयुक्तात् सप्राणात् शरीराद् भवति, तथा वक्ष्यमाणाष्टावरणपञ्चाचारैरेव वीरशैवसाधकानां दार्शनिको व्यवहारः सम्पद्यत इत्यष्टावरणान्यङ्गानीति, पञ्चाचाराश्च प्राणा इति व्यवह्रियन्ते । तेषां स्वरूपं तावद्विमृश्यते ।

अष्टावरणविमर्शः

तत्र – १. गुरुः, २. लिङ्गम्, ३. जङ्गमः, ४. पादोदकम्, ५. प्रसादः, ६. भस्म, ७. रुद्राक्षः, ८. मन्त्र इतीमान्यष्टौ वीरशैवदर्शनेऽष्टावरणानीत्युच्यन्ते । अत्रावरणशब्दो न स्वरूपावरणार्थकः, किन्तु रक्षाकवचवाचकः । यथा युद्धभूमौ योद्धा शत्रूणां शस्त्रप्रहारैः स्वशरीरपरिरक्षणाय कवचेन स्वशरीरमावृणोति, तथैभिरष्टैः शिवभक्तः कामक्रोधादिभिः परिरक्ष्यत इतीमान्यष्टावरणानीत्युच्यन्ते । तदुक्तं चन्द्रज्ञानागमे –

गुरुर्लिङ्गं जङ्गमश्च तीर्थं चैव प्रसादकः ।
भस्मरुद्राक्षमन्त्राश्चेत्यष्टावरणसंज्ञिताः ॥
इमानि शिवभक्तानां भवदोषततेः सदा ।
निवारणैककार्याणि ख्यातान्यावरणाख्यया ॥[1] इति ।

एतेष्वष्टावरणेषु गुरुर्लिङ्गं जङ्गमश्चेति त्रय आराध्याः (पूजनीयाः) सन्ति । विभूति-रुद्राक्ष-मन्त्राः पूजायाः सामग्रीरूपाः सन्ति । पादोदकप्रसादौ च पूजायाः फलरूपाविति तेषां विभागः । तदधुना क्रमशस्तेषां स्वरूपमवलोकयामः ।

१. गुरुस्वरूपम्

गुणातीतं गुकारं च रूपातीतं रुकारकम् ।
गुणातीतमरूपं च यो दद्यात् स गुरुः स्मृतः ॥[2]

इति श्रीरेणुकभगवत्पादा गुरोर्लक्षणमुक्तवन्तः । अस्यायमर्थः – अत्र प्राकृतगुणातीतत्वं गुकारस्यार्थः, अशुद्धमायारूपातीतत्वं च रुकारस्यार्थः । तदेवं निर्गुणं निराकारं च चिन्मयं वस्तु यो ददाति, अर्थादुपदिशति, स गुरुरिति । अस्यैव चाचार्य इत्यपि व्यवहारो भवति । आचार्यलक्षणमुक्तं तैरेव –

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1. च० ज्ञा० आ० क्रियापादे० २।१-२
2. सि० शि० १५।८, पृ० ४९

आचिनोति च शास्त्रार्थानाचारे स्थापयत्यपि ।
स्वयमाचरते यस्मादाचार्यस्तेन चोच्यते ॥[3] इति ।

वीरशैवसम्प्रदाये वीरमाहेश्वरवंशे, अर्थाज्जङ्गमवंशे समुत्पन्नः, कस्मिंश्चिदपि वीरशैवसाम्प्रदायिकमठे आचार्यत्वेन पट्टाभिषिक्तः, शिवाचार्य इत्युपाधिमान् तथा वीरशैवागमार्थविज्ञानी च गुरुरिति कथ्यते । तदुक्तं श्रीमद्भिर्नीलकण्ठशिवाचार्यैः –

मठस्थलसमुत्पन्नः शान्तः शैवागमार्थवित् ।
अनूचानः प्रसन्नात्मा शिवदीक्षाभिषेचितः ॥[4] इति ।

अनेनैव शिवाचार्येण वीरशैवानामिष्टलिङ्गदीक्षा विधीयते । श्रीरेणुकभगवत्पादा दीक्षार्थं कीदृशं गुरुमभिगच्छेदिति जिज्ञासायाम् – "कुलक्रमागताचारं कुमार्गाचारवर्जितम्"[5] इत्यारभ्य "लिङ्गाङ्गस्थलभेदज्ञं श्रीगुरुं शिववादिनम्"[6] इत्यन्तं गुरोर्वैशिष्ट्यं निरूप्य कुलक्रमागताचारमित्यनेन शुद्धजङ्गमवंशोद्भवस्यैव गुरुत्वयोग्यतां सूचितवन्तः । अत एव टीकाकाराः श्रीमरितोण्टदार्या अपि 'कुलक्रमागताचारः = गुरुवंशक्रमानुगताचारवान्' इति गुरुवंशोत्पन्नस्य, अर्थाज्जङ्गमवंशोत्पन्नस्यैव गुरुपदयोग्यतां समर्थितवन्तः ।

एक एवायं गुरुर्दीक्षाप्रदानेन दीक्षागुरुरिति, शिक्षाप्रदानेन शिक्षागुरुरिति, ज्ञानोपदेशेन ज्ञानगुरुरित्यभिधीयते । तदुक्तं श्रीरेणुकभगवत्पादैः –

दीयते परमं ज्ञानं क्षीयते पाशबन्धनम् ।
यया दीक्षेति सा तस्यां गुरुर्दीक्षागुरुः स्मृतः ॥[7]

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3. सि० शि० १५।९, पृ० ४९
4. क्रि. सा.
5. सि० शि० ६।४, पृ० ८२
6. सि० शि० ६।७, पृ० ८३
7. सि० शि० १५।७, पृ० ४८

दीक्षागुरुरसौ शिक्षाहेतुः शिष्यस्य बोधकः ।
प्रश्नोत्तरप्रवक्ता च शिक्षागुरुरितीर्यते ॥[8]

उपदेष्टोपदेशानां संशयच्छेदकारकः ।
सम्यग्ज्ञानप्रदः साक्षादेष ज्ञानगुरुः स्मृतः ॥[9] इति ।

अयं गुरुः साधकस्य योग्यतामवलोक्य तदन्तर्हितशिवस्वरूपमुपदिश्य संसारात् तमुद्धरिष्यतीत्यष्टावरणेषु गुरोः प्रथमं स्थानम् ।

वीरशैवानां रम्भापुरी, उज्जयिनी, केदारः, श्रीशैलम्, काशीति पञ्च-स्थानेषु विद्यमानानां पञ्चप्रधानपीठानां पञ्चाचार्या एव मुख्या गुरवः ।

पञ्चपीठानां शाखानुवर्तिन आचार्या उपाचार्या पट्टाधिकारिण इति वा कथ्यन्ते ।

२. लिङ्गस्वरूपम्

लयं गच्छति यत्रैव जगदेतच्चराचरम् ।
पुनः पुनः समुत्पत्तिं तल्लिङ्गं ब्रह्म शाश्वतम् ॥[10]

इति श्रीरेणुकभगवत्पादाः प्रपञ्चोत्पत्तिलयकारणीभूतं परमतत्त्वमेव लिङ्गमिति तल्लक्षणमुक्तवन्तः । परं त्वत्र लिङ्गपदेन तस्यैव परमतत्त्वस्य चिह्नभूतमेतन्मतासाधारणमिष्टप्राणभावात्मकं सदा देहे धार्यमाणं साधकस्य प्रियतममिष्टलिङ्गमभिप्रेतम् ।

अत्रेदमवधेयम्-वीरशैवसम्प्रदाये गुरुः क्रियादीक्षायां पञ्चसूत्र-प्रमाणेन निर्मितं शैलजं स्फाटिकं वाऽङ्गुष्ठपरिमाणं लिङ्गमेकं गृहीत्वा जलाधिवास-धान्याधिवासादिक्रियाभिस्तस्य शिलात्वं निवर्त्य मन्त्रसंस्का-

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8. सि० शि० १५।१, पृ० ५०
9. सि० शि० १५।१, पृ० ५३
10. सि० शि० ६।१६, पृ० ९३

रेण तल्लिङ्गे प्राणप्रतिष्ठां च कृत्वा पञ्चाक्षरीमन्त्रोपदेशपूर्वकं तल्लिङ्गं शिष्यस्य हस्ते प्रदाय तत्प्राणवद्धारणीयमित्युपदिशति । तथा चोक्तम् –

स्फाटिकं शैलजं वापि चन्द्रकान्तमयं तु वा ।
बाणं वा सूर्यकान्तं वा लिङ्गमेकं समाहरेत् ॥
सर्वलक्षणसम्पन्ने तस्मिल्लिङ्गे विशोधिते ।
पीठस्थितेऽभिषिक्ते च गन्धपुष्पादिपूजिते ॥
मन्त्रपूते कलां शैवीं योजयेद्विधिना गुरुः ।
शिष्यस्य प्राणमादाय लिङ्गे तत्र निधापयेत् ॥
तल्लिङ्गं तस्य तु प्राणे स्थापयेदेकभावतः ।
एवं कृत्वा गुरुर्लिङ्गं शिष्यहस्ते निधापयेत् ॥
प्राणवद् धारणीयं तत्प्राणलिङ्गमिदं तव ।
कदाचित् कुत्रचिद्वापि न वियोजय देहतः ॥[11] इति ।

अस्य शरीरे धारणेन साधकस्य संसारपाशलक्षणानिष्टपरिहारः, इष्टरूपपरात्परमुक्तिश्च प्राप्यत इतीदम् 'इष्टलिङ्गम्' इत्युच्यते । तथा चोक्तम् –

इष्टलिङ्गमिदं साक्षादनिष्टपरिहारतः ।
धारयेदवधानेन शरीरे सर्वदा बुधः ॥[12] इति ।

So far in the previous chapter, on enquiry into the philosophical doctrines common to all 'Darśanas' pertaining to 'Īśvara', 'Jīva', 'Jagad', 'Bandha' and 'Mokṣa' has been made, comparing with those doctrines told in 'Śrī Siddhānta-Śikhāmaṇi'. Certain unique doctrines other than those told above have

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11. सि. शि., ६.२२-२६
12. ६.५१

been propounded in 'Śrī Siddhānta-Śikhāmaṇi'. The nature of those has been pointed in the present (eighth) chapter.

Therein, the main motive of 'Vīraśaiva-darśana' has been the presentation of the 'abhinnatva' (absence of difference) of 'Jīva', the 'aṁśa' (portion) of 'Paraśiva', from 'Paraśiva' himself. For that purpose, the theory of 'Sama-Samuccaya' between knowledge and action was propounded earlier. Some of the other subordinate means called 'Aṣṭāvaraṇa', 'Pañcācāra', have been accepted. In the 'Vīraśaiva-darśana' the 'Aṣṭāvaraṇas' have been the limbs (aspects) of the pursuant and the 'Pañcācāras' have been his five 'Prāṇas' (types of life-breath). Just as in the world, in general, the worldly transactions of the Vīraśaiva pursuants have been carried out through the body endowed with the eight limbs, viz., hands, feet, etc., and endowed with life, so the philosophical pursuits of the 'Vīraśaiva' – would be carried out with the 'Aṣṭāvaraṇas' and the 'Pañcācāras'. Hence, it has been said that 'Aṣṭāvaraṇas' have been the limbs and that 'Pañcācāras' have been the five kinds of life breath. The nature of those would be critically assessed here.

A critical Assessment of Aṣṭāvaraṇas

There, in the 'Vīraśaiva-darśana' – 1. Guruh, 2. Liṅgam, 3. Jaṅgamaḥ, 4. Pādodakam, 5. Prasādaḥ, 6. Bhasma, 7. Rudrakṣaḥ, 8. Mantraḥ – these eight have been called 'Aṣṭāvaraṇas'. Here the word 'Āvaraṇa' does not have the sense of covering the 'svarupa'

(nature, form), but has the sense of covering armour. Just as the soldier in the battlefield, would cover his body with armour for guarding his body against the striking of weapons of his enemies, in the same way the devotee of 'Śiva' would guard himself against 'Kāma', 'Krodha', etc., ('Ariṣaḍvarga') with these eight. Hence these have been called as 'Aṣṭāvaraṇa'. So it has been said by the 'Candrajñānāgama' –

"'Guru, Liṅga and Jaṅgama, Tīrtha (Pādodaka) and also Prasāda, Bhasma, Rudrākṣa and Mantra. These have been those which would be having the removal of the group of worldly 'doṣas' of the devotees of 'Śiva' as their function; they have been well-known by the name 'Āvaraṇas' (covers or armours)."

Among these eight 'Āvaraṇas', the three, viz., 'Guru', 'Liṅga' and 'Jaṅgam' have been those to be worshipped ('Ārādhyāḥ' or 'Pūjanīyāḥ'). 'Vibhūti, Rudrākṣa, Mantra' have been of the nature of materials of worship. 'Pādodaka' ("Tīrtha') and 'Prasāda' have been of the nature of the fruits (rewards) of worship. This has been their division. Now in due order we could observe their nature.

1. The features of Guru :

"The syllable 'Gu' would stand for one beyond the reach of the properties of 'Prakṛti' and the syllable 'Ru' would stand for one beyond the reach of the form of impure 'Māyā'. He who would grant the 'cinmaya' object (through the medium of teaching), which has been beyond 'guṇas' and beyond form, would be mentally cherished as 'Śrī Guru'."

Thus 'Śrī Reṇuka-Bhagavatpāda' has given the definition of 'Guru'. This has been its substance : The state of being beyond the properties of 'Prakṛti' – this has been the meaning of the syllable 'Gu' and the state of being beyond the reach of the form of impure Māyā – this has been the meaning of the syllable 'Ru'. Thus in this way, he who grants, in other words gives teaching of 'cinmaya' object which has been beyond 'guṇas' and beyond form, has been 'Śrī Guru'. Of him only there has been the transaction of the name as 'Ācārya' also. 'Śrī Reṇuka' has given the definition of 'Ācārya' as –

"He has been called the 'Ācārya' because he would absorb (ācinoti = literally, gathers or collects together) the teaching of the 'Vīraśaivaśāstra', would put the disciples firmly ('alam sthāpayati') on the path of good practices (Vīraśaiva ācāra) and would himself practise them (svayam ācarate)."

In the tradition of the Vīrasaivas, he who has been born in a family of 'Vīramāheśvaras', i.e., a family of 'Jaṅgamas', who has been subjected to the 'paṭṭābhiṣeka' as the 'Ācārya' of some 'Maṭha' belonging to 'Vīraśaiva'-heritage, who has been given the distinguished attribute as 'Śivācārya' and who has been well-versed in 'Vīraśaivāgamas', would be called as 'Śrī Guru'. So it has been told by Śriman Nīlakaṇṭha-Śivācārya –

"He has been born in the 'Maṭha-sthala', peaceful, scholar in 'Śaivāgamas', one devoted to study ('anūcāna', especially a Vedic scholar), one of peaceful

nature and one who has undergone the 'Abhiṣeka' of 'Śivadīkṣa'."

This very 'Śivācārya' would give 'Iṣṭaliṅga-dīkṣā' to the 'Vīraśaivas'. With the intention of fulfilling the desire to know as to what kind of 'Guru' should be approached for 'Dīkṣā', 'Śrī Reṇuka-Bhagavatpāda' has given the special features of such a 'Guru' in six stanzas. Here three stanzas from 'kulakramāgatācāran' to 'Liṅgāṅgasthala-bhedajñam' have been given [Meaning : The devotee approaches 'Śrī Guru', who has been adept in smearing himself with 'Bhasma', who has the clear knowledge of the principle of 'Bhasma', who has been eager to apply 'Tripuṇḍra', who has put on the garlands of 'Rudrākṣa', who has borne the Liṅga, who has been devoted to the worship of the Liṅga, who has the knowledge of the principle of communion of 'Liṅga' ('Śiva') and 'Aṅga' ('Jīva'), who has the impression of monism firmly rooted in him, who has the knowledge of distinction between 'Liṅga-sthala' and 'Aṅgasthala' and who has advocated about 'Śiva']. Thus having pointed out the special features of the 'Guru', he ('Nīlakaṇṭha-Śivācārya') has indicated by the statement – 'kulakramāgatācāram' that the eligibility of becoming 'Guru' would be only in the case of one who has been born in the family of pure 'Jaṅgamas'. That has been the reason as to why 'Śrī Maritoṇṭadārya' has proved the fitness for the position of the 'Guru' in the case of him only who has been born in the family of 'Gurus', i.e., who has been born in the family of 'Jaṅgamas'.

One and only 'Guru' would be called as 'Dīkṣā-guru' by granting 'Dīkṣā', 'Śikṣā-guru' by inculcating

instruction (of 'śāstra'), and 'Jnana-guru' by imparting knowledge. So it has been told by 'Śrī Reṇuka-Bhagavatpāda' –

"That by which the supreme knowledge has been given ('dīyate' – dī) and by which the bondage of snares (of transmigration – 'pāśabandhanam') has been destroyed ('kṣīyate – kṣā'), is Dīkṣā. The 'Guru' who has been adept in the 'Dīkṣā' has been called 'Dīkṣā-Guru'..... This 'Dīkṣā-guru' who would give instruction to the disciple and who would answer the questions of the disciple would be called 'Śikṣā-guru'..... This 'Śikṣā-guru' who has been the teacher of what have to be taught, who would remove all doubts and who would give right knowledge, has been actually regarded as the 'Jñāna-guru' "

This 'Śrīguru' would occupy the first place among the 'Aṣṭāvaraṇas' since he would observe the fitness of the 'sādhaka' and would rescue him from transmigration by revealing the nature of 'Śiva' hidden in him.

The principal 'Gurus' of the Vīraśaivas have been the 'Pañcācāryas' of the five principal 'Pīṭhas' found in five places, viz., Rambhāpurī ('Baḷehaḷḷi' in 'Kannaḍa') 'Ujjayini' ('Ujjini'), 'Kedāra' ('Ookhi-maṭha'), 'Śrīśaila' (Mallikārjuna-pīṭha) and 'Kāśi' (Jaṅgamwāḍi Maṭha).

The 'Ācāryas' who have been followers of the 'Pañcapīṭhas' have been called as 'Upācāryas' or 'Paṭṭādhikārinaḥ'.

2. The features of Liṅga :

"That into which the movable and the immovable world would be merged and from which it would be

born again and again, has been the 'Liṅga' ('Laya' – 'Li' and 'Gacchati' – Ga, and 'Ṅ' from 'gam')."

Thus 'Śrī Reṇuka-Bhagavatpāda' has defined 'Liṅga' as that 'supreme principle' which has been the cause of the birth and merging ('Utpatti' and 'Laya') of the world. But, here, by the word 'Liṅga', which has been the symbol of that very 'Supreme Principle', and which has been of the nature of 'Iṣṭa', 'Prāṇa' and 'Bhāva' which have been unique in this ('Vīraśaiva') faith, would stand for the 'Iṣṭaliṅga' borne always on the body of the 'sādhaka'.

Here this has to be considered with attention : In the 'Vīraśaiva' tradition, as a part of 'kriyādīkṣā', 'ŚrīGuru' would take the 'Liṅga' of the size of thumb, prepared out of stone or crystal, to the requirement of 'Pañcasūtra', would revert its being a stone by rendering the functions such as 'Jalādhivāsa' (submerging under water), 'Dhānyādhivāsa' (covering with grains), etc., would infuse 'Prāṇa' into that 'Liṅga', would place it on the palm of disciple's hand and would teach that it should be borne like his very life-breath. ['Pañcasūtra' : 'Liṅgavṛttasamaṁ pīṭham dīrghaṁ vistārameva ca | Tadardhaṁ gomukhaṁ vidyād ityetalliṅga-lakṣaṇam' – measure of round-shaped Liṅga – the 'pīṭha' would have the same measure; the length and width would be of the same measure; half of it – 'gomukha']. So it has been told –

"The 'Guru' should take up a Liṅga made up of crystal, stone of mountain, 'candrakānta' – stone, 'Bāṇa' – stone or 'sūryakānta' – stone. The Guru should infuse according to the prescribed method the 'Śiva's

kalā' into that Liṅga which has been endowed with all auspicious characteristics, which has been very well purified (sanctified), which has been kept on an altar (in the form of palm), which has been ceremoniously washed ('abhiṣikta'), which has been worshipped with sandal paste, flowers, etc., and which has been sanctified by 'Mantra'. The Guru should invoke the vital airs of the disciple and infuse them into the 'Liṅga' and the spirit of that 'Linga' should be infused into his vital airs with a notion of oneness between them. Having performed this the Guru should place the 'Liṅga' on the palm of the disciple. It (the 'Liṅga') should be borne as the very life of yours. It would be your life-principle in the form of the 'Liṅga' ('Prāṇaliṅga'). At any time and at any place you should not separate it from your body."

This has been called as 'Iṣṭaliṅga' because through its wearing there would be the removal of evil of the nature of the tethers of transmigration and the attainment of the higher than the highest 'Mukti'. So it has been told –

"The wise person should vigilently wear always on his body the 'Iṣṭaliṅga', as it would remove what has been undesirable."

इष्टलिङ्गधारणस्य वैदिकत्वम्

श्रीरेणुकभगवत्पादा महर्षिमगस्त्यं प्रति ऋग्वेद-यजुर्वेद-मन्त्रप्रमाणे-नेष्टलिङ्गधारणस्य वैदिकत्वं प्रतिपादयामासुः । तथाहि –

ऋगित्याह पवित्रं ते विततं ब्रह्मणस्पते ।
तस्मात् पवित्रं तल्लिङ्गं धार्यं शैवमनामयम् ॥

अघोराऽपापकाशीति या ते रुद्र शिवा तनूः ।
यजुषा गीयते यस्मात्तस्माच्छैवोऽघवर्जितः ॥[13] इति ।

अनयोरुभयोः श्लोकयोरर्थष्टीकाकारेणैवं प्रतिपादितः – "पवित्रं ते ब्रह्मणस्पते"[14] इति ऋग्वेद आह - भो ब्रह्मणस्पते ! ते तव लिङ्गमिति शेषः, विततं शिवादिभूम्यन्तं विस्तृतम्, पवित्रं पावनम्, यस्माद् अनामयं दोषरहितं शैवं तल्लिङ्गं धार्यमित्यर्थः"[15] इति ।

"या ते रुद्र शिवा तनूरघोराऽपापकाशिनी"[16] इति श्रीरुद्रश्रुतिः । अस्याः श्रुतेरयमर्थः – "भो रुद्र, ते तव शिवा मङ्गलस्वरूपा, या तनूः, 'लिङ्गं तु शिवयोर्देहः' इत्यागमोक्तेः, शिवशक्त्यात्मिका लिङ्गमूर्तिः, सा अघोरा शान्ता, अपापकाशिनी अपापेषु भक्तेषु काशत इति अपापकाशिनी इष्टलिङ्गरूपेण तत्र स्थिता इति यजुषा यजुर्वेदेन यस्माद् गीयते, तस्मात् शैवः शिवलिङ्गसम्बन्धी, अघवर्जितः पापरहित इत्यर्थः"[17] इति ।

भाष्यकारा श्रीपतिपण्डिताराध्या अपि – "लिङ्गधारणसिद्धान्तस्तु प्रात्यक्षिकश्रुतिस्मृत्यागमपुराणेतिहासविहितस्तेन लिङ्गधारणस्याग्निहोत्रादिवद् वैदिकत्वं सिद्धम्"[18] इति निरूपयन्तो जिज्ञासाधिकरणे बहुविस्तरेण वेदागमादिप्रमाणैरिष्टलिङ्गधारणस्य वैदिकत्वं समर्थितवन्तः ।

वीरशैवसिद्धान्ते यथा पुरुषा दीक्षया इष्टलिङ्गधारणाधिकारिणो भवन्ति, तथा स्त्रियोऽपि दीक्षाधिकारिण्यो भवन्ति । इदमस्य सम्प्रदायस्य वैशिष्ट्यम् । स्त्रीणां दीक्षाधिकारः पुनरन्यैर्न प्रतिपादितः ।

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13. सि० शि० ६.५९,६२
14. ऋग्वेदे ९।८३।१
15. सि० शि० तत्त्वप्रदीपिका, पृ० ९८
16. वा० सं० १६।२, तै० सं० ४।५।१।१
17. सि० शि० तत्त्वप्रदीपिका, पृ० ९९
18. ब्र० सू० श्रीकर० १।१।१

Wearing the the Iṣṭaliṅga : It's Vedic sanction :

Śrī Reṇuka-Bhagavatpāda has propounded to 'Maharṣi Agastya', the Vedic sanction for 'Liṅga-dhāraṇa' on the authority of the 'Mantras' of 'Ṛgveda' and 'Yajurveda' : Thus it has been :

"O Brahmaṇaspati ! Your 'Liṅga' has been sacred and all – pervasive – this the 'Ṛgveda' has said. Hence that 'Liṅga' has been sacred and without defects; it should be borne (on the body).... Since the 'Yajurveda' would declare that 'Rudra's' auspicious body ('Liṅga') has not been terrible and has been shining on the sinless persons (devotees), the 'Śaiva' – initiation ('Liṅgadhāraṇa') has been without any blemish."

The 'Ṭīkākāra' ('Maritoṇṭadārya') has given the meaning of both the above-mentioned stanzas thus : "Pavitraṁ te Brahmaṇaspate ! [Your 'Liṅga' has been sacred, O Brahmaṇaspati ! (– Thus the Ṛgveda has told)]. 'O Brahmaṇaspati !' 'Te' – would mean your 'Liṅga'. 'Vitatam' (has been widely spread) = spread from 'Śiva' to 'Bhūmi' (earth); it has been 'Pavitra' = sacred; hence 'Anāmaya = free from blemishes; that 'Liṅga' of 'Śiva' should be borne."

'Yā te Rudra Śiva tanūraghorā pāpakāśinī' – This has been 'Śrī-Rudra-Śruti'. The meaning of this 'Śruti' has been this : "Bho Rudra, te tava Śivā maṅgala-svarūpā – 'O Rudra !', Your, i.e. of you, the body has been, 'Śivā' = maṅgalasvarūpā = of auspicious form, 'Yā tanūḥ' = that which has been your auspicious body, 'Liṅgam tu Śivayor dehaḥ' – has been the body of 'Śivā' and 'Śivā' ('Śivā ca Śivaśca – Śivau, tayoḥ Śivayoh) – this has been the Āgama – statement;

'Śivasaktyātmikā Liṅgamurtiḥ' = the form 'Liṅga' has been of the nature of 'Śiva' and 'Śakti'; 'Sā aghorā śantā' = (that form has been not terrible, i.e., peaceful); 'apāpakāśinī' – In the sinless persons, i.e., in the devotees, 'kāśate iti' it shines, i.e., remaining in the form of the 'Iṣṭaliṅga', that 'Tanu' would stay there and would get praised by the 'Yajurveda'; hence, 'Śaiva' = 'Śivasambandhi' – related to 'Śiva'; it has been 'aghavarjita', i.e., 'Pāpavarjita' free from 'agha', i.e., pāpa (sin) – free from sin, this has been the meaning."

The 'Bhāṣyakāra' – Śrīpatipaṇḍitārādhya also confirmed the 'Vedic' – sanction for the wearing of 'Iṣṭaliṅga' on the authority of 'Veda', 'Āgama', etc.; this he has done in detail in the 'Jījñāsādhikaraṇa' [– the first section (adhikaraṇa) with the first 'Sūtra' of 'Brahmasūtra', viz., 'Athāto Brahmajijñāsā'] by pointing out – "The doctrine of 'Liṅgadhāraṇa' has been ordained by 'Prātyakṣika' (in accordance with what has been ordained) 'Śruti', 'Smṛti', 'Āgama', 'Purāṇa' and 'Itihāsa'. Hence, like 'Agnihotra', etc., the 'Liṅgadhāraṇa' has been with Vedic sanction."

In the 'Vīraśaiva-siddhānta', just as men have been eligible for 'Liṅgadhāraṇa', so women also have been eligible for 'Liṅgadhāraṇa'. This has been the speciality of this tradition. This eligibity for initiation ('Dīkṣā') has not been advocated by others.

इष्टलिङ्गपूजायां सूतकानामबाधकत्वम्

ननु वीरशैवसम्प्रदाये स्त्रियोऽपि दीक्षाधिकारिण्यः, दीक्षायां प्राप्तेष्ट-लिङ्गपूजाधिकारिण्यश्चेत्युक्तम् । प्रसूतादिसूतकप्राप्तौ धर्मशास्त्रेऽशौचं

Wearing the the Iṣṭaliṅga : It's Vedic sanction :

Śrī Reṇuka-Bhagavatpāda has propounded to 'Maharṣi Agastya', the Vedic sanction for 'Liṅga-dhāraṇa' on the authority of the 'Mantras' of 'Ṛgveda' and 'Yajurveda' : Thus it has been :

"O Brahmaṇaspati ! Your 'Liṅga' has been sacred and all – pervasive – this the 'Ṛgveda' has said. Hence that 'Liṅga' has been sacred and without defects; it should be borne (on the body).... Since the 'Yajurveda' would declare that 'Rudra's' auspicious body ('Liṅga') has not been terrible and has been shining on the sinless persons (devotees), the 'Śaiva' – initiation ('Liṅgadhāraṇa') has been without any blemish."

The 'Ṭīkākāra' ('Maritoṇṭadārya') has given the meaning of both the above-mentioned stanzas thus : "Pavitraṁ te Brahmaṇaspate ! [Your 'Liṅga' has been sacred, O Brahmaṇaspati ! (– Thus the Ṛgveda has told)]. 'O Brahmaṇaspati !' 'Te' – would mean your 'Liṅga'. 'Vitatam' (has been widely spread) = spread from 'Śiva' to 'Bhūmi' (earth); it has been 'Pavitra' = sacred; hence 'Anāmaya = free from blemishes; that 'Liṅga' of 'Śiva' should be borne."

'Yā te Rudra Śiva tanūraghorā pāpakāśinī' – This has been 'Śrī-Rudra-Śruti'. The meaning of this 'Śruti' has been this : "Bho Rudra, te tava Śivā maṅgala-svarūpā – 'O Rudra !', Your, i.e. of you, the body has been, 'Śivā' = maṅgalasvarūpā = of auspicious form, 'Yā tanūḥ' = that which has been your auspicious body, 'Liṅgam tu Śivayor dehaḥ' – has been the body of 'Śivā' and 'Śivā' ('Śivā ca Śivaśca – Śivau, tayoḥ Śivayoh) – this has been the Āgama – statement;

'Śivasaktyātmikā Liṅgamurtih' = the form 'Liṅga' has been of the nature of 'Śiva' and 'Śakti'; 'Sā aghorā śantā' = (that form has been not terrible, i.e., peaceful); 'apāpakāśinī' – In the sinless persons, i.e., in the devotees, 'kāśate iti' it shines, i.e., remaining in the form of the 'Iṣṭaliṅga', that 'Tanu' would stay there and would get praised by the 'Yajurveda'; hence, 'Śaiva' = 'Śivasambandhi' – related to 'Śiva'; it has been 'aghavarjita', i.e., 'Pāpavarjita' free from 'agha', i.e., pāpa (sin) – free from sin, this has been the meaning."

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विधीयते । अशौचे प्राप्ते च तद्गृहे कतिपयदिवसपर्यन्तं वैदिकपूजादीनां निषेध आदिष्टः । एवं सति यावज्जीवं कर्तव्यत्वेन संकल्पिताया नित्यकर्मात्मकेष्टलिङ्गपूजायाः कथं निर्वाहः ? इति चेन्मैवम्, इष्टलिङ्गपूजायां सूतकानामबाधकत्वात् । तदुक्तमाचार्यवर्यै रेणुकभगवत्पादैः –

लिङ्गार्चनरतायाश्च ऋतौ नार्या न सूतकम् ।
तथा प्रसूतिकायाश्च सूतकं नैव विद्यते ॥
गृहे यस्मिन् प्रसूता स्त्री सूतकं नात्र विद्यते ।
शिवपादाम्बुसंस्पर्शात् सर्वपापं प्रणश्यति ॥[19] इति ।

अत्रायं भावः – इष्टलिङ्गधारणं तत्पूजा च वीरशैवानां नित्यकर्मेत्युच्यते । यथाग्निहोत्रादीनां नित्यकर्मणामकरणे प्रत्यवायः श्रूयते, तथेष्टलिङ्गपूजारूपनित्यकर्मणोऽकरणेऽपि प्रत्यवायः प्रतिपाद्यते । तदुदाहृतं श्रीशङ्करशास्त्रिभिः –

लिङ्गस्य धारणं यस्य स्थूलदेहे न विद्यते ।
तद्देहं निष्फलं ज्ञेयं जीवत्यक्तशरीरवत् ॥
तस्मात्तद्धारणं प्रोक्तं यावज्जीवाग्निहोत्रवत् ॥[20] इति ।

तस्माद्यथा "प्रारम्भो वरणं यज्ञे सङ्कल्पो व्रतसत्रयोः" इत्युक्तप्रकारेण संकल्पितपौण्डरीकादिदीर्घसत्रदीक्षितयज्वपत्न्यास्तथाविधदीक्षाविषये रजस्वलाद्यशौचाभाववद् यज्वनोऽपि तत्र जाताशौचाद्यभाववत्,

प्राणवद्धारणीयं तत्प्राणलिङ्गमिदं तव ।
कदाचित्कुत्रचिद्वापि न वियोजय देहतः ॥[21]

इति गुरुकृतलिङ्गधारणदीक्षाया यावज्जीवभावित्वेन,

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19. सि० शि० ९।४४-४५, पृ० १५०-१५१
20. सिद्धान्तशिखो० वी० भा०, पृ० ४२
21. सि० शि० ६।२६

लिङ्गधारी सदा शुद्धो निजलिङ्गं मनोरमम् ।
अर्चयेद् गन्धपुष्पाद्यैः करपीठे समाहितः ॥[22]

इति लिङ्गपूजायाश्च यावज्जीवभावित्वेन लिङ्गधारणतत्पूजादेरशौच-प्रसक्तावपि कर्तव्यत्वमेव । अतो लिङ्गधारणे तत्पूजायाश्चाशौचं न विधीयते । तदुक्तं सिद्धान्तशिखोपनिषदि –

अत्याश्रमित्वाद् गणवंशजानां लिङ्गाङ्गसङ्गिनां तत्र जन्मान्तदीक्षा ।
यथा गङ्गा शिवसङ्गात् तथैव न सूतकं वा नाप्यशुचित्वमेषाम् ॥[23] इति ।

अत्रेदमैदम्पर्यम् – वर्षाकाले नदीनां सूतकप्राप्तिरिति तदानीं नदीस्नानं धर्मशास्त्रे निषिध्यते, किन्तु शिवसंयुक्ताया गङ्गायाः कदापि सूतकप्राप्तिर्न विहिता । एवमेवान्यासां स्त्रीणां सूतकप्राप्तिसम्भवेऽपि दीक्षायां प्राप्तेष्टलिङ्गानां वीरशैवस्त्रीणां नैव सूतकप्राप्तिरिति । तदुक्तं लिङ्गसारेऽपि –

यथा विश्वेशनिकटात् गङ्गा सूतकवर्जिता ।
तथा लिङ्गाङ्गिता भक्ताः पञ्चसूतकवर्जिताः ॥ इति ।

किञ्च सूतकिनां स्त्रीणामिष्टलिङ्गधारणतत्पूजामात्रे शुचित्वाङ्गी-कारेऽपि पाकादिकार्येष्वशुचित्वमेवाङ्गीक्रियते । ननु रजस्वलादीनां स्त्रीणां लिङ्गपूजादिषु शुचित्वमिति, पाकादिगृहकार्येष्वशुचित्वमिति कथमुच्यते ? एकस्यैव शुचित्वाशुचित्वयोर्विरोधात्, इति चेन्नैवम् । श्रूयतां रहस्यम् – यथा 'मा हिंस्यात् सर्वा भूतानि', 'न मांसमश्नीयात्', 'नोच्छिष्टं कस्य-चिद् दद्यात्' इत्यादिशास्त्रेण निषिद्धत्वेऽपि, प्रत्यक्षलोकाचारविरुद्धत्वेऽपि, 'अग्नीषोमीयं पशुमालभेत', 'सोमेन यजेत सोमेनोच्छिष्टम्' इत्यादि-विशेष-शास्त्रविहितपशुहननमांस-भक्षणसुरापानादेः प्राकृतकर्तव्यत्ववत् 'तत्र जन्मान्तदीक्षा', 'सर्वलिङ्गं स्थापयति', 'नित्यं स्ववामहस्ताग्रे सावधानेन

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22. सि० शि० ६।५४
23. सिद्धान्तशिखोपनिषत्, १२ श्लो०

पूजयेत्' इत्यादिविधिना लिङ्गधारण-लिङ्गपूजादेर्यावज्जीवकर्तव्यत्वविधाने 'लिङ्गार्चनरतायाश्च ऋतौ नार्या न सूतकम्' इत्यादिविशेषशास्त्रबलाद् रजस्वलादीनां लिङ्गधारण-लिङ्गपूजाद्यंशे परिशुद्धत्वमित्यवगन्तव्यम् । तदुक्तं सिद्धान्तागमे –

स्वेष्टलिङ्गैकपूजायां नैवाशौचं विधीयते ।
पौण्डरीके रजःस्त्रीणां स्वाग्निहोत्रे यथा तथा ॥
अकरस्पर्शयोग्यापि यथा जिह्वा महेश्वरी ।
मन्त्रोच्चारणमात्रस्य पूता भवति भूतले ॥
तथा सूतकिनः शैवाः पूजामात्रसुनिर्मलाः ।
नान्यस्पर्शानुकूलाः स्युरिति वेदानुशासनम् ॥[24] इति ।

तस्मान्मोक्षोपयुक्तसाङ्गशिवार्चनादिनित्यकर्मेतरान्यस्पर्शपाकादिकार्ये रजस्वलादीनां लिङ्गधारणदीक्षासम्पन्नानामशौचमभ्युपगन्तव्यमिति बोध्यम् ।

ननु यथाशौचस्त्रीणां स्पर्शेन स्थावरलिङ्गानां संस्कारनाशेन तेषामपूज्यकत्वम्, तथा रजस्वलादिसूतकयुक्ताभिः स्त्रीभिरिष्टलिङ्गस्पर्शेनापि दीक्षासमये आचार्यकृतपूजनीयताप्रयोजकसंस्कारस्यापि नाशे तस्याप्यपूज्यकत्वापत्तिरिति चेन्मैवम्, इष्टलिङ्गस्थावरलिङ्गयोर्वैषम्यात् । तथा हि – स्थावरलिङ्गे पूजायां कर्तृनियमाभावादेकस्याशुचित्वे पुरुषान्तरेण तत्पूजाया निर्वाहः स्वेष्टलिङ्गपूजादेः स्वेनैव यावज्जीवकर्तव्यत्वनियमाद् यावज्जीवकर्तव्यताबोधकत्वमभ्युपगम्यते । अत एव –

अपगच्छतु सर्वस्वं शिरच्छेदनमस्तु वा ।
माहेश्वरो न मुञ्चेत लिङ्गपूजामहाव्रतम् ॥[25]

इति श्रीरेणुकभगवत्पादाः कदापि स्वेष्टलिङ्गपूजादेस्त्यागायोग्यत्वं प्रतिपादितवन्तः । तस्मात् स्थावरलिङ्गे आचार्यकृतपूजनीयता प्रयो-

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24. सिद्धान्तशिखो० वी० भा०, पृ० ४३-४४
25. सि० शि० १०।२२

जकसंस्कारस्याशुचिशरीरस्पर्शेन नाशे कल्पितेऽपि स्वेष्टलिङ्गे तदभावः स्वीकर्तव्यः ।

तस्माद् यथा दीर्घकालीनेषु पौण्डरीकादिसत्रेषु रजस्वलादिसूतकप्राप्तापि यजमानपत्नी स्नात्वा आर्द्रवस्त्रपरिधानेन तात्कालिकशुद्धिं विधाय यज्ञे सहभागिनी भवति, तथा वीरशैवस्त्रियोऽपि रजस्वलादिसूतकप्राप्तौ स्नात्वा गुरोर्जङ्गमस्य वा पादप्रक्षालितजलेन (पादोदकेन) स्वात्मानं गृहं च संप्रोक्ष्य तात्कालिकशुद्धिं विधायेष्टलिङ्गपूजाधिकारिण्यो भवन्तीति संक्षेपः ।

तदिदमष्टावरणेषु द्वितीयत्वेन प्राप्तमिष्टलिङ्गं साधकस्यानिष्टपरिहारेणेष्टप्रदानेन च परिरक्षकं भवतीतीदमप्यावरणमित्येवोच्यते । एतदतिरिक्तं वीरशैवदर्शने आन्तरिकयोः प्राणभावाख्ययोरपि लिङ्गयोरभ्युपगमः कृतः । तदुक्तं श्रीरेणुभगवत्पादैः – "लिङ्गं तु त्रिविधं प्रोक्तं स्थूलं सूक्ष्मं परात्परम्"[26] इति । अत्र स्थूलमुपर्युक्तमिष्टलिङ्गम् । अवशिष्टे सूक्ष्मपरात्पराख्ये तु प्राणभावाख्यलिङ्गे इत्युच्येते ।

Sūtakas : Not a Bar In 'Iṣṭaliṅga' – Worship

It may be objected thus : In the Vīraśaiva tradition it has been said that women have been also eligible for 'Dīkṣā' and so have they been for 'Liṅgapūjā' when they get into 'Sūtaka' period on account of delivery (prasūtā), etc. The 'Dharma-śāstras enjoin impurity restrictions. When those periods would come, there would be prescription of prohibition of Vedic worship, etc., in that house for some days. When that has been the case, how could there be the performance of the 'Nitya-Karma' (daily duty) of the form of the worship of the 'Iṣṭaliṅga', as there has been a

26. सि० शि० ६.४९

resolve that it should be performed as long as one would live? If it has been so objected, the answer would be that there has been no bar during 'Sūtaka' to do that in the case of worship of the 'Iṣṭaliṅga'. That has been told by Reṇuka-Bhagavatpāda :

"There would be no impurity for a woman during 'Sūtaka-s' so far as she has been engaged in the worship of the 'Liṅga' ('Iṣṭaliṅga'). Similarly there would be no impurity for her during her post-delivery period. There would be no pollution in that house in which a woman has delivered a child, due to the fact that the touch of the water sanctified by the 'Śiva' (i.e., the Guru) would remove all pollution."

Here, this has been the intention : The initiation with the grant of the 'Iṣṭaliṅga' and the worship of that 'Liṅga' have been regarded as 'Nitya-Karma' for the 'Vīraśaivas'. Just as it has been prescribed by 'Śruti' that there would be sin if 'Agnihotra', etc., ('Nityakarmas') have not been performed, so there would be the occurance of sin if the 'Nityakarma' in the form of the worship of the 'Iṣṭaliṅga' has not been performed. This has been quoted by 'Śrī Śaṅkara-Śāstrin' :

"If the wearing of the 'Liṅga' has not been found in whose gross body, his body should be known as worthless like the body which has lost its life. Hence, the wearing of the 'Liṅga' has been told throughout his life like the performance of 'Agnihotra'."

Hence, just as told in the statement, viz., "Prārambho varaṇam yajñe saṅkalpo vratasatrayoḥ" ["In

the sacrifice, the beginning has been the selection ('varaṇa') and in 'vrata' (vow) and 'satra' (a sacrifice of a long duration) it has been the 'saṅkalpa' (Resolve)", just as in the case of the wife of the sacrificer, there would no consideration of impurity ('aśauca') such as the monthly period of menses ('rajas'), with regard to such a 'Dīkṣā', as she has undergone the 'Dīkṣā' in the long 'satra' such as 'Pauṇḍarīka', etc., which have been undertaken by a 'saṅkalpa' (resolve). In that the sacrificer also would not have the impurity of delivery in the house, etc.,

"It (the 'Liṅga') should be borne as the very life of yours. It has been your life-principle in the form of the 'Liṅga' ('Prāṇaliṅga'). At any time and at any place you should not separate it from your body."

Thus since the 'Dīkṣā' of the nature of wearing the 'Iṣṭaliṅga' done by the 'Guru' has been considered as for the whole of one's life-time,

"He who would wear the 'Liṅga' has been always pure. He should worship the pleasing 'Iṣṭaliṅga' with concentration on the seat in the form of palm with sandal paste, flowers, etc."

Thus since the worship of the 'Liṅga' has been considered as for the whole of one's life-time, the wearing of the 'Liṅga' and its worship have to be done even when one would remain in the 'asauca' period. Hence, there would be no prescription of imputy in respect of the wearing of the 'Liṅga'. So it has been said in Siddhāntaśikhopaniṣad :

"The host of 'Śiva's' attendents who have been associated with the 'Liṅga' on their bodies, have been 'atyāśramins' (those without restrictions of 'āśramas' – 'Brahmacarya', etc), has undergone 'Dīkṣā' for the entire period of life. They would not have any impurity, just as 'Gaṅgā' would not have 'sūtaka' or any impurity as she has been associated with 'Śiva'"

Here, this has been the purport : During the rainy season, assuming that there would be 'sūtaka' in the case of the rivers, bathing in the rivers has been prohibited in the 'Dharmaśāstra'; but in the case of 'Gaṅgā' who has been associated with 'Śiva' there would be no prescription of 'sūtaka' at all. In the same way, although there has been the possibility of 'sūtaka' – impurity in the case of other women, there would be no 'sūtaka' – impurity in the case of the 'Vīraśaiva' – women, who have got the 'Iṣṭaliṅga' through 'Dīkṣā'. So it has been said in the 'Liṅgasāra' also –

"Just as due to the vicinity of 'Viśveśa', 'Gaṅgā' has been without sūtaka – impurity, in the same way the devotees who have been marked by the 'Liṅga' have been free from the five 'sūtaka-impurities'."

Further, although purity has been admitted in the case of women so far as the the wearing and the worship of the 'Iṣṭaliṅga' have been concerned, yet they have been regarded as having 'sūtaka' – impurities in the activities such as cooking, etc. It may be objected here : How could it be said that there be no 'sūtaka' – impurities in the worship of the 'Liṅga', etc., in the case of the women in 'sūtaka', when they have impu-

rities in the activities such as cooking, etc ? In the case of the same person, there would be no opposition for both purity and impurity. If it has been so objected the answer has been that it would be not tenable. Listen to this secret : Just as although there have been prohibitions by the 'sastra' such as 'Mā hiṁsyāt sarvā bhūtani' ('All beings should not be subjected to violence'), 'Na māṁsam aśnīyāt' ('Flesh should not be eaten'), 'Nocchiṣṭam kasyacid dadyāt' ('Remnent of the eaten food should not given to anybody'), etc., and although they have been opposed to what have been found in actual practice in the world, the practices such as 'Agnīṣomiyaṁ pasum ālabheta' 'the paśu – victim of Agniṣṭoma should be obtained (i.e., should be tied to the sacrificial post), 'somena yajeta somenocchistam' ('one should offer soma as the oblation and with the soma, its remnant food should be offered). The practices prescribed by special 'śāstra' such as the killing of 'paśu', eating flesh, drinking wine, etc., have been the unrefined ('prākṛta'). Like those 'Prākṛta' – practices, the practices such as the wearing of the 'Liṅga' and worship of the 'Liṅga' etc., have been ordained to be performed as long as one would live. When they have been so ordained as to be practised by such special 'śāstras' as : 'Tatra janmāntadīkṣā' ("Therein, the Dīkṣā has been as long as the end of life'), 'sarvaliṅgaṁ sthapayati' ('All the Liṅgas would be installed in the body'), and 'Nityaṁ svavāmahastāgre sāvadhānena pūjayet' ('Everyday it – the Iṣṭaliṅga – should be worshipped by placing it on the left palm'). So far as the wearing of the 'Liṅga' and the worship of the 'Liṅga' have been concerned, in the

case of the women in menses period, etc., the state of purity should be understood on the authority of the special 'śāstras' as 'Liṅgārcanaratāyāśca ṛtau nāryā na sūtakam' ("There would be no 'sūtaka' in the case of a women who has been in her menses-period), etc. So it has been said in the 'Siddhāntāgama' :

"With regard to the worship of the Iṣṭaliṅga only, there has been no ordination of 'sūtaka', just as in the 'Pauṇḍarīka' and in 'Agnihotra', so the 'Śaiva' women in the 'sūtaka'-period have been quite pure merely in the performance of worship (Iṣṭaliṅga-worship) and have not been suitable in the other kinds of touches (associations), just in the same way as the tongue which has been unfit to be touched by hand, would be pure so far as merely the recitation of the Mantra has been concerned."

Hence, it should be understood that there is no impurity arising by the touch in the activities such as cooking food, etc., other than the 'Nityakarmans' of the nature of the worship of 'Liṅga' with its procedural aspects ('saṅga'), which have been conducive to 'Mokṣa', in the case of those who have undergone the procedure of 'Dīkṣā' consisting in the granting of the 'Liṅga' ('Iṣṭaliṅga' – by the 'Guru').

It may be objected thus : Just as by the touch of the women in the situation of 'impurity', the 'sthāvara-liṅgas' ('Liṅgas' installed in temples, etc.) would become unfit to be worshipped since their 'saṁskāra' has been lost, in the same way, by the touch of the 'Iṣṭaliṅga' also by the women in the periods of menses, etc., the sanctity of the 'Iṣṭaliṅga' also would be lost

since its 'saṁskāra' given by the 'Ācarya' conducive to its fitness to be worshipped has been also lost, there would be the contingency of its becoming unfit to be worshipped. If it would be so objected, the answer has been that it has been not tenable because the cases the 'Iṣṭaliṅga' and the 'sthāvaraliṅga' have been mutally different. It has been thus : Since in the case of the 'sthāvaraliṅga' there has been no restriction as to who should be the worshipper, when one would become impure, another person could carry out the worship. But as regards the worship of the 'Iṣṭaliṅga', etc., there has been a restriction that the one person (who has been granted the 'Iṣṭaliṅga') should worship throughout one's life-time, it should be admitted that the same person should do it. So it has been told by Śrī Reṇuka-Bhagavatpāda :

"Let everything go. Let the head be cut off. Yet the 'Māheśvara would not give up the great vow of 'Liṅga-pūja' or the worship of the Iṣṭaliṅga."

Thus 'Śrī Reṇuka-Bhagavatpāda' has propounded that the worship of the Iṣṭaliṅga should never be given up (under all circumstances). Hence, although the 'saṁskāra' conducive to the worship given by the 'Ācarya' has been lost in the case of the 'sthāvaraliṅga' by the touch of an impure body, it should be admitted that no such contingency has been told in the case of the 'Iṣṭaliṅga'.

Hence, in the 'satras' (long-term sacrifices) such as 'Pauṇḍarīkasatra', etc., although the wife of the sacrificer ('Yajamāna') would undergo the period of menses, etc., she could take bath, undergo the prescription of

temporary restriction (for the time) by wearing wet cloths and accompany him ('Yajamāna') in the 'satra'. In the same way the 'Vīraśaiva'-women also, in undergoing the period of impurity such as menses, etc., would take bath, sprinkle with the 'Pādodaka' of the 'Guru' or the 'Jaṅgama' on themselves and in the house, render themselves and house temporarily (for the time-being) pure and would become fit to worship the Iṣṭaliṅga, etc. This has been given in brief :

This 'Iṣṭaliṅga', which has been attained as the second among the eight 'Āvaraṇas', would turn out to be the protector of the pursuient, would also be regarded (called) as an 'Āvaraṇa' (protecting cover). Apart from this ('Iṣṭaliṅga'), two other internal 'Liṅgas' called the 'Prāṇaliṅga' and the 'Bhāvaliṅga' have been accepted in the 'Vīraśaiva-darśana'. So it has been told by 'Śrī Reṇuka-Bhagavatpāda' : "Liṅgaṁ tu trividhaṁ proktaṁ sthūlaṁ sūkṣmam parātparam" ["Liṅga has been taken as of three kinds as 'Sthūla', Sūkṣma and Parātpara (Gross – 'Iṣṭaliṅga', subtle – 'Prāṇaliṅga' and higher than highest – Bhāvaliṅga)"].

प्राणलिङ्गस्वरूपम्

प्राणापानसमाघातात् कन्दमध्याद्यदुत्थितम् ।
प्राणलिङ्गं तदाख्यातं प्राणापाननिरोधिभिः ॥[27]

इति श्रीरेणुकभगवत्पादाः प्राणलिङ्गस्य लक्षणमुक्तवन्तः । श्लोकस्यायं भावः – गुरोरुपदेशेन साधको यदा प्राणायामप्रक्रियया मूलाधार-

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27. सि० शि० १२।६, पृ० २

स्थितमपानवायुं प्राणवायुना संघट्टयति, तदा तयोः संघर्षेण मूलाधाराज्ज्योतिरुत्पद्य सुषुम्नामार्गेणोर्ध्वं गच्छति । तज्ज्योतिरनाहतचक्रे, अर्थात् द्वादशदलहृदय-कमलकर्णिकायामङ्गुष्ठ-परिमाणेन विद्रुमवर्णेन च स्फुरत् तिष्ठति । हृदये प्रकाशमानमिदं ज्योतिरेव वीरशैवाचार्यैः प्राणलिङ्गमित्युच्यते । यथा सूर्योदये तुहिनकणास्तस्मिन् ज्योतिषि लीना भवन्ति, तथा हृदयस्थितेऽस्मिन् ज्योतिषि प्राणवायोरपि विलयो जायत इति कृत्वास्य प्राणलिङ्गमित्यभिधानम् । तथा चोक्तम् –

प्राणो यत्र लयं याति भास्करे तुहिनं यथा ।
तत्प्राणलिङ्गमुद्दिष्टं---------------- ॥[28] इति ।

इदं प्राणलिङ्गमेव स्वकीयचिद्रूपताया बोधरूपम् ।

भावलिङ्गस्वरूपम्

क्रिया यथा लयं प्राप्ता तथा भावोऽपि लीयते ।
यत्र तद्देशिकैरुक्तं भावलिङ्गमिति स्फुटम् ॥[29]

इति श्रीरेणुकभगवत्पादैर्भावलिङ्गस्वरूपमुक्तम् । यथा हृदयेऽष्टदलकमलमध्ये परमात्मा प्राणरूपेण वर्तते, तथा शिरसि सहस्रारकमले भावरूपेण विराजते । इदं च भावलिङ्गं प्रमाणाद्यगोचरं भावैकसमधिगम्यं निराकाररूपम् । हृदयस्थं प्राणलिङ्गं निर्मलेन मनसा, शिरःस्थं भावलिङ्गं च प्रशान्तया 'शिवोऽहम्' इति भावनयोपास्यम् । अस्याः शिवोऽहंभावनाया यत्र लयो भवति, तदेव भावलिङ्गमिति बोध्यम् ।

तदेवमिष्टलिङ्गेन नेत्रयोः, प्राणलिङ्गेन मनसः, भावलिङ्गेन बुद्धेश्च पावित्र्यं सम्पाद्य साधकस्त्रिभिः करणैः परिशुद्धो भवति । एवमिन्द्रियमनोबुद्धीनां नैर्मल्यकारणीभूतानीष्ट-प्राण-भावाख्यानि लिङ्गानि सांसा-

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28. सि० शि० १२।७
29. सि० शि० १५.३७

रिकविषयैः साधकस्य परिरक्षकाणीति कृत्वेमान्यावरणानीत्युच्यन्ते । तत्रा-पीष्टलिङ्गं स्थूलशरीरस्य, प्राणलिङ्गं सूक्ष्मशरीरस्य, भावलिङ्गं कारणशरीर-स्यावरणमिति बोध्यम् ।

The Nature of Prāṇaliṅga

'Śrī Reṇuka-Bhagavatpāda' has told the definition of the 'Prāṇaliṅga' as :

"That which has sprung up from the (inner) navel centre through the collision of the 'Prāṇa' and the 'Apāna' has been said to be the 'Prāṇaliṅga' by those who have been adept in controlling 'Prāṇa' and 'Apāna'."

The purport of this stanza has been this : When, by the teaching of the 'Guru', the pursuent would make the 'Apānavāyu' to collide with the 'Prāṇavāyu' through 'Prāṇāyama', then through collision of those two, a luminous lamp would take birth from the 'Mūlādhāra' (a mistical circle above the organs of generation) and would proceed to come up through the 'suṣumnā'-path, i.e., Suṣumnā tube; that lustre would remain shining in the 'Anāhata-cakra', i.e., as of the size of the thumb and as of the colour of crystal ('vidruma') in the pericap of the twelve-petalled lotus stationed in the heart. This lustre shining in the heart has been itself called by the Vīraśaiva-Ācāryas as the 'Prāṇaliṅga'. Just as at sunrise the drops of dew would get merged in that lustre, so it has been in this lustre, the 'Prāṇavāyu' would also get merged. It has been due to that merging (disappearing) in that lustre, it has been designated as the 'Prāṇaliṅga' by the 'Vīra-śaiva-Ācāryas'. So it has been said :

"That has been called as the 'Prāṇaliṅga' in which 'Prāṇa' would get absorbed like the dew in the Sun. He who has borne that 'Liṅga' would become that in form."

That very 'Prāṇaliṅga' has been of the form of the awareness of one's 'cidrupa'.

The nature of Bhāvaliṅga :

"That 'Liṅga' into which the pure feeling would also get merged just as the action would get merged, has been designated clearly by the teachers as the 'Bhāvaliṅga'."

Thus 'Śrī Reṇuka-Bhagavatpāda' has told the nature of the 'Bhāvaliṅga' : Just as the 'Paramātman' would reside in the middle of the eight-petalled lotus in the heart in the form of 'Prāṇa' so would he reside in the thousand-petalled lotus in the cerebra in the form of 'Bhāva'. That very 'Bhāvaliṅga' which has not been marked by 'Pramāṇas', etc., and which has been in a formless state only should be grasped through 'Bhava' only. The 'Prāṇaliṅga' in the heart has to be worshipped by pure mind, while the 'Bhāvaliṅga' in the cerebra has to be worshipped by the peaceful (calm) 'Bhāvanā' in the form of 'Śivo'haṁ'. That 'Liṅga' itself in which the 'Śivo'haṁ-bhāvanā' would get merged, should be understood as 'Bhāvaliṅga'.

Thus in this manner, on having obtained the purity of eyes by the 'Iṣṭaliṅga', that of mind by the 'Prāṇaliṅga' and that of the intellect by the 'Bhāvaliṅga', the pursuent would become pure by the puri-

fication of the three senses. Thus since the three 'Liṅgas', viz., 'Iṣṭaliṅga', 'Prāṇaliṅga' and 'Bhāvaliṅga' have been the protectors of the pursuent from all matters connected with 'saṁsāra', they have been called as the 'Āvaraṇas' (protecting covers). Even in that, it should be understood that the 'Iṣṭaliṅga' has been the 'Āvaraṇa' of the gross body, the 'Prāṇaliṅga' has been the 'Āvaraṇa' of the subtle body and 'Bhāvaliṅga' has been the 'Āvaraṇa' of the causal body.

३. जङ्गमस्वरूपम्

जानन्त्यतिशयाद्ये तु शिवं विश्वप्रकाशकम् ।
स्वस्वरूपतया ते तु जङ्गमा इति कीर्तिताः ॥[30]

इति सिद्धान्तशिखामणौ जङ्गमस्य लक्षणमुक्तम् । श्लोकस्यायमर्थः – "तस्य भासा सर्वमिदं विभाति"[31] इति श्रुत्या स्वकीयचित्क्रियाशक्तिभ्यां प्रपञ्चप्रकाशकं शिवं ये स्वस्वरूपतया, अर्थात् स्वात्मानं शिवस्वरूपेणातिशयाज्ञानन्ति, अर्थान्निश्चितरूपेण जानन्ति, ते जङ्गमा इति कीर्त्यन्त इति । एतेन जीवन्मुक्ता महापुरुषा जङ्गमपदवाच्या भवन्ति । अत एव –

जकाराज्जननं दूरं गकाराद् गतिनाशनम् ।
मकारान्मरणं नष्टं जङ्गमस्त्र्यक्षरात्मकः ॥
यस्य नास्ति पुनर्जन्म गतिर्नास्ति कदाचन ।
बाधते यं न मरणं श्रुणु नाथे स जङ्गमः ॥
जरामरणशून्यत्वाद् गमागमनवर्जनात् ।
मनुष्याचारराहित्याज्जङ्गमोऽयमुदाहृतः ॥[32]

30. सि० शि० ११।३६
31. मुण्ड० २।२।१०
32. वी० स० स० १५।६-८

इति वीरशैवसदाचारसंग्रहे जङ्गमशब्दस्याक्षरार्थैरपि तस्य जरामरण-शून्यत्वमत एव तस्य जीवन्मुक्तत्वं च प्रतिपादितम् । शिवेन योगम्, अर्थाद् ऐक्यमापन्नत्वादयं शिवयोगीति नाम्नापि व्यवह्रियते । जीवन्मुक्त-स्यास्य महापुरुषस्य स्वयं-चर-परभेदेनावस्थात्रयमभ्युपगम्यते । तस्मादयं जङ्गमः स्वयंजङ्गमः, चरजङ्गमः, परजङ्गमश्चेत्यवस्थाभेदेन व्यवह्रियते ।

स्वयंजङ्गमः

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥[33]

इति श्रुत्युक्त्यनुसारेणाऽयं जङ्गमः सर्वत्र स्वात्मानमेव पश्यतीति स्वयंजङ्गम इत्युच्यते । तदुक्तं श्रीरेणुकभगवत्पादैः –

स्वच्छन्दाचारसन्तुष्टो ज्योतिर्लिङ्गपरायणः ।
आत्मस्थसकलाकारः स्वाभिधो मुनिसत्तमः ॥[34] इति ।

अस्य च महात्मनः शिवज्ञानम्, भिक्षाहारः, एकान्तशीलत्वं चेति कर्माणि भवन्ति । तदुक्तम् –

ध्यानं शैवं तथा ज्ञानं भिक्षा चैकान्तशीलता ।
यतेश्चत्वारि कर्माणि न पञ्चममिहेष्यते ॥[35] इति ।

सर्वत्र स्वात्मानमेव दर्शनशीलोऽयं न कमपि द्वेष्टि, न वा विजुगुप्सते ।

चरजङ्गमः

स्वरूपज्ञानसम्पन्नो ध्वस्ताहंममताकृतिः ।
स्वयमेव स्वयं भूत्वा चरतीति चराभिधः ॥[36]

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33. ई उ० ६
34. सि० शि० १५।५२
35. सि० शि० १५।५६
36. सि० शि० १५।५७

इति श्रीरेणुकभगवत्पादोक्त्या स्वस्वरूपज्ञानसम्पन्नः, अत एवाहङ्कारममकारशून्यो जीवन्मुक्तो यदा लोककल्याणार्थं सर्वत्र संचरति, तदाऽयं चरजङ्गम इत्युच्यते । अयं स्वसंचारे कांश्चिद्दर्शनमात्रेण कांश्चित् स्पर्शतः कांश्चिदुपदेशेन च जनानुद्धरति । एवं लोकोद्धारकोऽयं चरजङ्गमश्चरपट्टाधिकारीत्यप्युच्यते[37] ।

परजङ्गमः

'परश्चासौ जङ्गमश्च परजङ्गमः' इति व्युत्पत्त्या जीवन्मुक्तेष्वेव श्रेष्ठः परजङ्गम इत्युच्यते । अपरं च, परो नाम विश्वोत्तीर्णः परशिवः, तं स्वात्मरूपेण तैलधारावन्निरन्तरं ध्यायतोऽस्य परं स्वस्माद् भिन्नं किञ्चिदपि वस्तु न प्रतीयत इत्ययं परजङ्गम इत्यभिधीयते । तदुक्तं श्रीरेणुक भगवत्पादैः –

स्वयमेव स्वयं भूत्वा चरतः स्वस्वरूपतः ।
परं नास्तीति बोधस्य परत्वमभिधीयते ॥[38] इति ।

अत्रेदं बोध्यम्-स्वयजङ्गमो घटपटादिसर्वपदार्थेषु स्वात्मानं पश्यति, परजङ्गमस्य तु घटपटादयो न प्रतीयन्ते, किन्तु सर्वत्र स्वात्मानमेव पश्यति, अर्थादस्य व्यावहारिकभेदस्यापि प्रतीतिर्न भवति । अयं परमहंसः, शिवयोगिराड् इत्यप्युच्यते ।

एतदवस्थात्रयमापन्नो जङ्गमः शिवज्ञानोपदेशेन शिवभक्तान् संसारदुःखात् परित्रायत इति जङ्गमोऽप्यावरणशब्देन व्यवह्रियते ।

किञ्चेदमप्यत्रावधेयम्– यथा ब्राह्मणशब्दो 'ब्रह्म जानातीति ब्राह्मणः' इति व्युत्पत्त्या ब्रह्मज्ञानिवाचकत्वेऽपि वर्णव्यवहारे ब्राह्मणजाति-वाचकोऽपि भवति, तथा जङ्गमशब्दः शिवज्ञानसम्पन्नस्य जीवन्मुक्तस्य वाचकत्वेऽपि

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37. वी० स० स०, पृ० १३१
38. सि० शि० १५।६४

वीरशैवसम्प्रदाये वीरमाहेश्वरवंशोत्पन्नानामपि वाचको भवति । तथा चोक्तम् –

अतो विशिष्टवीरेति वीरमाहेश्वरेति च ।
पर्यायो वर्तते देवि जङ्गमस्य महात्मनः ॥[39] इति ।

तस्माज्जङ्गमशब्दो जातिवाचकोऽपि वर्तते । अत्राष्टावरणेषु जीवन्मुक्तस्य प्राधान्येन, जातिवाचकजङ्गमस्य च गौणरीत्याऽभ्युपगमो भवति ।

3. The Nature of the Jaṅgama

"Those who have immencely realised 'Śiva' who have been revealers of the universe, as their own inner nature (i.e., as their very souls) have been lauded as 'Jaṅgamas'."

Thus the definition of 'Jaṅgama' has been told in the 'Śrī Siddhānta-Śikhāmaṇi'. The meaning of this stanza has been thus : "Tasya bhāsā sarvamidaṁ vibhati" ["All this would shine by his shine"], as per the above 'Śruti'-statement, those persons who would know with certainty 'Śiva' as the revealer of the world through his 'Cicchakti' and 'Kriyāśakti', in other words, those who would know themselves excessively as of the nature of 'Śiva', i.e., who would know themselves intensively as of the nature of 'Śiva', have been praised as 'Jaṅgamas'. For this reason the great persons who have been liberated even while they have been alive ('Jīvanmuktas') would be designated by the word 'Jaṅgama'. That has been the reason as to why

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39. सि० शि० १९-८

even by the syllabic meanings of the term 'Jaṅgama' as above, it has been propounded that his state of 'Jīvanmukti' has been due to the absence of old age and death in his case. He has been designated as 'Śivayogin' because of his 'Yoga' (merging) with 'Śiva', i.e., because of his undergoing 'Aikya' (union) with 'Śiva'. In the case of that very great person who has been 'Jīvanmukta', three states have been accepted as 'Svaya-Jaṅgama', 'Para-Jaṅgama' and 'Para-Jaṅgama'. Hence he has been called as 'Svaya-Jaṅgama', 'Para-Jaṅgama' and Para-Jaṅgama on the ground of the difference in his condition.

Svaya-Jaṅgama :

"He who would assume all beings in himself and who would assume himself in all beings, would not undergo any disgust"

As per this 'Śruti'-statement, the 'Jaṅgama' would find himself everywhere and on that ground, he has been called 'Svaya-Jaṅgama'. It has been told by 'Śrī Reṇuka-Bhagavatpāda' :

"The best of the sages called 'Svaya' has been contented with practices according to his free-will, totally surrendered to the 'Jyotirliṅga' in the form of light and has all the forms residing in his self."

Of that 'Mahātman' the actions have been realisation of 'Śiva', eating food collected through 'Bhikṣā' and exclusive dedication towards one as his mental disposition. So it has been said :

"Contemplation on 'Śiva', the knowledge of 'Śiva' (as his self), the seeking of alms and resorting to loneliness – these have been the four (daily) practices of the sage. No fifth practice would be required (desired)."

That 'Śivayogin' who has the mental disposition in the form of seeing himself everywhere, would not hate anyone, nor he would not show disgust towards anyone or anything.

Cara-Jaṅgama :

"The 'Svayaliṅgin' ('Svayasthalin' – he who has been endowed with the knowledge of his self), who has the notions of 'I' and 'mine' totally eradicated from himself, has been called 'Cara' ('Cara-Jaṅgama') as he wanders all by himself as the absolute self."

As per this statement of 'Śrī Reṇuka-Bhagavatpāda', he who has been endowed with the knowledge of his own self, and who has been for that reason free from the notions of 'I' and 'mine', would be 'Jīvanmukta'. When he would wander everywhere for the good of the world, then he would be called 'Cara-Jaṅgama'. During his wandering, he would uplift some by his very sight ('darśana'), some by his touch and some by his teaching. Thus this 'Cara-Jaṅgama' who has been the saviour of the world, would be called 'Cara-Paṭṭādhikārin'.

Para-Jaṅgama :

'Paraścāsanu Jaṅgamaśca Parajaṅgamaḥ' – as per this derivation, the best among the 'Jīvanmuktas',

would be called 'Para-Jaṅgama'. Another point has been thus : 'Para' would mean 'Viśvottīrṇa' (beyond the world), i.e., 'Paraśiva'. He who would contemplate on him ('ParaŚiva') continuously like the stream of oil as his very self, would be 'Para-Jaṅgama'. Or he has been designated as Para-Jaṅgama because there would be no object other than him to be contemplated upon. So it has been said by 'Śrī Reṇuka-Bhagavatpāda' :

"The state of realisation that there would be nothing beyond the form of his own self would wonder in his self-same form all by himself would be called 'Paratva' (the highest state)."

Here this must be understood : 'Svaya-Jaṅgama' would witness his own self in all the objects such as pot, cloth, etc. But in the case of the 'Para-Jaṅgama', pot, cloth, etc., would not be apprehended; but he would find himself everywhere. This would mean that he would not have the apprehension of any usual difference (from himself). He has been called as 'Paramahaṁsa' or 'Śivayogirāṭ'.

The 'Jaṅgama' who has been of the three states ('Svaya-Cara-Para') would be called by the name 'Āvaraṇa' because he would protect the 'Śaiva'-devotees from the sorrow of 'saṁsāra' (cycle of birth and death – transmigration) through teaching of 'Śiva-jñāna'.

Here this should also be understood : The term 'Brāhmaṇa', although it would be expressive of the 'Brahma-jñānin' as per the derivation 'Brahma Jānātiti

Brāhmaṇaḥ' (he has been the 'Brāhmaṇa' since he would know 'Brahman'), yet it would be expressive of the caste ('varṇa') also. In the same way, the term 'Jaṅgama', although expressive of the 'Jīvanmukta' endowed with the knowledge of 'Śiva', yet it would be also expressive of the meaning of those who have been born in the families of the 'Vīramāheśvaras'. So it has been said :

"Hence, 'O Devi' ! 'Jaṅgama', the 'Mahātman' has 'Viśiṣṭavīra', 'Vīra-Māheśvara' as his synonyms."

Hence, the term Jaṅgama would be expressive of 'Jāti' (caste) also. Here, among the eight 'Āvaraṇas', 'Jīvanmukta' would be predominant in sense of 'Jaṅgama'. It should be accepted that the sense expressive of 'Jāti' would be secondary.

४. पादोदकम्

परमानन्द एवोक्तः पादशब्देन निर्मलः ।
ज्ञानं चोदकशब्देन तयोरैक्यं तु दीक्षया ।।[40]

इति श्रीरेणुकभगवत्पादोक्त्या स्वकीयपरमानन्दज्ञानमेव पादोदकशब्दस्य तात्त्विकोऽर्थो भवति । वीरशैवसम्प्रदाये एतादृशज्ञानप्राप्तये साधनीभूत-गुरुजङ्गमयोश्चरणामृतमपि पादोदकमिति कथ्यते । पादोदकनिर्माणावसरे –

अङ्गुष्ठे भावयेद् रुद्रं तर्जन्यां शङ्करं स्मरेत् ।
मध्यमायां महादेवमनामिक्यां त्रियम्बकम् ॥

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40. सि० शि० ९।८, पृ० १५७

कनिष्ठिकायामीशानं पादोपरि कपर्दिनम् ।
पादाधः पञ्चवदनं गुल्फयोरुग्रभर्गकौ ॥
सर्वं लिङ्गमयं ध्यात्वा पादं जङ्गमलिङ्गिनः ।
पिबेत् संक्षालितं तोयं पीत्वा शिरसि धारयेत् ॥[41]

इति पारमेश्वरतन्त्रोक्त्यनुसारं जङ्गमस्य (जीवन्मुक्तमहापुरुषस्य) पादस्याङ्गुष्ठाद्यङ्गुलीषु शिवस्य नानामूर्तीर्ध्यात्वा पादौ सम्पूज्य पादयोरधः पात्रविशेषं निधाय अङ्गुष्ठयोरुपरि जलं प्रवाह्याधस्तनपात्रे तत् संगृह्यते । एवं विधिना संगृहीतं चरणामृतमेव पादोदकमिति कथ्यते । वीरशैव-सम्प्रदाये प्रतिदिनं पादोदकस्य ग्रहणमादिष्टम् । इदं च पादोदकं गुरुपाद-पूजया प्राप्तं चेद् गुरुपादोदकमिति, इष्टलिङ्गपूजया प्राप्तं चेल्लिङ्गपादोदक-मिति चाभिधीयते । वीरशैवास्त्रिविधमपि पादोदकं भक्त्या स्वीकुर्वन्ति । तदुक्तम् –

पादोदकं यथा भक्त्या स्वीकरोति महेशितुः ।
तथा शिवात्मनोर्नित्यं गुरुजङ्गमयोरपि ॥[42] इति ।

त्रिविधपादोदकसेवनेन सर्वपापक्षयः संजायते । एवं पादोदकं पाप-परिहारेण शिवभक्तं परिरक्षतीति पादोदकमप्यावरणशब्दभाग् भवति ।

4. Pādodaka

"The Supreme Bliss itself, which has been free from 'Malas' would be designated by the word 'Pāda' and the knowledge has been designated by the word 'Udaka'. Their harmony has been through 'Dīkṣā'."

As per this statement of 'Śrī Reṇuka-Bhagavat-pāda', the spiritual sense of the word 'Pādodaka' is the awareness of one's own knowledge (realisation) of

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41. पा० तन्त्र० ७।४७-५०
42. सि० शि० ९।६७

bliss. In the 'Vīraśaiva' tradition, 'Pādodaka' would be consisting in the nectar in the form of the water with which the feet of the Guru and the Jaṅgama have been washed and which has been conducive to such a spiritual knowledge. While preparing the 'Pādodaka' –

"One should cherish the name of 'Rudra' in the thumb of the feet, that of 'Śaṅkara' in the fore-finger of the feet, that of 'Mahādeva' in the middle-finger of the feet, that of 'Triyambaka' in the 'Anāmikā' (last but one finger) of the feet; and one should cherish that of Īśāna in the 'Kaniṣṭhā' (last finger) of the feet, that of 'Kapardin' on the upper part of the feet, that of 'Pañcavadana' on the lower part of the feet and those of 'Ugra' and 'Bharga' on both the ankles. Cherishing the feet of the 'Jaṅgama-Liṅgin' as infused with notion of Liṅga, one should drink that water by which his feet have been washed and should sprinkle it on one's head."

As per this statement of the 'Pārameśvarāgama', one should worship the feet of the 'Jaṅgama', (the great 'Puruśa' who has been 'Jīvanmukta') by cherishing the many forms of 'Śiva' in the fingers of the feet such as thumb, etc., should place a special vessel under his feet, should make the water to flow on the thumb-finger and should collect that in the vessel kept below the feet, that very nectar in the form of the water washing the feet has been called 'Pādodaka'. In the 'Vīraśaiva'-tradition, the partaking of the 'Pādodaka' daily, has been ordained. This 'Pādodaka' would be called 'Gurupādodaka', when it has been obtained through the worship of the Guru, would be

called 'Liṅgapādodaka' when it has been obtained through the worship of the Iṣṭaliṅga. ['Jaṅgama-Pādodaka' has been already referred to above]. The 'Vīraśaivas' would partake all the three kinds of 'Pādodaka' with devotion. So it has been said :

"Just as the devotee would partake the 'Pādodaka' of the Lord (Paraśiva – Maheśa), so should he partake that of the 'Guru' and the 'Jaṅgama' who have been of the nature of 'Śiva'"

It has been through the partaking of all the three kinds of 'Pādodaka', that all the sins would be eradicated. Thus since the 'Pādodaka' would protect the devotee of 'Śiva' through the eradication of sins, it has been also designated by the word 'Āvaraṇa'.

५. प्रसादः

"नैर्मल्यं मनसो लिङ्गं प्रसाद इति कथ्यते"[43] इत्याचार्योक्त्या चित्तस्य निर्मलत्वचिह्नं प्रसाद इत्यभिधीयते । शिवसमर्पितानामेव वस्तूनां सेवनेन मनसो नैर्मल्यं जायते । वस्तूनि भोग्य-धार्यभेदेन द्विप्रकाराणि भवन्ति । तत्रान्नादिर्भोग्यमिति, वस्त्रादिर्धार्यमिति कथ्यते । शिवभक्तः स्वकीयानि भोग्यानि, धार्याणि च वस्तूनि शिवाय समर्प्यैवोपभुङ्क्ते परिधत्ते च । एवं शिवार्पितानां वस्तूनां प्रसादरूपेण सेवनेन मनसो नैर्मल्यं जायते । तदुक्तमाचार्यैः –

शिवप्रसादं यद् द्रव्यं शिवाय विनिवेदितम् ।
निर्माल्यं तत्तु शैवानां मनोनैर्मल्यकारणम् ॥[44] इति ।

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43. सि० शि० ११।६, पृ० १९४
44. सि० शि० ११।७

निर्मले च मनसि शिवभक्तेरुदयो भवति, भक्त्युदये च शिवप्रसादो जायते । तस्मात् शिवप्रसाद-शिवभक्त्योर्बीजाङ्कुरवदन्योन्यसम्बन्धो वर्तते । तथा चोक्तम् –

प्रसादादेव सा भक्तिः प्रसादो भक्तिसम्भवः ।
यथैवाङ्कुरतो बीजं बीजतो वा यथाङ्कुरः ॥[45] इति ।

अपरं च –

भुञ्जीयाद् रुद्रभुक्तान्नं रुद्रपीतं जलं पिबेत् ।
रुद्राघ्रातं सदा जिघ्रेदिति जाबालिकी श्रुतिः ॥
अर्पयित्वा निजे लिङ्गे पत्रं पुष्पं फलं जलम् ।
अन्नाद्यं सर्वभोज्यं च स्वीकुर्याद् भक्तिमान्नरः ॥[46]

इति श्रीरेणुकभगवत्पादा जाबालश्रुतिमुदाहरन्तः शिवप्रसादग्रहणं विहितवन्तः । "तेन त्यक्तेन भुञ्जीथाः"[47] इत्युपनिषदापि स एवार्थः प्रतिपादितः । यथा शिवप्रसादो ग्राह्यस्तथा गुरुजङ्गमयोरपि प्रसादो वीरशैवैरवश्यं ग्राह्य एव । तत्र गुरुमुखात् प्राप्तः प्रसादः शुद्धप्रसाद इति, लिङ्गमुखात् प्राप्तः सिद्धप्रसाद इति, जङ्गममुखात् प्राप्तः प्रसिद्धप्रसाद इति व्यवह्रियते । तदुक्तं श्रीमरितोण्टदार्यैः –

प्रसादस्त्रिविधः प्रोक्तः शुद्धः सिद्धः प्रसिद्धकः ।
शुद्धो गुरुमुखात् प्राप्तः सिद्धो लिङ्गमुखात्तथा ।
प्रसिद्धो जङ्गममुखात् प्रसादस्त्रिविधो मतः ॥[48] इति ।

तदयं प्रसादोऽपि मनसः प्रसादकारणं भूत्वा शिवभक्तं संसारसागरात् परिरक्षतीति प्रसादोऽप्यावरणमित्युच्यते ।

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45. सि० शि० ९।११
46. सि० शि० ९।७०-७१
47. ई० उ० १
48. वी० आ० च०, पृ० १३२

5. Prasāda :

"Nairmalyam manaso lingam prasada iti kathyate" [The mental sign in the form of purity has been called 'Prasāda']. It would be accomplished through the favour (grace) of Siva in the form of the 'Iṣṭaliṅga' – As per the above statement of the 'Ācārya' ('Śrī Reṇuka'), the symbol of the purity of mind has been designated as 'Prasāda'. It has been only through the partaking of the objects which have been dedicated to 'Śiva' that there would the arising of purity. The objects have been of two kinds as 'Bhogya' (those to be enjoyed – experienced) and 'Dhārya' (those to be borne on the body). Between them, those to be enjoyed have been food, etc., and those that are to be borne on the body have been cloth, etc. The devotee of 'Śiva' would use both those to be experienced and those to be borne on the body only after dedicating them to 'Śiva'. Thus, the purity of mind would arise by using those objects as 'Prasāda' to be experienced and as that to be borne only after dedicating them to 'Śiva'. So it has been told by the 'Ācārya' –

"That object which has been offered to 'Śiva' would be the 'Prasāda' (token of grace) of 'Śiva'. That left-over (after being offered to 'Śiva') has been the cause for the mental purity of Śaiva devotees."

The devotion towards 'Śiva' would arise in the pure mind; on the rising of devotion there would be rising of 'Śiva's' 'Prasāda'. Hence between the 'Śivaprasāda' and the 'Śivabhakti', there has been the mutual mental relation. So it has been said :

"It would be through 'Śiva's' grace that Bhakti would arise and 'Śiva's' grace would arise due to Bhakti, just as the seed would be born from sprouts and the sprouts would be born from the seed."

Another point has been :

"The devotee should partake the food offered to Rudra, drink the water dedicated to Rudra, and smell what has been offered to Rudra. Such has been the teaching of the 'Jābālopaniṣad'. He who has been endowed with devotion should partake all eatables such as food after offering them to his 'Iṣṭaliṅga', all that whether it would be a leaf, a flower, a fruit or water."

Thus 'Śrī Reṇuka-Bhagavatpāda' has prescribed the partaking of the 'Prasāda' of 'Śiva' on quoting the 'Jābāla-śruti'. "Tena tyaktena bhuñjīthāḥ" ["one should partake only that which has been dedicated (to Śiva)"] – this Upaniṣad also has propounded the same idea. Just as the 'Prasāda' of 'Śiva' should be partaken, in the same way, the 'Prasādas' of the 'Guru' and the 'Jaṅgama' also should be partaken necessarily by the 'Vīraśaivas'. That 'Prasāda' which has been obtained from the 'Guru' has been called 'Śuddha-Prasāda', that which has been obtained from the 'Liṅga' has been called 'Siddha-Prasāda' and that which has been obtained from the Jaṅgama has been called 'Prasiddha-Prasāda'. So it has been told by 'Śrī Mari-toṇṭadārya' :

" 'Prasāda' has been of three kinds as 'Śuddha', Siddha' and 'Prasiddha'. 'Śuddha' has been that which

has been obtained from the 'Guru', 'Siddha' has been that which has been obtained from the 'Liṅga' ('Iṣṭa-liṅga') and 'Prasiddha' has been that which has been obtained from the 'Jaṅgama'. Thus 'Prasāda' has been of three kinds."

Thus since the 'Prasāda' would protect the 'Śaiva' – devotee from the ocean of 'Saṁsāra', it has been also designated as an 'Āvaraṇa'.

६. विभूतिः

परिशुद्धगोमयोत्पादितं हि भस्म विभूतिरित्युच्यते । अस्य च-विभूतिः, भसितम्, भस्म, क्षारम्, रक्षा इति पञ्च नामानि भवन्ति । तत्र भूति-हेतुत्वात्, अर्थाद् अणिमाद्यष्टैश्वर्यकारणत्वाद्विभूतिरिति, शिवतत्त्व-प्रकाशनाद् भसितमिति, मनोवाक्कायजन्यानां पापानां भर्त्सनाद् भस्म इति, तापत्रयोत्पन्नविपदां क्षारणात् क्षारमिति, सर्वभूतेभ्यो रक्षणाद् रक्षेति विभूतेः सहेतुकानि पञ्च नामान्युपपादितानि । तदुक्तम् –

विभूतिर्भूतिहेतुत्वाद् भसितं तत्त्वभासनात् ।
पापानां भर्त्सनाद् भस्म क्षरणात् क्षारमापदाम् ॥
रक्षणात् सर्वभूतेभ्यो रक्षेति परिगीयते ॥[49] इति ।

तत्र शिवस्य सद्योजातमुखोत्पन्नायाः 'नन्दा' इत्याख्यायाः कपिल-वर्णाया गोर्गोमयेन विनिर्मितस्य विभूतिरिति नाम । अस्य चोपयोगो नित्यकर्मणः कर्तव्यावसरे विधीयते ।

शिवस्य वामदेवमुखोत्पन्नकृष्णवर्णकभद्रानाम्न्या गोर्गोमयेन निर्मिता विभूतिर्भसितमिति कथ्यते । अस्य चोपयोगो नैमित्तिककर्मणः कर्तव्याव-सरे क्रियते । भसितस्य धारणेन शिवतत्त्वस्य भासनं भवति ।

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49. सि० शि० ७।५-६, पृ० १०२

शिवस्याघोरमुखोत्पन्नायाः शुभ्रवर्णायाः 'सुरभि' इति नाम्न्या गोर्गोमयेन भस्मनो निर्मितिर्भवति । प्रायश्चित्तकर्मणि भस्मन उपयोगः क्रियते । अस्य धारणेन सर्वेषामपि पापानां भर्त्सनं भवति ।

शिवस्य तत्पुरुषमुखोत्पन्नाया धूम्रवर्णायाः सुशीलाख्याया गोर्गोमयेन क्षाराख्यभस्मनो निर्मितिर्जायते । काम्यकर्मणां कर्तव्यावसरे क्षारस्य धारणं विहितम् । अनेन सर्वेषामप्यापदां क्षारणं भवतीत्यस्य नाम क्षारेति ।

शिवस्येशानमुखोत्पन्नाया रक्तवर्णायाः सुमनाख्याया गोर्गोमयेन रक्षाख्यभस्मनो निर्मितिर्जायते । मोक्षकार्येष्वस्य धारणं क्रियते । अस्य धारणेन भूतप्रेतादिभ्योऽस्य परिरक्षणं भवतीत्यस्य नाम[50] रक्षेति ।

तदेतेषु पञ्चविधेषु भस्मसु नित्यादिकर्मकर्तव्यावसरे वीरशैवशास्त्रोक्तविधानेन[51] तत्तदसाधारणभस्मधारणेन साधकस्यानिष्टपरिहार इष्टप्राप्तिश्च संजायत इति विभूतिरपि साधकस्य रक्षाकवचमिति तस्याप्यावरणशब्दवाच्यत्वं भवति ।

6. Vibhūti

The 'Bhasma' which has been prepared from the pure cow-dung has been called 'Vibhūti'. Of that there

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50. सि० शि० ७/५-११, पृ० १०२-१०४

51. त्रिपुण्ड्रं धारयेन्नित्यं भस्मना सलिलेन च ।
स्थानेषु पञ्चदशसु शरीरे साधकोत्तमः ॥
उत्तमाङ्गे ललाटे च श्रवणद्वितये तथा ।
गले भुजद्वये चैव हृदि नाभौ च पृष्ठके ॥
बाहुयुग्मे ककुद्देशे मणिबन्धद्वये तथा ॥
['Tripuṇḍra' (three lines of Bhasma) should be applied daily with 'Bhasma' mixed with water in fifteen places by the best of the puruents, places – 1. 'Cerebra' ('uttamāṅga'), 2. 'forehead' ('Lalāṭa'), 3-4. two ears (left and right), 5. neck, 6-7. two shoulders, 8. chest, 9. Navel region, 10. back, 11-12. Upper arms, 13. hump, 14-15. fore-arms].

have been five names as 'Vibhūti', 'Bhasita', 'Bhasma', 'Kṣāra' and 'Rakṣā'. Among them, 'Vibhūti' has been so called because of its being a cause, i.e., a cause for the eight 'Aiśvaryas' such as 'Aṇimā', etc.; it has been 'Bhasita' because it would make the 'Śivatattva' to shine; it has been 'Bhasma' because it would deride away the sins born from mind, speech and body; it has been 'Kṣāra' because it would corrode the dangers which have been born from three afflictions; and it has been 'Rakṣā' because it would protect from all the evil beings. Thus the five names of 'Vibhuti' have been supported by some cause behind them. So it has been said :

"It would be called 'Vibhūti' because it has been the cause for prosperity, 'Bhasita' because it would reveal the spiritual truth, 'Bhasma' because it would threaten away sins, 'Kṣāra' because it would make all the adversities to flow away, and 'Rakṣā' because it would protect from all evil beings."

Therein, the name 'Vibhūti' has been given to that which has been prepared out of the cow-dung of cow called 'Nandā' of tawny colour born from the 'Sadyojāta' – face of Śiva. Its use would be ordained in the context of the performance of daily 'karman' ('Nityakarma').

The name 'Bhasita' has been given to that 'Vibhūti' which has been prepared out of the cow-dung of the cow called 'Bhadrā' of black colour born from the 'Vāmadeva'-face of 'Śiva'. Its use would be ordained in the context of the performance of occasional 'karman'

('Naimittika-karma'). On applying it there would be the revelation of the 'Śivatattva'.

The preparation of 'Bhasma' has been done from the cow-dung of the cow called 'Surabhi' of pure white colour born from the 'Aghora'-face of 'Śiva'. Its use would be ordained in the context of the performance of actions pertaining to 'Prāyaścitta' (atonement). On its application there would be the threaten away of the sins.

The preparation of the 'Bhasma' called 'Kṣāra' has been done from the cow-dung of the cow called 'Suśīlā' of smoky colour born from the 'Tatpuruṣa'-face of Śiva. The application of 'Kṣārā' has been ordained to be done in the context of 'Kāmyakarmans'. It's name has been 'Kṣārā' because all dangers would flow away on account of that.

The preparation of the 'Bhasma' called 'Rakṣā' has been done from the cow-dung of the cow called 'Sumanā' of red colour born from the 'Īśāna'-face of 'Śiva'. Its application has been done during action pertaining to the attainment of 'Mokṣa'. Its name has been 'Rakṣā' because it extends protection against 'Bhuta', Preta', etc.

Among these five kinds of 'Bhasma', through the application of the respective special 'Bhasmas' according to the ordination of the 'Vīraśaiva-śāstra' in connection with the performance of 'karmans', viz., 'Nitya', 'Naimittika', etc., the pursuient would have the removal of the undesirable and the attainment of the desirable. Hence, 'Vibhūti' which has been

the protecting armour would be designated as an 'Āvaraṇa'.

७. रुद्राक्षः

पुरा त्रिपुरसंहारे त्रिनेत्रो जगतां पतिः ।
उदपश्यत् पुरा योगमुन्मीलितविलोचनः ॥
निपेतुस्तस्य नेत्रेभ्यो बहवो जलबिन्दवः ।
तेभ्यो जाता हि रुद्राक्षा रुद्राक्षा इति कीर्तिताः ॥[52]

इति श्रीरेणुकभगवत्पादोक्त्या रुद्रनेत्रसमुत्पन्नानामेतेषां रुद्राक्ष इति नाम । तत्र रुद्रस्य सूर्यनेत्राद् द्वादशविधाः कपिलवर्णाः, सोमनेत्रात् श्वेताः षोडशविधाः, अग्निनेत्रात् कृष्णवर्णा दशविधा इत्याहत्याष्टात्रिंशद्धा रुद्राक्षा उत्पन्नाः । एते च रुद्राक्षा एकमुखाच्चतुर्दशमुखपर्यन्ता भवन्ति । वीरशैवाः स्वेष्टलिङ्गपूजायां शरीरे शिरःकरादिस्थानेषु शास्त्रोक्तविधिना भिन्नभिन्न-मुखान् रुद्राक्षान् परिधारयन्ति[53] ।

एतादृशस्य शिवाङ्गसम्भूतस्य रुद्राक्षस्य धारणाद् भावशुद्धिः शिवा-भिमर्शश्च संजायते ।

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52. तत्रैव ७।३-४, पृ० ११३

53. शिखायामेकमेकास्यं रुद्राक्षं धारयेद् बुधः ।
द्वित्रिद्वादशवक्त्राणि शिरसि त्रीणि धारयेत् ॥ (सि० शि० ७।५४)

["Tripuṇḍra' with 'Bhasma' should be marked by the aspirants of 'Mokṣa' (devotees) muttering the 'Mūlamantra' on the head, forehead, two ears, neck, two shoulders, chest, navel, back, two arms, hump region and two forearms...."]

[In the Lock of hair on the crown of the head ('Śikhāyām') one 'Rudrākṣa' of one face should a wise man wear. On the head three 'Rudrākṣas' of two, three and twelve faces should be worne].

दर्शनात् स्पर्शनाच्चैव स्मरणादपि पूजनात् ।
रुद्राक्षधारणाल्लोके मुच्यन्ते पातकैर्जनाः ॥[54]

इति श्रीरेणुकभगवत्पादोक्त्या रुद्राक्षधारणेन सर्वविधपातकानां निवृत्तिर्जायत इति रुद्राक्षाः पातकनिवारणेन शिवभक्तस्य परिरक्षका भवन्तीति तेषामप्यावरणशब्दाभिधेयत्वं युक्तमेव ।

7. Rudrākṣa

"Once in the past, on the occasion of the destruction of the three cities, 'Triṇetra' ('Śiva' with three eyes), the Lord of the worlds, opened widely the three eyes and gazed intently at concord of the (three) cities. From his eyes profuse drops of tears fell. From them the 'Rudrākṣas' were born and they have been called 'Rudrākṣas' because they originated from 'Rudra's' eyes."

As per this statement of 'Śrī Reṇuka-Bhagavatpāda', the name 'Rudrākṣa' has been because of their birth from the eyes ('akṣa' – 'netra') of 'Rudra'. Among

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54. तत्रैव ७।१७, पृ० ११७
[In the lock of hair on the crown of head ('Śikhāyāṁ') one 'Rudrākṣa' of one face should a wise man wear. On the head three 'Rudrākṣas' of two, three and twelve faces should be worne]. On the crest thirty-six 'Rudrākṣas' of eleven faces should be worne. In both the ears, six Rudrākṣas each of ten, seven and five faces should be borne. On the chest, fifty 'Rudrākṣas' of four faces should be put on. In each of the arms, sixteen Rudrākṣas of thirteen faces should be tied. In each of the fore-arms, twelve Rudrākṣas of nine faces should worn. One hundred and eight 'Rudrākṣas' of fourteen faces should be the 'Yajñasūtra' ('Yajñopavīta'). Thus the 'Rudrākṣas' should a devotee of 'Śiva' wear at all times."

them (the 'Rudrākṣas'), twelve kinds of tawny-coloured 'Rudrākṣas' were born from the 'Sūrya-netra'; sixteen kinds of white-coloured 'Rudrākṣas' were born from the 'Soma-netra'; ten kinds of black-coloured 'Rudrākṣas' arose from the 'Agni-netra'. These 'Rudrākṣas' have been as of one face to fourteen faces. The 'Vīraśaivas' would wear on their bodies the 'Rudrākṣas' of different numbers of faces on the limbs such as head, hands, etc., according to the prescription in the Śāstra.

By virtue of the wearing of the 'Rudrākṣas', which have been the limbs of 'Śiva', there would arise purity of feelings and the blessing of 'Śiva'.

"By the sight, touch, memory and worship of the 'Rudrākṣas', people in the world would become free from great sins."

As per the above statement of 'Śrī Reṇuka-Bhagavatpāda', by virtue of the wearing of 'Rudrākṣas', there would be the relief from all kinds of dangers. Thus the 'Rudrākṣas' would be the protectors of the devotees of Śiva. Thus being the protectors of 'Śivabhaktas' through the setting aside of the sins, it would be quite proper to call them by the name 'Āvaraṇa'.

८. मन्त्रः

तत्र तावदाचार्यवर्याः श्रीरेणुकभगवत्पादाः –

नमः शब्दं वदेत्पूर्वं शिवायेति ततः परम् ।
मन्त्रः पञ्चाक्षरो ह्येष सर्व श्रुतिशिरोगतः ॥[55]

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55. सि० शि० ८।७

इति पञ्चाक्षरमन्त्रस्वरूपं निरूपितवन्तः। शिवतत्त्वप्रबोधकः शिव-पञ्चाक्षर एव वीरशैवानां प्रमुखो मन्त्रः। मन्त्रदीक्षावसरे गुरुः शिष्यस्य दक्षिणकर्णे शिवपञ्चाक्षरमहामन्त्रं समुपदिशति। अयं मन्त्रः सप्तकोटि-मन्त्रेषु प्रधानत्वेन परिगण्यते। तदुक्तमाचार्यैः –

सप्तकोटिषु मन्त्रेषु मन्त्रः पञ्चाक्षरो महान्।
ब्रह्मविष्ण्वादिदेवेषु यथा शम्भुर्महत्तरः ॥[56] इति।

अयमेव मन्त्रो यदा ॐकारविशिष्टो भवति तदा षडक्षर इति[57] कथ्यते। अस्य पञ्चाक्षरमहामन्त्रस्य मूलम्, विद्या, शिवः, शैवसूत्रम्, पञ्चाक्षर इति पञ्च नामानि प्रसिद्धानि सन्ति[57a]। तत्र सप्तकोटिमन्त्राणां मूलकारणत्वादस्य मूलमिति नाम। अस्य मननेन शिवजीवयोरेकत्व-बोधिकाया विद्याया उदयो भवति, अतो विद्योत्पादने कारणीभूतोऽयं मन्त्रो विद्याशब्देन व्यवह्रियते। शिवदर्शनस्य निमित्तकारणत्वात् शिव इति कथ्यते। शिवसम्बन्धिनः सर्वे विषयाः पञ्चस्वक्षरेष्वेव सूत्ररूपेण निहिता इति मन्त्रोऽयं शैवसूत्रमित्युच्यते। 'नमः शिवाय' इति पञ्चभिरक्षरैर्युक्त-त्वादयं पञ्चाक्षर इति भण्यते।

पञ्चाक्षरमहामन्त्रस्य वामदेव ऋषिः, पङ्क्तिछन्दः, शिवो देवता, ॐकारो बीजम्, उमा च शक्तिर्वर्तते। एतत् सर्वं गुरुमुखाज्ज्ञात्वा प्राणा-यामत्रयं कृत्वा पूर्वमुख उदङ्मुखो वोपविश्य स्वेष्टलिङ्गसाक्षित्वेन वीरशैवो-ऽष्टोत्तरशतवारमितोऽप्यधिकं वा यथाशक्ति रुद्राक्षमालया[58] जपं करोति। अयं जपो वाचिकः, उपांशुः, मानसिकश्चेति त्रिविधो भवति।

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56. तत्रैव ८।४

57. ॐकारपूर्वो मन्त्रोऽयं पञ्चाक्षरमयः परः।
शैवागमेषु वेदेषु षडक्षर इति स्मृतः॥ (तत्रैव ८।१७, पृ० १२६)

57a. मूलं विद्या शिवः शैवं सूत्रं पञ्चाक्षरस्तथा।
एतानि नामधेयानि कीर्तितानि महामनोः॥ (तत्रैव ८।२३)

58. सि० शि० ८।२७-२९

तदुक्तमाचार्यवर्यैः –

जपस्तु त्रिविधः प्रोक्तो वाचिकोपांशुमानसः ।
श्रूयते यस्तु पार्श्वस्थैर्यथा वर्णसमन्वयः ॥
वाचिकः स तु विज्ञेयः सर्वपापप्रभञ्जनः ।
ईषत्स्पृष्ट्वाऽधरपुटं यो मन्दमभिधीयते ॥
पार्श्वस्थैरश्रुतः सोऽयमुपांशुः परिकीर्तितः ।
अस्पृष्ट्वाऽधरमस्पन्दि जिह्वाग्रं योऽन्तरात्मना ॥
भाव्यते वर्णरूपेण स मानस इति स्मृतः ॥[59] इति ।

एतेषु त्रिविधजपेषु मानसिक एव श्रेष्ठतमः ।

अयं पञ्चाक्षरमहामन्त्र एव विभिन्नैर्बीजाक्षरैर्युक्तः सन् प्रसादपञ्चाक्षरः, मायापञ्चाक्षरः, सूक्ष्मपञ्चाक्षरः, स्थूलपञ्चाक्षरः, मूलपञ्चाक्षर इत्यभिधानभाग् भवति । एते च क्रमशो दश-नव-अष्ट-सप्तषड्वर्णका भवन्ति । एतेषां स्वरूपं गोपनीयं भवति । बीजाक्षरयुक्तानामेतेषां मन्त्राणामुपदेशो न सर्वसाधारणेभ्यो विधीयते, किन्त्वेतत्सम्प्रदायमठेषु पट्टाभिषिक्तेभ्य आचार्येभ्यस्तदीयपट्टाभिषेकसमये उपदिश्यते । तत्र वीरगोत्राचार्येभ्यः प्रसादपञ्चाक्षरः, नन्दिगोत्राचार्येभ्यो मायापञ्चाक्षरः, भृङ्गिगोत्राचार्येभ्यः सूक्ष्मपञ्चाक्षरः, वृषभगोत्राचार्येभ्यः स्थूलपञ्चाक्षरः, स्कन्दगोत्राचार्येभ्यो मूलपञ्चाक्षरमन्त्र उपदिश्यत इति विज्ञेयम्[60] । अयं पञ्चाक्षरमन्त्रो मननेन 'जपतो नास्ति पातकम्' इत्युक्त्यनुसारेण पापनिवारणद्वारा सांसारिकदोषैस्तं साधकं परिरक्षतीति मन्त्रोऽप्यावरणशब्दभाग् भवति ।

तदेवमुपर्युक्तैर्गुरु-लिङ्ग-जङ्गम-पादोदक-प्रसाद-विभूति-रुद्राक्ष-मन्त्राख्यैरष्टभिरावरणैः शिवभक्तस्य सांसारिकदोषैः परिरक्षा भवतीति वीरशैवाचार्यास्तान्यष्टावरणानीति व्यपदिष्टवन्तः ।

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59. सि० शि० ८।२७-२९, प-० १३०-१३१
60. वी० स० स० ५ । १४-४०

करचरणाद्यवयवयुक्तमपि शरीरं यथा प्राणैर्विना न व्यवहारयोग्यं भवति, तथाष्टावरणरूपाङ्गविशिष्टो वीरशैवः पञ्चाचाराख्यप्राणरहितश्चेत् तस्य धार्मिकं जीवनं न पूर्णतामापद्यत इति वीरशैवाचार्याः पञ्च आचारानुपदिष्टवन्तः । तेषां परिपालनं सर्वैरपि वीरशैवैः क्रियते । तदधुना तेषां स्वरूपं तावद्विचारयामः ।

8. Mantra

Therein, the best of the 'Ācāryas', 'Śrī Reṇuka-Bhagavatpāda' has told the nature of 'Pañcākṣara-mantra' (five-lettered 'Mantra'–'Namaḥ Śivāya') thus:

"The word 'Namaḥ' (salutations) should be uttered first and then the word 'Śivāya'. This has been the 'Pañcākṣara' – 'Mantra', which has been at the head of all 'Śrutis'."

The 'Śiva-pañcākṣara' which would reveal the 'Śivatattva' has been the foremost 'Mantra' of the 'Vīra-śaivas'. On the occasion of 'Mantradīkṣā', 'Śrī Guru' would teach the great 'Śiva-pañcākṣara' in the right ear of the disciple. This 'Mantra' has been regarded as foremost among the seven crores of 'Mantras'. So it has been said by the 'Ācārya' :

"Among the seven crore great 'Mantras', 'Pañcā-kṣarīmantra' has been the best, just as 'Śambhu' has been the greatest among the Gods 'Brahman', 'Viṣṇu', etc."

This very 'Mantra' has been called 'Ṣadakṣara' (six-lettered) when it would have 'Om-kāra' in the beginning. Of this great 'Pañcākṣara-mantra' the five names as 'Mūla', 'Vidyā', 'Śiva', 'Śaiva-sutra' and

'Pañcākṣara' have been well-known. Therein, since it has been the basic cause of seven crores of 'Mantras', it has been called 'Mūla'. By virtue of its 'manana' (retention in mind), the 'Vidyā' revealing the identity of 'Śiva' and 'Jīva' would arise. Hence, since this has been the cause for the rise of knowledge, it has been designated by the term 'Vidyā'. Since it has been the instrumental cause for the realisation of 'Śiva', it has been called 'Śiva'. Since all the matters connected with 'Śiva' have been hidden in it, it has been called 'Śaiva-sūtra'. Since it has been formed by five letters (syllables) as 'Namaḥ Śivāya', it has been called 'Pañcākṣara'.

Of the great 'Pañcākṣara-mantra', 'Vāmdeva' has been the 'Ṛṣi', 'Paṅkti' has been the metre, 'Siva' has been the 'Devata', 'Omkāra' has been the 'Bīja', 'Umā' has been the 'Śakti'. After having known this from the Guru, having rendered three 'Prāṇāyāmas' and having seated facing the east or north, the 'Vīraśaiva' would do 'Japa' (muttering) with the help of 'Rudrākṣa-mala' for one hundred and eight times or even more, as per his ability. This 'Japa' has been of three types as 'Vācika', 'Upāṁśu' and 'Mānasa'.

That has been told by the best of the 'Ācāryas' ('Śrī Reṇuka-Bhagavatpāda') :

"'Japa' has been said to be threefold as 'Vācika' (vocal), 'Upāṁśu' (Lip-movement) and 'Mānasa' (mental). That 'Japa' which could be heard clearly by those who have been on either side with syllabic structure has been called 'Vācika'. It has been the destroyer of

all fetters. That Japa which could be faintly uttered with the slight touching of the lips in such a way as it has not been heard by those who have been on either side, has been stated as 'Upāṁśu'. That Japa which has been cherished in the form of the letters of the 'Mantra' in the inner soul without the touching of the lips and without the movement of the tip of the tongue, has been known as 'Mānasa'"

Among these kinds of 'Japa', 'Mānasa' has been the best.

This very great 'Pañcākṣara-mantra' being associated with different 'Bījākṣaras' (hrāṁ, hrīṁ, etc.), would get designated as 'Prasāda-pañcākṣara', 'Māyā-pañcākṣara', 'Sūkṣma-pañcākṣara', 'Sthūla-pañcākṣara' and 'Mūla-pañcākṣara'. These 'Mantras' respectively have : Ten syllables, nine syllables, eight syllables, seven syllables and six syllables. The 'svarūpa' of these should be secretly maintained. The teaching of these 'Mantras' with their 'Bījākṣaras' has not been done by ordinary persons, but only those who have been rendered 'Paṭṭābhiṣeka' in the respective Maṭhas of their tradition should be taught by their respective 'Ācāryas' on the occasion of the 'Paṭṭābhiṣeka'. It should be known that the Prasāda-pañcākṣari should be taught to the 'Ācāryas' of the 'Vīragotra', Māyā-pañcākṣari to the 'Ācāryas' of the 'Nandigotra', Sūkṣma-pañcākṣari to the 'Ācāryas' of the 'Bhṛṅgigotra', Sthūla-pañcākṣari to the 'Ācāryas' of the 'Vṛṣabhagotra' and Mūla-pañcākṣari to the 'Ācāryas of the 'Skandagotra'. This 'Pañcākṣara-mantra', being retained in the mind (manana), as per the statement 'Japato nāsti pātakam' ('there

would be no sin in the case of him who mentally mutter it'), would protect the 'Sādhaka' through the removal of the 'doṣas' of mundane life (cycle of birth and death) by reverting sins. Hence it has been designated as an 'Āvaraṇa'.

[1. 'Prasāda-Pañcākṣari : Om hrāṁ, hrīṁ, hrūṁ, hraiṁ, hrauṁ
Namaḥ Śivāya' : 'Rambhāpurī-pīṭha'.

2. 'Māyā-Pañcākṣari : Om hrāṁ, hrīṁ, hrūṁ, hraiṁ
Namaḥ Śivāya' : 'Ujjayinī-pīṭha'.

3. 'Sūkṣma-Pañcākṣari : Om hrāṁ, hrīṁ, hrūṁ
Namaḥ Śivāya' : 'Kedāra-pīṭha'.

4. 'Sthūla-Pañcākṣari : Om hrāṁ, hrīṁ
Namaḥ Śivāya' : 'Śrīśaila-pīṭha'.

5. 'Mūla-Pañcākṣari : Om hrāṁ
Namaḥ Śivāya' : 'Kāśī-pīṭha'

('Rambhāpurī-pīṭha – Vīragotra and paḍviḍi-sūtra';
'Ujjayinī-pīṭha – Nandigotra and Vṛṣṭi-sūtra';
'Kedāra-pīṭha – Bhṛṅgigotra and Lambana-sūtra';
'Śrīśaila-pīṭha – Vṛṣabhagotra and Muktāguccha-sūtra';
'Kāśī-pīṭha – Skandagotra and Pañcavarṇa-sūtra')]

Thus, by virtue of the eight 'Āvaraṇas' called 'Guru-Liṅga-Jaṅgama-Pādodaka-Prasāda-Vibhūti-Rudrākṣa-Mantra', the devotee of 'Śiva' would be protected. Hence, the 'Vīraśaiva-Ācāryas' have called them 'Aṣṭāvaraṇas'.

Just as the body, although endowed with hands, feet, etc., would not be fit to be in 'vyavahāra' (active) without 'Prāṇa', in the same way, the 'Vīraśaiva' who

has been characterised by the limbs in the form of 'Aṣṭāvaraṇas', would not have the fulfilment of his religious life without the 'Prāṇas' in the form of the 'Pañcācāras'. Hence the 'Vīraśaiva-Ācāryas' have taught the 'Pañcācāras'. All the 'Vīraśaivas' should guard them. Hence, let us think of the nature of those.

(This has been taken up in 11th section – next)

पञ्चाचारसमीक्षा

वीरशैवदर्शनपथप्रवृत्तस्य साधकस्य पञ्चाचाराः प्राणस्वरूपा इति पूर्वमुक्तम् । तेषां कानि नामानीति जिज्ञासायामुक्तं चन्द्रज्ञानागमे –

लिङ्गाचारः सदाचारः शिवाचारस्तथैव च ।
भृत्याचारो गणाचारः पञ्चाचाराः प्रकीर्तिताः ॥[61] इति ।

१. लिङ्गाचारः

अङ्गस्य (जीवस्य) लिङ्गस्वरूपप्राप्तये उपदिष्ट आचारो लिङ्गाचारः । शरीरेण लिङ्गपूजनम्, मनसा तच्चिन्तनम्, भावनया तस्यैव निदिध्यासनं लिङ्गाचार इत्युच्यते । तदुक्तमागमे –

गुरुणा दत्तलिङ्गान्न परो देवो महीतले ।
इति भावानुसन्धानं लिङ्गाचारः स उच्यते ॥[62] इति ।

अत्रेदमैदम्पर्यम्-वीरशैवसम्प्रदाये गुरुः क्रियादीक्षयेष्टलिङ्गं प्रददाति, मन्त्रदीक्षया प्राणलिङ्गस्वरूपमुदिशति, वेधदीक्षया च भावलिङ्गं बोधयति । एवं त्रिविधदीक्षया प्राप्तानामिष्ट-प्राण-भावलिङ्गानां गुरोपदेशानुसारेणार्चन-चिन्तन-निदिध्यासनासक्तिरेव लिङ्गाचारः । दीक्षासम्पन्नानां वीरशैवानां

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61. च० ज्ञा० आ०, क्रियापादे, ९।४
62. च० ज्ञा० आ०, क्रियापादे, ९।५

स्वेष्ट-प्राण-भावाख्यलिङ्गव्यतिरिक्तानामन्यदेवानामर्चनादिकं निषिद्धं वर्तते । अत एव श्रीरेणुकभगवत्पादाः –

नार्चयेदन्यदेवांस्तु न स्मरेन्न च कीर्तयेत् ।
न तन्नैवेद्यमश्नीयाच्छिवभक्तो दृढव्रतः ॥
यद्गृहेष्वन्यदेवोऽस्ति तद्गृहाणि परित्यजेत् ।
नान्यदेवार्चकान् मर्त्यान् पूजाकाले निरीक्षयेत् ॥
सदा शिवैकनिष्ठानां वीरशैवाध्ववर्तिनाम् ।
नहि स्थावरलिङ्गानां निर्माल्याद्युपयुज्यते ॥[63]

इतीष्ट-प्राण-भावलिङ्गव्यतिरिक्तानां स्थावरलिङ्गानां तथान्यदेवानामर्चनं निषिध्य लिङ्गनिष्ठाप्रतिपादनमुखेन लिङ्गाचारस्वरूपमुपवर्णितवन्तः । अत्रान्यदेवार्चनादेर्निषेधो न तदपकृष्टत्वप्रतिपादनार्थम्, किन्त्विष्टलिङ्गादिषु श्रद्धादार्ढ्यार्थमित्यवधेयम् ।

२. सदाचारः

सज्जनः शिवभक्तश्च येन मार्गेण सर्वदा ।
तोष्यते च महादेवि सदाचारः स वै स्मृतः ॥[64]

इति सूक्ष्मागमोक्त्या शिवस्य शिवभक्तानां च सन्तोषप्रद आचारः सदाचार इत्युच्यते । ननु कीदृशाचरणेन सज्जनानां सन्तोषो जायत इति जिज्ञासायामुक्तं चन्द्रज्ञानागमे –

धर्मार्जितेन द्रव्येण यत्सन्तर्पणमन्वहम् ।
गुरुलिङ्गजङ्गमानां सदाचार इति स्मृतः ॥[65] इति ।

अस्यायं भावः-वीरशैवदर्शने गुरु-लिङ्ग-जङ्गमा आराध्यरूपा इत्युक्तमष्टावरणप्रकरणे । तस्माच्छिवभक्तस्तेषामनुग्रहप्राप्त्यर्थं धर्ममार्गेणार्थं सम्पाद्य

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63. सि० शि० ९।३१-३३, पृ० १४७
64. सूक्ष्माग० क्रियापादे, ८।७
65. च० ज्ञा० आ० क्रियापादे, ९।६

यथाशक्ति गुरवे, लिङ्गाय, जङ्गमाय च दद्यात् । तच्च दानं सोपाधि-निरुपाधि-सहजभेदेन त्रिविधं भवति । तत्र तुच्छसांसारिकफलाभिलाषया विहितं सोपाधिकम्[66], तुच्छफलेच्छारहितमीश्वरार्पणबुद्ध्या क्रियमाणं दानं निरुपाधिकम्[67], "भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत्"[68] इति श्रुत्युक्त्यनुसारेण परिग्रहीतृ-प्रदातृ-देयानां शिवत्वं चिन्तयन् स्वस्य चाकर्तृत्वं भावयन् यद्दानं वितरति तत् सहज-दानमिति[69] बोध्यम् ।

एतेषु त्रिविधदानेषु सहजदानमेव सर्वोत्कृष्टं जननमरणलक्षणमहा-रोगनिवारकं शिवतादात्म्यज्ञानप्रदं चास्ति । तदुक्तं श्रीरेणुकभगवत्पादैः –

सहजं दानमुत्कृष्टं सर्वदानोत्तमोत्तमम् ।
शिवज्ञानप्रदं पुंसां जन्मरोगनिवर्तकम् ॥[70] इति ।

तस्माद् धर्मार्जितेन धनेन स्वशक्त्यनुसारं गुरु-लिङ्ग-जङ्गमानां सन्त-र्पणमेव सदाचारः । अयं सदाचारोऽष्टशीलाढ्यो वर्तते । तथा चोक्तम् –

सदाचारोऽष्टशीलाढ्यः सेवितः कल्पपादपः ।
सद्भक्तानां सुमनसां ददातीष्टफलं महत् ॥[71] इति ।

अस्मिन् सदाचारे अङ्कुर-उत्पन्न-द्विदल-प्रवृद्ध-सप्रकाण्ड-सशाख-सपुष्प-सफलाख्यान्यष्टौ शीलान्युक्तानि । तत्र १. गुरुकारुण्यकलितषडध्वन्या-

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66. फलाभिसन्धिसंयुक्तं दानं यद्विहितं भवेत् ।
तत्सोपाधिकमाख्यातं मुमुक्षुभिरनादृतम् ॥ (सि० शि० ९।३, पृ० १६२)
67. फलाभिसन्धिनिर्मुक्तमीश्वरार्पितकाङ्क्षितम् ।
निरुपाधिकमाख्यातं दानं दानविशारदैः ॥ (तत्रैव ९।४, पृ० १६२)
68. श्वे उ० १२
69. अदातदातृदेयानां शिवभावं विचिन्तयन् ।
आत्मनोऽकर्तृभावं च यद्दत्तं सहजं भवेत् ॥ (सि० शि० ९।५, पृ० १६२)
70. सि० शि० ९।४
71. च० ज्ञा० आ० क्रियापादे, ९।२२

सशोभिता स्वीया तनुरप्राकृतेति यो भावस्तत् स्वाङ्कुरशीलम् । २. शिवदीक्षायुतैर्दारादिभिर्यः सहवासस्तदुत्पन्नं शीलम् । ३. भस्मादीनां लाञ्छनानामप्रमादेन धारणं द्विदलं शीलम् । ४. शिवधर्माणां माहात्म्यस्य विभावनं प्रवृद्धं शीलम् । ५. इष्टलिङ्गमनभ्यर्च्य यदभोजनं तत् सप्रकाण्डं शीलम् । ६. इष्टलिङ्गानर्पितस्य द्रव्यस्याग्रहणं सशाखशीलम् । ७. शिवार्पितस्य प्रसादस्यापरित्यजनं सपुष्पं शीलम् । ८. गुरु-लिङ्ग-जङ्गमानां यदेकत्वभावनं तत् सफलं शीलम् । एतदष्टशीलाढ्य एव सदाचारः[72] । एतादृशाष्टशीलाढ्यस्य सदाचारस्याचरणेन शीघ्रमेव तस्य मनोरथसिद्धिर्जायते । तदुक्तम् –

यः सदाचारमष्टाङ्गं भक्तिनिष्ठो निषेवते ।
स सद्यः सिद्धिमाप्नोति परां शम्भोरनुग्रहात् ॥[73] इति ।

श्रीरेणुकभगवत्पादा अपि –

सदाचारप्रियः शम्भुः सदाचारेण पूज्यते ।
सदाचारं विना तस्य प्रसादो नैव जायते ॥[74]

इति सदाचारेणैव परमेश्वरस्य कृपाप्राप्तिर्भवति, लोकादरश्च प्राप्यत इति सदाचारस्यैहिकामुष्मिकफलद्वयं निरूप्य सदाचारस्य माहात्म्यमुपदर्शितवन्तः ।

३. शिवाचारः

शिव एव परं ब्रह्म पञ्चकृत्यपरायणः ।
न ततोऽन्या गतिरिति शिवाचारो हि कीर्तितः ॥[75]

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72. च० ज्ञा० आ० क्रियापादे, ९।१९-३०
73. च० ज्ञा० आ० क्रियापादे, ९।३१
74. सि० शि० १६।६६
75. च० ज्ञा० आ० क्रियापादे, ९।७

इत्यागमोक्त्या सृष्ट्यादिपञ्चकृत्यपरायणः परः शिव एव ममानन्य-परिरक्षक इति दृढा भावनैव शिवाचार इति कथ्यते । अत एव श्रीरेणुक-भगवत्पादाः –

शिवभक्तो महातेजाः शिवभक्तिपराङ्मुखान् ।
न स्पृशेन्नैव वीक्षेत न तैः सह वसेत् क्वचित् ॥[76]

इति शिवभक्तस्य शिवस्यानन्यशरणागतित्वप्रतिपादनमुखेन शिवाचारं सूचयामासुः ।

अस्मिन् शिवाचारे द्रव्य-क्षेत्र-भाण्ड-तृण-काष्ठ-वीटिका-पाक-रस-भव-भूत-भाव-काल-वाक्-जनाख्यषोडशपदार्थानां शिवशास्त्रोक्तमार्गेण शोधनं विहितम् । तत्र १. फलमूलादीनां भस्मप्रोक्षणेन शुद्धीकरणं द्रव्य-शुद्धिः । २. क्षेत्रस्य चतुष्कोणे नन्दिमुद्राङ्कितशिलान्यासकरणं क्षेत्रशुद्धिः । ३. गृहस्य महाद्वारे शिवलिङ्गाङ्कनं गृहशुद्धिः । ४. भोजनपानोपयोगिपात्रेष्वपि शिवलिङ्गाङ्कनं भाण्डशुद्धिः । ५. गवां भक्ष्यभूतस्य तृणस्य भस्मप्रोक्षणं तृणशुद्धिः । ६. भस्मप्रोक्षितकाष्ठपरिग्रहणं काष्ठशुद्धिः । ७. भक्तारामे समुत्पन्नस्य भस्मसंस्कृतस्य वा ताम्बूलस्य ग्रहणं वीटिकाशुद्धिः । ८. शिव-दीक्षान्वितैः पक्वस्य भोज्यस्य ग्रहणं पाकशुद्धिः । ९. महिष्यादिघृतदधि-पयस्तक्रादिकं परित्यज्य गव्यं तु सर्वदा ग्राह्यमिति रसशुद्धिः । १०. काम्य-कर्मविसर्जनेन जन्मराहित्यापत्तिर्भवशुद्धिः । ११. सर्वभूतदयालुत्वं भूत-शुद्धिः। १२. सर्वकामान् समुज्झित्य सदा शिवभावानुभावनं भाव-शुद्धिः। १३. पद्भ्यां पिपीलिकादीनां हिंसनं यथा न भवेत् तथा गमनं मार्गशुद्धिः। १४. शास्त्रसंशोधिते निःशब्दे च मनोरमे काले शिवलिङ्गाराधनं काल-शुद्धिः। १५. अनृत-परुष-बीभत्स-दाम्भिक-वचसो विसर्जनं वाक्शुद्धिः। १६. अशने शयने याने गोष्ठ्यां सर्वत्र सद्भक्तजनसाङ्गत्यं जनशुद्धिः[77] ।

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76. सि० शि० ९।२७, पृ० १४६
77. च० ज्ञा० आ० क्रियापादे, ९।३२-४९

एवं जीवने उपर्युक्तषोडशपदार्थानां परिशोधनरूपशिवाचारस्याचरणेन शिवसायुज्यप्राप्तिर्भवति । तथा चोक्तम् –

विद्वन्नयं शिवाचारः सर्वशास्त्रेषु गोपतः ।
एतदाचरणान्मर्त्यः शिवसायुज्यमश्नुते ॥[78] इति ।

४. गणाचारः

"अनुष्ठितो भक्तगणैर्गणाचार इतीरितः" इत्यागमोक्त्या भक्तगणैरनुष्ठीयमान आचारो गणाचार इति कथ्यते ।

शिवस्य शिवभक्तस्य शिवधर्मादिकस्य च ।
न शृणोति च यन्निन्दां स गणाचार उच्यते ॥[79]

इति चन्द्रज्ञानागमे शिवस्य शिवभक्तानां वा कदापि निन्दाया अश्रवणं गणाचार इत्युक्तम् । अत एव श्रीरेणुकभगवत्पादा अपि –

शिवनिन्दाकरं दृष्ट्वा घातयेदथवा शपेत् ।
स्थानं वा तत्परित्यज्य गच्छेद् यद्यक्षमो भवेत् ॥
यत्र चाचारनिन्दाऽस्ति कदाचित्तत्र न व्रजेत् ।
यद्गृहे शिवनिन्दाऽस्ति तद्गृहाणि परित्यजेत् ॥[80]

इति सक्षमश्चेत् शिवनिन्दकं घातयेत्, अक्षमश्चेत् तत्स्थानं परित्यज्य गच्छेदिति शिवनिन्दाया अश्रवणमेवास्मिन्नाचारे प्रधानतयोपदिष्टवन्तः । अस्मिन् गणाचारे कायिक-वाचिक-मानसिकभेदेष्वाहत्य चतुष्षष्टिशीलानि प्रतिपादितानि सन्ति[81] । तथाहि –

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78. च० ज्ञा० आ० क्रियापादे, ९।५०
79. च० ज्ञा० आ० क्रियापादे, ९।८
80. सि० शि० ९।३६-३७, पृ० १४८
81. सर्वोत्तमे गणाचारे सद्यःसिद्धिकरे परे ।
शीलानि तु चतुःषष्टिर्वर्तन्ते तानि संशृणु ॥ (च० ज्ञा० आ० क्रियापादे, ९।५२)

सप्तविधं वाचिकं शीलम् – १. यथार्थभाषणम् । २. सत्यं प्रियं हितं च भाषणम् । ३. प्रत्यहं वेदागमादिसच्छास्त्रपठनम् । ४. शिवभक्तानां गुरोश्च प्रशंसनम् । ५. अन्यदेवानां सामान्यमनुष्याणां वा प्रशंसावर्जनम् । ६. आत्मस्तुतिवर्जनम् । ७. परनिन्दाराहित्यं चेति सप्तविधं वाचिकं शीलमित्युच्यते[82] ।

पाणिगतं पञ्चविधं शीलम् – ८. गुरु-जङ्गम-लिङ्गानां नमस्कृतिः । ९. पूजापरिकराणां सम्पादनम् । १०. रुद्राक्षमालया मूलमन्त्रस्यान्वहं जपः । ११. गुरु-लिङ्ग-जङ्गमानां प्रत्यहमाराधनम् । १२. गुरु-जङ्गमयोः शिवधर्माय च यथाशक्ति दानम् । एतत् पञ्चविधं शीलं पाणिसम्बद्धमीरितम् ।

पादगतं चतुर्विधं शीलम् – १३. गुरोर्महेश्वरस्याभिगमनम् । १४. गुरोर्महेश्वरस्य च प्रदक्षिणीकरणम् । १५. पूजापरिकराणां सम्पादनाय गमनम् । १६. इष्टलिङ्गपूजार्थं स्थिरमासनम् । एतत् पादगतं चतुर्विधं शीलमीरितम् ।

त्वक्सम्बद्धं द्विविधं शीलम् – १७. नित्यमिष्टलिङ्गस्यावियोगतः स्पर्शनम् । १८. इष्टलिङ्गस्पर्शजन्यरोमाञ्चसमलङ्कृतिश्चेति । द्विविधं त्वक्सम्बद्धं शीलं परिकीर्तितम् ।

चक्षुर्गतं द्विविधं शीलम् – १९. अश्रान्तं सानुरागमिष्टलिङ्गनिरीक्षणम्, २०. इष्टलिङ्गेक्षणसमूद्भूतानन्दबाष्पसमुद्गमश्चेति द्विविधं शीलं चक्षुःसम्बद्धमीरितम् ।

जिह्वागतमेकं शीलम् – २१. अन्वहं शिवाय विनिवेदितप्रसादीयरसास्वादो जिह्वागतं शीलमित्युच्यते ।

घ्राणगतं शीलम् – २२. शिवनिर्माल्यानां गन्धपुष्पादीनां सौरभाघ्राणनं घ्राणगतं शीलमीर्यते ।

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82. च० ज्ञा० आ० क्रियापादे, ९१५४-६०

श्रोत्रगतं शीलद्वयम् – २३. गुरोः शिवस्य शिवभक्तानां च स्तोत्राकर्णनम्, २४. गुरोः शिवस्य शिवभक्तानां निन्दानाकर्णनं चेति द्विविधं श्रोत्रगतं शीलम् ।

पञ्चविधं कायशोधशीलम् – २५. गुरोः इष्टलिङ्गस्य, जङ्गमस्य च प्रसादतः कायसंशोधनम् । २६. निषिद्धविषयेभ्य इन्द्रियनिग्रहः । २७. अस्पृश्यवस्तुसंस्पर्शे जलेन भस्मना वा स्नानम् । २८. आसने, शयने, गोष्ठ्यां[83] भविसम्बन्धवर्जनम् । २९. विभूति-रुद्राक्ष-लिङ्गानां शरीरे धारणमित्येतत् पञ्चविधं कायशोधनं शीलमित्युच्यते ।

पञ्चत्रिंशद्विधं मानसिकं शीलम् – ३०. निषिद्धभोगविषये सङ्कल्पराहित्यम् । ३१. भक्तिरतौ कामो न विषयेषु । ३२. अधर्मे क्रोधो न वैरिषु । ३३. शिवस्याराधने लोभो न धनादिषु । ३४. भक्तजने मोहो न कान्तादिविषयेषु । ३५. करणेष्वेव मात्सर्यं न जनेषु । ३६. मायाजये मदो न धर्मे । ३७. गुरौ जङ्गमे वा गुणागुणविमर्शत्यागः । ३८. प्राणिनोऽहिंसा । ३९. प्राणिदुःखवीक्षायां दया । ४०. क्रियायां वचने चार्जवम् । ४१. रिपौ निजसुते वापि वैषम्यविवर्जनम् । ४२. गुरूदिते निगमागमवचसि विश्वासः । ४३. दुरन्तायामापद्यपि धर्मस्यावर्जनरूपा धृतिः । ४४. अपकारिष्वपि वैरिजनेष्वदूषणरूपा क्षमा । ४५. मानसे भोगासक्तिश्च्युतिः । ४६. क्रियायां वचने वापि प्रमादराहित्यम् । ४७. शिवान्यवस्तुसङ्कल्पवर्जनाख्यं दमः । ४८. परद्रव्यापरिग्रहरूपमस्तेयम् । ४९. अलब्धवस्तुविषयव्यसनाभावरूपा सन्तुष्टिः । ५०. नित्यं परमेश्वरनामरूपयोः स्मरणम् । ५१. शम्भुनामगुणादीनामनारतं चिन्तनम् । ५२. सदा शम्भोः पादसंवाहनादिभावनम् । ५३. शम्भोरावाहनादिना मानसमर्चनम् । ५४. शम्भुपादाब्जयोर्नित्यं मानसिकप्रणामः । ५५. शम्भोर्मनसा कैङ्कर्यकरणरूपं दास्यम् । ५६. शम्भोः कल्याणरूपस्य मनसा सख्यताभावरूपं सख्यम् । ५७. बन्धमोचनभारस्य

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83. योहि गुरुद्वारा दीक्षासंस्कारेणेष्टलिङ्गमवाप्य स्वशरीरस्य वक्षःस्थलादिस्थानेषु तन्न धारयति, स वीरशैवदर्शने 'भवि' इति कथ्यते ।

कृत्स्नस्येश्वरे समर्पणरूपमात्मसमर्पणम् । ५८. मूलमन्त्रस्य सदा मनसा जपः । ५९. शम्भोर्दिव्यरूपानुसन्धानरूपं ध्यानम् । ६०. तैलधारावद-विच्छिन्नं शिवमूर्तेर्मनसि धारणम् । ६१. निवातदीपवद् ध्याने चेतसः स्थितिरूपः समाधिः । ६२. शिवस्य सोऽहंभावेन ध्यानपूर्वकं कार्यकरणम् । ६३. महेशितुरपरिच्छिन्नरूपानुसन्धानम् । ६४. देवस्यानन्तरूपस्य निज-रूपतो भावनमित्येतत् पञ्चत्रिंशद्विधं मानसिकं शीलमुच्यते तदेवं त्रिकरणे-ष्वाहत्य चतुःषष्टिः शीलान्युक्तानि[84] । चतुःषष्टिशीलाढ्यस्य गणाचारस्य सम्यगाचरणेन साधकः शिवसायुज्यमाप्नोति । तथा चोक्तम् –

यश्चतुःषष्टिशीलाढ्यः शिव एव न चापरः ।
एतदभ्यासयोगेन शिवसायुज्यमश्नुते ॥[85] इति ।

५. भृत्याचारः

शिवभक्ता जनाः सर्वे वरिष्ठाः पृथिवीतले ।
तेषां भृत्योऽहमिति यद् भृत्याचार इति स्मृतः ॥[86]

इत्यागमोक्त्या शिवस्य शिवभक्तानां चात्मानं भृत्य इति मत्वा तेषां संसेवनमेव भृत्याचार इत्युच्यते । तदुक्तं श्रीरेणुकभगवत्पादैरपि –

शिवयोगी शिवः साक्षादिति कैङ्कर्यभक्तितः ।
पूजयेदादरेणैव यथा लिङ्गं यथा गुरुम् ॥[87] इति ।

अयं भृत्याचारो भृत्यभावः, वीरभृत्यभाव इति द्विधा भवति । तत्र गुरुलिङ्गजङ्गमानां कैङ्कर्यभक्तितोऽर्चनं भृत्यभाव इत्युच्यते । पुनर्यदा भक्तेः

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84. तस्मान्न बध्यतेऽद्धा न मुच्यते नापि संसरपि कश्चित् ।
संसरति बध्यते मुच्यते च नानाश्रया प्रकृतिः ॥ (सां० का० ६२)

85. च० ज्ञा० आ० क्रियापादे, ९।१२३

86. च० ज्ञा० आ० क्रियापादे, ९।९

87. सि० शि० ९।६६

समुत्कर्षेण गुरवे तनुम्, लिङ्गाय मनः, जङ्गमाय च स्वाखिलं सर्वस्वं प्रदाय पारलौकिकसुखेष्वपि निःस्पृहो भूत्वा मोक्षमात्रमभिलषमाणस्तिष्ठति तदा वीरभृत्य इत्युच्यते। एतादृशवीरभृत्यभावनयैव भक्तः शिवानुग्रहमाप्नोति। तथा चोक्तम् –

देशिकाय तनुं चित्तं शम्भवे च धनं तथा।
जङ्गमाय समर्प्यैवं महोत्साहसमन्वितः॥
मुक्तिमेव परां काङ्क्षमाणो यदवतिष्ठते।
तन्मतं वीरभृत्यत्वं शिवानुग्रहसाधनम्॥[88] इति।

तदेते उपर्युक्ताः पञ्चविधा आचाराः पञ्चाचारा इति कथ्यन्ते। वीरशैवसम्प्रदाये प्रायः सर्वेऽप्येतदाचरणशीला भवन्ति। एतादृशाचाराणां परिपालनेन सर्वेषामपि व्यावहारिकं जीवनं सुचारुरूपेण प्रचलति। आचारहीनः पुरुषस्तत्त्वज्ञानसम्पन्नोऽपि लोके निन्दितो भवति। तस्मादज्ञानां कृते यथाचाराणां परिपालनमावश्यकम्, तथा तत्त्वज्ञानामपि कृते तदावश्यकमेव। तदुक्तं श्रीमद्भिः श्रीरेणुकभगवत्पादैः –

आचार एव सर्वेषामलङ्काराय कल्प्यते।
आचारहीनः पुरुषो लोके भवति निन्दितः॥
ज्ञानेनाचारयुक्तेन प्रसीदति महेश्वरः।
तस्मादाचारवान् ज्ञानी भवेदादेहपातनम्॥[89] इति।

तस्माद् वीरशैवाः पञ्चाचारान् पञ्चप्राणानिव संरक्षन्ति। तदेवं वीरशैवाध्यात्मपुरुषस्य अष्टावरणमङ्गम्, पञ्चाचाराः प्राणाः इति कथ्यन्ते। एवमष्टावरणाङ्गः पञ्चाचारप्राणश्च वीरशैवसाधको भक्त-माहेश्वर-प्रसादि-प्राणलिङ्गि-शरण-ऐक्याख्यषट्स्थलमार्गेण गच्छन् शिवसायुज्यमाप्नोतीति वीरशैवदर्शने मोक्षस्य सहकारिकारणभूतानामष्टावरण-पञ्चाचाराणामतीव माहात्म्यं वर्तते। अत एव क्रियासारे श्रीनीलकण्ठशिवाचार्याः –

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88. च० ज्ञा० आ० क्रियापादे, ९।१२५-१२६
89. सि० शि० १६।१३-१४, पृ० ७५

अष्टावरणविज्ञानी पञ्चाचारपरायणः ।
वैदिकं कर्म कुर्वीत ज्ञानैकफलसाधनम् ॥
न कुर्यात् पाशवं कर्म वीरशैवः कदाचन ॥

इति वीरशैवानां कृतेऽष्टावरणपञ्चाचाराणामावश्यकतां प्रतिपादयामासुः । एतैरेव साधनविशेषैर्वीरशैवानामन्यदार्शनिकेभ्यो वैशिष्ट्यमिति शिवम् ॥

Enquiry into Pañcācāras

It has been already told earlier that the 'Pañcācāras' have been of the nature of 'Prāṇas' in the case of the 'Sādhaka' who has been proceeding along the path of 'Vīraśaiva-darśana'. In the context of the desire to know as to what have been their names, the 'Candrajñānāgama' has told :

"Liṅgācāra, Sadācāra, Śivācāra, Bhṛtyācāra and Gaṇācāra – thus the five 'Ācāras' have been called."

1. Liṅgācāra :

The 'Liṅgācāra' has been that 'Ācāra' (practice) which has been taught for the attainment of the nature of the Liṅga in the case of the 'Aṅga' ('Jīva'). The worship of the 'Liṅga' ('Iṣṭaliṅga') by the body, the cherishment of it in the mind and the intensive meditation on it ('Nididhyāsana') have been designated as the 'Liṅgācāra'. So it has been said in the 'Āgama' ('Candrajñāna') :

"There has been no divinity other than the Liṅga granted by the 'Guru'. This deep determination of thought has been called 'Liṅgācāra'."

Here this has been the substance : In the 'Vīraśaiva' tradition, the 'Guru' would grant the 'Iṣṭaliṅga' as a part of the kriyādīkṣā, would teach about the nature of the 'Prāṇaliṅga' as a part of the 'Mantradīkṣā' and would inculcate 'Bhāvaliṅga' as part of the 'Vedhādīkṣā'. Thus the Liṅgācāra would consist in the attachment to the worship, mental cherishment and deep meditation on the 'Iṣṭaliṅga-Prāṇaliṅga-Bhāvaliṅga'. In the case of the 'Vīraśaivas' who have undergone three kinds of 'Dīkṣā', the worship, etc., of gods other than Iṣṭa-Prāṇa-Bhāva-Liṅgas have been prohibited. That has been reason as to why 'Śrī Reṇuka-Bhagavatpāda' has said :

"He who has been a devotee of 'Śiva' and who has been of firm resolve should not worship other deities; nor should he cherish them in mind or praise them or eat what has been offered to them. He should avoid those houses which have other deities. At the time of worshipping 'Śiva', he should not see those persons who worship other deities. The left-overs (objects that remain after being offered) of the Liṅgas installed in temples have been prohibited in the case of those who have been devoted to 'Śiva' only and who follow the path of 'Vīraśaivas' "

Thus the nature of the 'Liṅgācāra' has been described through the propounding of 'Liṅga-niṣṭha' after prohibiting the worship of 'Sthāvaraliṅgas' as also of the deities which have been other than 'Iṣṭa-Prāṇa-Bhāvaliṅgas'. Here the prohibition of the worship, etc., of other deities has not been intended to

propound their inferiority, but intended to make the 'Śraddhā' (faith), etc., firm in the 'Iṣṭaliṅga', etc.

2. Sadācāra :

"That path of action by which the good person, i.e., devotee of 'Śiva' has been gratified, has been, O Mahādevi ! called 'Sadācāra'.

As per this statement of the 'Sūkṣmāgama' the 'Ācāra' which would gratify 'Śiva' and devotees of 'Śiva' has been called 'Sadācāra', what would be that 'Ācāra' which would give rise to the gratification of good persons ? In this context of the desire to know, the 'Candrajñānāgama' would say :

"'Sadācāra' would be consisting in the gratification of the 'Guru', 'Liṅga' and 'Jaṅgama' with the money earned by observing 'Dharma', by way of providing food, cloths, etc., to them".

This has been the purport : In the 'Vīraśaivadarśana' 'Guru', 'Liṅga' and 'Jaṅgama' have been worthy of worship. So it has been said in the chapter on 'Aṣṭāvaraṇas'. Hence, the 'Śivabhakta' should earn the money in the righteous way and make Dana, in keeping with his ability, to the 'Guru', 'Liṅga' and 'Jaṅgama'. That 'Dāna' has been of three kinds as 'Sopādhika', 'Nirupādhika' and 'Sahaja'. Among them, that 'Dāna' which would be given with the anticipation of the fulfilment of worthy desires pertaining to the wordly life ('saṁsāra'), would be 'Sopādhika'. That 'Dāna' which would be given with the notion of offering to 'Īśvara' without any desire for the fulfilment

of worthy rewards, would be 'Nirupādhika'. "Bhoktā Bhogyaṁ Preritaraṁ ca matvā sarvaṁ proktam trividham Brahmametat" ["The enjoyer, that which has to be enjoyed and he who would impel – these would constitute three kinds of 'Brahman'"], as per this 'Śruti'-statement, the three, viz., he who would accept, he who would give and that which would be given should be conceived as 'Śiva' and that 'Dāna' done with this notion has been called 'Sahaja'.

Among the three kinds of 'Dāna', 'Sahajadāna' has been the best. It has been the remover of the great ailment in the form of birth and death and that which make one realise the self of his as identical with 'Śiva'. This has been told by 'Śrī Reṇuka-Bhagavatpāda' :

"Sahajadāna has been excellent. It has been the best among the best of all 'Dānas'. It would bring to all persons the knowledge of Śiva which in return would remove their disease in the form of transmigration".

Hence, 'Sadācāra' would be consisting in the gratification of 'Guru-Liṅga-Jaṅgama', in keeping with one's capacity, with the money earned through righteous ways. This 'Sadācāra' has been rich with eight 'Śīlas'.

So it has been said :

"Sadācāra has been rich with eight 'Śīlas'; it would be the 'Kalpa'-tree (desire-yielding tree). It would procure the desired fruits to the excellent devotees."

Under this 'Sadācāra' eight 'Śīlas' have been told as 'Aṅkura-śīla', 'Utpanna-śīla', 'Dvidala-śīla',

'Pravṛddha-śīla', 'Saprakāṇḍa-śīla', 'Saśākha-śīla', 'Sapuspa-śīla' and 'Saphala-śīla'. Among them, 1. That conception of one's body as Aprākṛta (extra-ordinary), as it has been adorned with 'Saḍadhvanyāsa' seized by the compassion of the 'Guru', has been the 'Aṅkura-śīla', 2. The residing together with the wife, etc., who have undergone 'Śiva-dīkṣā', has been the 'Utpanna-śīla', 3. The application of the characteristic marks such as those of 'Bhasma', etc., without fail, has been the 'Dvidala-śīla', 4. The clear conception of the greatness of the 'Śiva-dharmas', has been the 'Pravṛddha-śīla', 5. The habit of not taking food without the worship of the 'Iṣṭaliṅga', has been the 'Saprakāṇḍa-śīla', 6. The habit of not accepting anything without dedicating it to the 'Iṣṭaliṅga', has been the 'Saśākha-śīla', 7. The habit of not discarding the 'Prasāda' offered to Śiva, has been the 'Sapuṣpa-śīla', 8. The cherishing of the 'Guru-Liṅga-Jaṅgama' as one (equal for showing respect), has been the 'Saphala-śīla'. That 'Ācāra' which has been rich with these eight 'Śīlas', has been itself 'Sadācāra'. It has been through the observance of such eight 'Śīlas', that there would be the fulfilment of one's desires immediately after the observance of such 'Sadācāra'. So it has been told :

"That person who has been firm in his devotion would observe this 'Sadācāra' with eight aspects ('Śīlas') and would accomplish excellent fulfilments without delay due to the favour of 'Bhagavan-Śiva'."

Śrī Reṇuka-Bhagavatpāda has also said :

"Śiva has been fond of virtuous practices. He has been worshipped by virtuous practices. Without pious practices His ('Śiva's') favour would not be obtained."

It has been by virtue of 'Sadācāra' only that there would be the attainment 'Parameśvara's' favour and there would be the attainment of respect from the people. Hence, on having pointed out fruits here and hearafter, the Ācārya has revealed the greatness of 'Sadācāra'.

3. Śivācāra :

"Śiva himself has been the 'Para-Brahman' who has been intent on doing five actions ('Sṛṣṭi-Sthiti-Saṁhāra-Nigraha-Anugraha'). There has been no resort other than him. This notion would be called 'Śivācāra'."

As per this 'Āgama' ('Candrajñānāgama') statement, the firm conviction that 'Para-Śiva' who has been intent on doing five actions, viz., 'Sṛṣṭi', etc., has been alone my resort and none else, has been the 'Śivācāra'. That has been the reason as to why 'Śrī Reṇuka-Bhagavatpāda' has said :

"The devotee of 'Śiva' who has been endowed with great power ('Mahātejāḥ') should not touch or look at those who have been averse to devotion towards 'Śiva'. Nowhere should he reside with them."

Thus the 'Ācārya' has pointed out 'Śivācāra' through propounding that there has been no resort other than 'Śiva' in the case of the devotee of 'Śiva'.

In this 'Śivācāra', the purification of sixteen objects as 'Dravya-Kṣetra-Gṛha-Bhāṇḍa-Tṛṇa-Kāṣṭha-Vīṭikā-Pāka-Rasa-Bhava-Bhūta-Bhāva-Marga-Kāla-Vāk-Jana', has been ordained on the path told by Śiva-Śāstra. There, among them, 1. 'Dravya-Śuddhi' would consist in the purification of fruits, roots, etc., by the sprinkling of 'Bhasma-powder'. 2. 'Kṣetra-Śuddhi' would consist in installing the stones stamped with the mark of 'Nandi' in the four direction of the field. 3. 'Gṛha-Śuddhi' would consist in the stamping of the mark of 'Śivaliṅga' on the main door of the house. 4. 'Bhāṇḍa-Śuddhi' would consist in the stamping of the mark of 'Śivaliṅga' on the vessels used for preparing food, preserving water for drinking, etc. 5. 'Tṛṇa-Śuddhi' would consist in the sprinkling of 'Bhasma-powder' on the grass which has been used for feeding cows and oxen. 6. 'Kāṣṭha-Śuddhi' would consist in taking (for using as fuel, etc.) sticks by sprinkling them with 'Bhasma-powder'. 7. 'Vīṭikā-Śuddhi' would consist in using the 'Tāmbūla' (Betel-nut, Betel-leaf and lime used together) which has been produced in the garden of a devotee and which has been sanctified by 'Bhasma'. 8. 'Pāka-Śuddhi' would consist in taking baked food prepared by those who have undergone 'Śiva-dīkṣā'. 9. 'Rasa-Śuddhi' would consist in leaving out ghee, curds, milk, butter-milk of the she-buffaloes and the taking of the same products of the cows. 10. 'Bhava-Śuddhi' would consist in the contingency of the absence of rebirth through the non-performance of the 'Kāmya-Karman' (a rite performed for some particular object). 11. 'Bhūta-Śuddhi' would

consist in compassion towards all beings. 12. 'Bhāva-Śuddhi' would consist in cherishing mentally the form of 'Śiva', giving up all desires. 13. 'Mārga-Śuddhi' would consist in walking in such a way as there would be no violence under the feet against ants, etc. 14. 'Kāla-Śuddhi' would consist in the worship of the 'Śivaliṅga' at the silent and pleasing time, which has been ascertained as auspicious by the 'Śāstra'. 15. 'Vāk-Śuddhi' would consist in the rejection of the false, harsh, disgusting and arrogant speech. 16. 'Jana-Śuddhi' would consist in the association with the pure devotees in taking food, in bed, in travel, in the assembly and in all places. There would be the attainment of 'Sāyujya' (the merging) with 'Śiva' through the proper performance of 'Śivācāra' which has been in the form of the sanctification of the aforementioned objects. So it has been said :

"O Learned Bṛhaspati ! this nature of 'Śivācāra' has been kept in secret. Through the observance of that the human being would attain 'Sāyujya' with 'Śiva'."

4. Gaṇācāra :

"Anuṣṭhito bhaktaganair Gaṇācāra itīritaḥ" – as per this statement of an 'Āgama', the 'ācāra' which has been practised by the hosts of devotees (bhakta-gaṇaiḥ) has been called 'Gaṇācāra'.

"Not hearing the censure of 'Śiva', devotees of 'Śiva', and 'Śaiva'-religion, etc., has been the 'Gaṇā-cāra' " – it has been told that not hearing the censure of 'Śiva' or devotees of 'Śiva' has been the 'Gaṇā-

cāra'. This has been the reason as to why 'Śrī Reṇuka-Bhagavatpāda' has told :

"On coming accross a person who would blame 'Śiva', the devotee should kill him or curse him; if he would be incapable of doing so he should leave that place and go away. Wherever there has been the condemnation of religious practices, there the devotee should never go. In whichever house there has been the condemnation of 'Śiva', such a house the devotee should avoid".

Thus if one would be capable one should kill him who has been engaged in the condemnation of 'Śiva' and if one would be incapable to do so should go away from that place. In this 'Ācāra', the absence of hearing of the condemnation of 'Śiva' has been the predominant teaching. In this 'Gaṇācāra', sixtyfour 'Śīlas' under the categories as 'Kāyika' (physical), 'Vācika' (pertaining to speech) and 'Mānasika' (mental) have been propounded. Thus it has been :

Seven kinds of 'Vacika-Sila' : 1. Speaking the truth, 2. Speaking the truth, the pleasing speech and the beneficial speech, 3. Reciting (reading) the good 'Śāstras' such as 'Veda', 'Āgama', etc., everyday, 4. The praising of the devotees of 'Śiva' and of the 'Guru', 5. Avoiding of the praising of other deities and of ordinary persons, 6. Giving up of self-praise and 7. Avoiding of the condemnation of others. These seven kinds of 'Śīla' have been called 'Vācika'.

Five kinds of 'Paṇigala-Śīla' : 8. Salutations to the 'Guru', 'Liṅga' and 'Jaṅgama', 9. Collecting of the

materials of worship, 10. The daily 'Japa' of 'Mūla-mantra' with the use of the 'Rudrākṣa-mālā', 11. The worshipping of the 'Guru', 'Liṅga' and 'Jaṅgama' everyday and 12. 'Dāna' according to one's ability to the 'Guru' and the 'Jaṅgama' and for the 'Śivadharma' – These five kinds of 'Śīla' have been said to be pertaining to hands.

Four kinds of 'Pādagata-Śīla' : 13. Visiting ('Abhigamana') of the 'Guru' and the 'Māheśvara' ('Jaṅgama'), 14. Circumambulation (Pradakṣiṇa) of the Guru and the 'Māheśvara', 15. Going meant for acquiring the materials of worship and 16. Steady sitting for the worship of the 'Iṣṭaliṅga' : These have been the four Śīlas pertaining to the feet.

Two kinds of 'Śīla' pertaining to 'Tvak' (skin): 17. The touching of the 'Iṣṭaliṅga' daily without being separated from it, and 18. The experience of horripulation arising from the touch of the 'Iṣṭaliṅga' – These two kinds of 'Śīla' pertain to the skin.

Two kinds of 'Śīla' pertaining to 'Cakṣuṣī' (eyes) : 19. The incessent gazing of the 'Iṣṭaliṅga' without being tired and with love and 20. The rising of the tears of joy emerging from the gazing at the 'Iṣṭaliṅga' – these two kinds of 'Śīla' pertain to eyes.

One 'Śīla' pertaining to the tongue : 21. The daily relishing of the taste of the 'Prasāda' offered to 'Śiva'. This has been one 'Śīla' pertaining to the tongue.

One 'Śīla' pertaining to the nose : 22. The smelling of the fragrance of the sandal paste, flowers,

etc., of the 'Śivanirmālya' (the remains of the offerings to 'Śiva'), has been the single 'Śīla' pertaining to the nose.

Two kinds of 'Śīla' pertaining to ears : 23. Listening to the prayers pertaining to the 'Guru', 'Śiva' and the devotees of 'Śiva' and 24. Not listening to the condemnation of the 'Guru', 'Śiva' and the devotees of 'Śiva' – these have been the two 'Śīlas' pertaining to ears.

Five kinds of 'Śīla' pertaining to 'Kāyaśodha' (purification or sanctification of the body) : 25. Sanctification of the body by partaking the 'Prasāda' of the 'Guru-Liṅga-Jaṅgama', 26. Controlling of the senses against the prohibited objects, 27. Taking bath either with water or with 'Bhasma' when prohibited objects would be touched, 28. The avoidance of the un-initiated ('Bhavi') in the seat, bed and assembly and 29. The wearing of the 'Vibhūti', 'Rudrākṣa' and 'Liṅga' – These five kinds of 'Śīla' pertain to the body.

Thirty-five kinds of 'Śīla' pertaining to 'Manas' : 30. The absence of mental leaning towards prohibited experiences, 31. Desire towards the joys of devotion but not towards the objects of senses, 32. Anger towards 'Adharma' but not towards enemies, 33. Avarice towards the worship of 'Śiva' but not towards money, etc., 34. Infatuation towards devotees, but not towards the objects of senses such as the beloved person, etc., 35. Malice towards senses but not towards people, 36. Intoxication in the defeating of 'Māyā' but not in 'Dharma', 37. The relinquishment of the

examination as regards the good and bad qualities in the case of the 'Guru' or 'Jaṅgama', 38. Absence of the idea of violence towards the beings, 39. Compassion on witnessing the sorrow of beings, 40. Honesty in action and speech, 41. Relinquishment of hatred towards the enemy or towards one's own son, 42. Faith in the statements of 'Nigama' ('Veda') and 'Āgama' told by the 'Guru', 43. Firmness of mind in the form of not giving up 'Dharma' (righteousness) in hardships and in dangers, 44. Forgiveness of the nature of not deriding those who have done harm and those who have been enemies, 45. The dropping of attachment towards enjoyment from the mind, 46. The absence of inadvertence in action or speech, 47. The self-restraint called 'Saṅkalpa-varjana' (discordance of resolve) in the case of everything other than 'Śiva', 48. 'Asteya' in the form of not taking others substances, 49. Contentment ('Santuṣṭi') in the form of the absence of distress as regards the objects that have not been obtained, 50. Remembrance of the name and form of 'Parameśvara' at all times, 51. The continuous cherishing of the name and form of 'Śambhu', 52. The conception of the shampooing of lotus-like feet of 'Śambhu', 53. Mental worship of Śambhu through his welcome, etc., 54. Mentally saluting the lotus-like feet of 'Śambhu', 55. Servitude in the form of rendering mental service of 'Śambhu', 56. Friendship in the form of mental intimacy with the auspicious form of Śambhu, 57. Self-surrender in the form of entirely dedicating to 'Īśvara' the responsibility of bondage and liberation in his case, 58. The mental muttering of the

'Mūlamantra' at all times, 59. Contemplation on the nature of the divine form of 'Śambhu', 60. Preserving in mind the spiritual figure of Śiva continuously without any break like the flow of oil, 61. Trance in the form of the stationing of mind in contemplation like a lamp in the absence of wind, 62. Performance of activities with the contemplation of the notion of Śiva as 'So'ham' (He I am), 63. Continuous fusion without any break into the form of 'Maheśvara', and 64. The assumption of the God ('Śiva') who has been endowed with many forms as of one's own form. This has been host of thirty-five kinds of mental Śīla. Thus in this manner, there have been the sixty-four 'Śīlas' in all in the three 'Karaṇas', Body, Mind and self. The 'Sādhaka' would attain 'Sāyujya' with 'Śiva' through the proper practise of the 'Gaṇācāra'. So it has been said :

"That person who has been endowed with sixty-four kinds of 'Śīla', would himself become 'Śiva' and would not remain apart from him".

5. Bṛtyācāra :

"Here on this earth, the devotees of 'Śiva' have been the best of all. I have been their servant (Bhṛtya). This resolve has been itself the 'Bhṛtyācāra'."

As per this 'Āgama' – statement, the rendering of service to 'Śiva' and the 'Śiva-bhaktas' by a person who would think that he/she has been their servant, has been the Bhṛtyācāra. So it has been told by 'Śrī Reṇuka-Bhagavatpāda' :

"With devotion in the form of total servitude thinking that the 'Śivayogin' has been 'Śiva' himself,

the devotee should worship him ('Śivayogin' or 'Jaṅgama') as he would worship the Liṅga and as he would worship the Guru".

That 'Bhṛtyācāra' has been twofold as 'Bhṛtyabhāva' and 'Vīrabhṛtyabhāva'. Between them, the worship of the 'Guru-Liṅga-Jaṅgama' with devotion in the form of servitude has been called the 'Bhṛtyabhāva'; When with excess of Bhakti one would offer his body (render physical service) to the 'Guru', his mind to the 'Liṅga' and his all-in-all to the 'Jaṅgama' and would remain disinterested in the pleasures of the other world (heaven) and aspirant of mere emancipation, then he would be called 'Vīrabhṛtya'. It has been only by such a 'Vīrabhṛtyabhāva', the devotee would attain the favour of 'Śiva'. So it has been said :

"He who would offer his body to the 'Guru', his mind to 'Śiva' and his wealth to the 'Jaṅgama' and yet would remain full of enthusiasm and would remain with his body only aspiring for mere emancipation; this state of being a 'Vīrabhṛtya' has been regarded as the means to attain the favour of 'Śiva'."

These five kinds of 'Ācāras' told above have been designated as 'Pañcācāras'. Probably all of the 'Vīraśaiva'-heritage, have been endowed with the habit ('Śīla') of practising these 'Ācāras'. It has been by virtue of the practising of the 'Ācāras' such as these, the worldly life of them would go on excellently. One who has been bereft of these 'Ācāras', inspite of one being adept in 'Tattvajñāna', would be exposed to condemnation in the world. Hence, just as in the

case of the ignorant the observance of these 'Ācāras' has been necessary so in the case of also those who have been adept in 'Tattvajñāna' the observance of these 'Ācāras' has been necessary. So it has been said by 'Śrī Reṇuka-Bhaga-vatpāda' :

"The righteous practice alone has been meant for the adornment of all persons. A person who has been without such a practice would stand condemned in the world. 'Maheśvara' would be pleased with spiritual knowledge coupled with religious practices. Hence, one should be an enlightened person engaged in religious practices till the body would fall off".

Hence, the 'Vīraśaivas' would guard the 'Pañcācāras' as their 'Pañcaprāṇas'. Thus in that manner the 'Aṣṭāvaraṇa' has been said to be the 'Aṅga' (body) and 'Pañcācāras' have been said to be the 'Prāṇas' of the persons adept in 'Adhyātmajñāna'. Thus the 'Vīraśaiva-Sādhaka' who has the 'Aṣṭāvaraṇa' as his body and who has the 'Pañcācāras' as his his 'Prāṇas', would proceed along the path of the six 'Sthalas' viz., 'Bhakta-Māheśvara-Prasadin-Prāṇaliṅgin-Saraṇa-Aikya' and would attain 'Sāyujya' with 'Śiva'. That has been the reason as to why there has been supreme greatness in the case of the 'Aṣṭāvaraṇas' and the 'Pañcācāras' which have been the instrumental (assisting) causes for 'Mokṣa' in the 'Vīraśaiva-darśana'. That has been the reason as to why 'Nīlakaṇṭha-Śivācārya' has said in his 'Kriyāsāra' :

"The 'Vīraśaiva' who has been endowed with the special knowledge of the 'Aṣṭāvaraṇa' and who has

been adhering to the 'Pañcācāras', should perform 'Vedic' rites which have been the means of knowledge, and should never perform 'Paśu-Karma'."

Thus the 'Ācārya' ('Śrī Nīlakaṇṭha') has propounded the necessity of the 'Aṣṭāvaraṇas' and the 'Pañcācāras' in the case of the 'Vīraśaivas'. It has been by virtue of these special means that the 'Vīraśaivas' have the special status compared to other philosophers. Iti Śubham !

– End of Eighth Chapter –



— श्रीमदमरेश्वराय नमः —

उपसंहारः

तत्र कस्यचिदपि वाक्यसन्दर्भरूपस्य पञ्चावयवात्मकविचारस्यान्ते उपसंहारस्य लेख आवश्यकः। उपक्रमोपसंहाराभ्यां हि शास्त्रकारैः शास्त्रस्य तात्पर्यं निर्णीयते। अत एव तात्पर्यनिर्धारकेषु षट्सु लिङ्गविशेषेषु —

उपक्रमोपसंहारावभ्यासोऽपूर्वता फलम्।
अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये॥

इति कारिकोक्तेषूपक्रमोपसंहारौ मिलित्वा एकत्वेनैव गण्येते। तत्र तावद् गौडब्रह्मानन्दस्वामिनोऽपि — "उपक्रमोपसंहारा .... तात्पर्यनिर्णये' इति वृद्धोक्तावुपक्रमोपसंहाराभ्यां विचार्यवाक्यस्याद्यन्तभागयोरेकार्थ-पर्यवसानं लक्ष्यते। अभ्यासोऽनन्यपरं पुनः श्रवणम्। अर्थवादः स्तुति-निन्दान्यतरबोधकवाक्यम्। एतच्चयं शब्दघटितत्वाच्छब्दनिष्ठम्। तत्राद्य-स्यैकार्थ-तात्पर्यनिर्णायकत्वेन लिङ्गत्वम्, तात्पर्यविषयत्वेन सन्दिग्धानां बहूनां मध्ये यस्मिन्नर्थे आद्यन्तभागयोः पर्यवसानं तस्मिन्नेव तात्पर्यनिर्णयात्, अन्यथा तस्य वैयर्थ्यात्"[1] इत्यादिना ग्रन्थसन्दर्भणोपक्रमोपसंहारयोरेक-लिङ्गत्वं निरूपितवन्तः।

प्रकृते त्विदं वक्तव्यं वर्तते यदेतत् प्रमाणवाक्यदर्शनेनोपक्रमोपसंहार-योरेकार्थकत्वेनैवैक्यादेकार्थत्वं निश्चितम्। तथा च "सिद्धान्तशिखामणे-र्दर्शनान्तरीयसिद्धान्तैः सह समीक्षा" इति नामके शोधप्रबन्धे उपक्रमे मया

1. अ० सि० लघुचन्द्रिका, पृ० ४२५

यन्निरूपितं तदेव उपसंहारेऽपि वक्तव्यम् । युक्तं चैतत् । यतो हि द्वयोरपि तात्पर्यग्रहणोपाययोरेकार्थकत्वं वर्तते । किन्त्वत्र महती बाधेयं भवति यदुपक्रमे प्रतिपादितमेवात्रापि निगद्यते तर्हि पुनरुक्तिर्भवति । अन्यदुच्यते चेत्तर्हि भिन्नार्थनिरूपणेन विरुद्धार्थापत्तिरित्युभयतः पाशा रज्जुः । तर्हि कं पन्थानमाश्रित्योपसंहरणीयं येन तद्दोषापत्तेरवसरोऽपि न भवेदिति विचारे समाधानमिदं स्फुरति यद् यथा पञ्चावयवात्मके न्यायप्रयोगे प्रतिज्ञावाक्यार्थमात्रावगाहित्वेऽपि निगमनस्य न वैयर्थ्यं किन्तु पोषकत्वमेव, तच्च शङ्कान्तरनिराकरणमुखेन, तथैव प्रकृतेप्युपक्रमोपलब्धार्थावगाहित्वेऽप्युपसंहारस्य न दोषः ।

किञ्च, यदा नित्योपलब्धस्यात्मन उपलब्धये नवकृत्वः श्रुतिरुपदिशति "तत्त्वमसि श्वेतकेतो"[2] इत्यादिवाक्यैः, तदा उपक्रमोपसंहारयोरेकार्थकत्वे कथं पुनरुक्तिः? कथं वा सिद्धसाधनम्? तथा चोपक्रमेणोक्तस्योपसंहारे संक्षेपेण निरूपणं भवतीति किञ्चिदत्र ब्रवीमि ।

इह जगति सर्वोऽपि प्राणभृद्वर्गो निसर्गत एवेष्टमभीप्सुरनिष्टपरिजिहीर्षुश्च भवति । तत्र सर्वाभीष्टविषयस्तु सुखमेव । अत एव – "सर्वेषामनुकूलतया वेदनीयं सुखम्"[3] इति तल्लक्षणमभिदधति दार्शनिकाः । इदं च सुखं नित्यानित्यभेदेन द्विविधम् । तत्र वैषयिकं सुखमनित्यम्, मोक्षसुखं च नित्यम् । वैषयिकमपि सुखं न सर्वदा सर्वेषां सुखरूपं भवति, किन्तु कदाचित् कस्यचित् किञ्चिदेव । अत एव शीतकाले आह्लादका अपि दिनमणिरश्मयो निदाघे क्लेशमुत्पादयन्ति । निदाघे च सुखसाधनीभूतश्चन्दनानुलेपो शीतकाले वर्षासु वा न सौख्यमुत्पादयति । अपरं च, एकस्य यत् सुखसाधनं तदेवापरस्य दुःखसाधनं प्रतीयते लोके । तस्माद् मोक्षसुखमेव सर्वाभीप्सितमिति निश्चीयते ।

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2. छा० उ० ६।८।७
3. त० सं०, पृ० ७०

तत्र चतुरशीतिलक्षयोनिपरिभ्रमणसम्प्राप्तखेदखिन्नः प्राणिनिवहोऽन्ते मनुष्यशरीरमवाप्नोतीति शास्त्रसम्मतिः। प्राप्तमनुष्यशरीरोऽयं जीवो नित्य-सुखलिप्सया प्रवृत्तो भूत्वा मुहुर्मुहुर्दुःखमधिगच्छतीति तद्दुःखोपशान्तये नित्यसुखलाभाय वाऽकारणकरुणाशालिनो गौतम-कणाद-कपिल-पतञ्जलि-जैमिनि-बादरायण-प्रमुखा महर्षयः क्रमशो न्याय-वैशेषिक-सांख्य-योग-पूर्वमीमांसा-उत्तरमीमांसाख्यानि शास्त्राणि रचयामासुः । वेदमार्गानु-सारित्वादेतानि वैदिकषड्दर्शनानीत्युच्यन्ते ।

मानवमात्रस्य कल्याणाय प्रवृत्तेष्वेतेषु दर्शनेषु सिद्धान्तभेदेन न परस्परं मतैक्यं दरीदृश्यते। "मृग्याभेदेऽपि मार्गभेदस्य सम्भवः" इत्यभि-युक्तोक्त्या "रुचीनां वैचित्र्यात्" इति पुष्पदन्तोक्त्या च भिन्नभिन्नपथजुषां महर्षीणां मिथो भेदपरिहारः "अधिकारभेदेन शास्त्राण्युक्तान्यशेषतः" इत्युक्त्यनुसारेणाधिकारिभेदेन, क्रमिकविकासप्रक्रियामुखेन च कर्तुं शक्यते। तदेवोक्तं श्रीमद्भिर्मधुसूदनसरस्वतीभिः – "न हि ते मुनयो भ्रान्ताः, सर्वज्ञत्वात् तेषाम्, किन्तु बहिर्विषयप्रवणानामापाततः पुरुषार्थे प्रवेशो न सम्भवतीति नास्तिक्यवारणाय तैः प्रकारभेदाः प्रदर्शिताः । तत्र तेषां तात्पर्यमबुद्ध्वा वेदविरुद्धेऽप्यर्थे तात्पर्यमुत्प्रेक्षमाणास्तन्मतमेवोपादेयत्वेन गह्णन्तो जना नानापथजुषो भवन्तीति सर्वमनवद्यम्"[4] इति ।

ननु दर्शनानां क्रमिकविकासः कथमिति चेत्, श्रूयताम् – तत्र न्याय-वैशेषिकयोस्तत्त्वज्ञानादपवर्ग इत्यङ्गीक्रियते । किं तत् तत्त्वज्ञानमिति जिज्ञासायां देहेन्द्रियाद्यनुयोगिकात्मप्रतियोगिकभेदज्ञानम्, अथवा आत्मानु-योगिकदेहेन्द्रियादिप्रतियोगिकभेदज्ञानमित्युच्यते । भेदज्ञानेऽनुयोगिप्रति-योगिनोरुभयोरपि ज्ञानमावश्यकमिति न्यायवैशेषिकदर्शनयोः स्थूलानाम-नात्मपदार्थानां विस्तरेण विवेचनं कृत्वा तद्भिन्नत्वेनात्मनो ज्ञानं प्रति-पादितम् । सांख्ययोगदर्शनयोः प्रकृतिपुरुषयोर्विवेकख्यात्या मोक्ष इति

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4. प्रस्थानभेदः, पृ० १०

स्वीकारात् तयोरुभयोः सूक्ष्मतत्त्वयोः स्वरूपविचारो विहितः । अद्वैतवेदान्ते ब्रह्मज्ञानमेव मोक्षहेतुरित्यङ्गीकृत्य तस्य च ज्ञानं प्रपञ्चस्य मिथ्यात्वसाधनद्वारा दृढीकृतम् । तदेवं नैयायिकवैशेषिकाः स्थूलप्रपञ्चगतपदार्थविवेचने, सांख्ययोगदर्शनाचार्यः सूक्ष्मयोः प्रकृतिपुरुषयोर्विवेकख्यातौ, अद्वैतवेदान्तिनश्च सूक्ष्मातिसूक्ष्मब्रह्मस्वरूपज्ञाने कृतप्रयासा इति तेषां क्रमिकविकासो विज्ञायते ।

दृष्टान्तद्वारा तेषां दर्शनानां क्रमिकविकासो दर्शयितुं शक्यते । तथा हि – आत्मस्वरूपविवेचनायां नैयायिकवैशेषिकाश्चार्वाकादिभिरात्मत्वेनाभिमतशरीरेन्द्रियमनोबुद्धीनामनात्मत्वं संसाध्य ततोऽपि भिन्नं नित्यं सद्रूपमात्मानं साधितवन्तः । सद्रूपोऽप्ययमात्मा न चिद्रूपः, किन्तु स्वरूपतो पाषाणवज्जडः । मनःसंयोगे च तत्र ज्ञानगुणमुत्पद्यते । तदेवं नैयायिकवैशेषिकयोरात्मा सद्रूपो ज्ञानादिगुणाधारश्च ।

सांख्ययोगदर्शनाचार्याः – "असङ्गो ह्ययं पुरुषः"[5], "साक्षी चेता केवलो निर्गुणश्च"[6] इत्यादिश्रुत्या आत्मा असङ्ग इति, तस्य न कस्यापि गुणाधारत्वं सम्भवतीति च स निर्गुणः, स्वाभाविकचिद्रूपश्चेत्यङ्गीकृत्य न्यायाभिमतसद्रूपेण साकमस्य चिद्रूपत्वं निरूपयामासुः । सांख्यनये आनन्दस्य सत्त्वगुणपरिणामत्वादात्मनश्च निर्गुणत्वात् तस्यानन्दरूपत्वं नाङ्गीक्रियते ।

अद्वैतवेदान्ते – "सत्यं ज्ञानमनन्तं ब्रह्म"[7], "विज्ञानमानन्दं ब्रह्म"[8] इत्यादिश्रुतिप्रमाणेन यदेव सत्, तदेव चित्, तदेव चानन्दरूपमपीत्यङ्गीकृत्यात्मनः सच्चिदानन्दरूपत्वं प्रतिपाद्यते । तदेवमात्मविषयकविचाराणां परिशीलनेन न्यायादद्वैतवेदान्तपर्यन्तं क्रमिकविकासः स्पष्टतया दृष्टिपथमायाति । एतेषु षड्दर्शनिष्वद्वैतवेदान्तः पूर्णरूपः । अत एव केनचिन्नैया-

5. बृ० उ० ४।३।१५-१६
6. श्वे० उ० ६।११
7. तै० उ० २।१

यिकेन – "इदं तु कण्टकावरणं तत्त्वं तु बादरायणात्" इति न्यायदर्शनमद्वैततत्त्वस्य परिरक्षकमित्युक्तम्। तस्मादेतेषां मिथो न पारमार्थिकरूपेण वैमत्यम्। अपरं च, एतानि दर्शनानि क्रमशो मन्द-मध्यम-उत्तमाधिकारिणां कृते उपदिष्टानीत्यवधार्यम्।

एवं क्रमिकविकसितेष्वेतेषु दर्शनेषु न्यायवैशेषिकयोराकाश-काल-दिग्-आत्म-मनसां पृथिव्यादीनां परमाणूनां च नित्यत्वाभ्युपगमात्, सांख्य-योगदर्शनयोः प्रकृतिपुरुषयोर्नित्यत्वस्वीकारात्, मीमांसादर्शने च प्रपञ्चस्य वेदानां च प्रवाहरूपेण नित्यत्वाङ्गीकारादेतानि द्वैतदर्शनानीति, शाङ्कर-वेदान्ते "ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः"[9] इति श्रीशङ्करभगवत्पादोक्त्या द्वैतमात्रस्य मिथ्यात्वप्रतिपादनाच्छाङ्करवेदान्तदर्शनमद्वैतमिति कथ्यते।

एतेषां द्वैताद्वैतदर्शनानां परस्परं कलहः समन्वयं विना नोपशाम्यति। अयं समन्वयो द्वैताद्वैतात्मके विशेषाद्वैतसंज्ञिते वीरशैवदर्शने भवति। अत एव सिद्धान्तशिखामणौ –

अगस्त्य! खलु सिद्धान्ता विख्याता रुचिभेदतः।
भिन्नाचारसमायुक्ता भिन्नार्थप्रतिपादकाः॥
सांख्यं योगः पाञ्चरात्रं वेदाः पाशुपतं तथा।
एतानि मानभूतानि नोपहन्यानि युक्तिभिः॥
वेदः प्रधानं सर्वेषां सांख्यादीनां महामुने।
वेदानुसरणादेषां प्रामाण्यमिति निश्चितम्॥[10]

इति श्रीरेणुकभगवत्पादा नानागमश्रवणसंशयिनमगस्त्यं प्रति वेदानुवर्तिनां सांख्यादीनां खण्डनं न विधेयमिति निरूप्य, पुनः –

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8. बृ० उ० ३।९।२८
9. ब्रह्मज्ञानावली, २० श्लो०।
10. सि० शि० ५।३-५, पृ० ५३-५४

वेदैकदेशवर्तिभ्यः सांख्यादिभ्यो महामुने ।
सर्ववेदानुसारित्वाच्छैवतन्त्रं विशिष्यते ॥
शैवतन्त्रमिति प्रोक्तं सिद्धान्ताख्यं शिवोदितम् ।
सर्ववेदार्थरूपत्वात् प्रामाण्यं वेदवत् सदा ॥
सिद्धान्ताख्ये महातन्त्रे कामिकाद्ये शिवोदिते ।
निर्दिष्टमुत्तरे भागे वीरशैवमतं परम् ॥[11]

इति सांख्यादीनां वेदैकदेशित्वं सूचयित्वा, सर्ववेदमयस्य सिद्धान्तागमस्योत्तरभागे निर्दिष्टस्य वीरशैवदर्शनस्य च सर्ववेदमयत्वं प्रतिपाद्य, वीरशैवदर्शनस्य द्वैताद्वैतश्रुतीनां द्वैताद्वैतदर्शनानां च समन्वयरूपत्वं प्रबोधितवन्तः ।

अत्रेदमाकूतम् – द्वैतदर्शनेषु नैयायिकवैशेषिकाः – "एकमेवाऽद्वितीयं ब्रह्म"[12] इत्यत्राद्वितीयत्वं नामैकत्वसमनियतविजातीयवैलक्षण्यमिति, "सर्वं खल्विदं ब्रह्म"[13] इत्यस्य सर्वं ब्रह्मव्याप्तत्वम्, व्याप्तत्वं नाम सम्बन्धत्वम्, अन्यथा घटादीनामपि ब्रह्मत्वापत्त्या ब्रह्मणोऽनित्यत्वापत्तिर्जडतापत्तिश्चेति "तत्त्वमसि"[14], "ब्रह्म वेद ब्रह्मैव भवति"[15] इत्यादीनां क्वचित् कैवल्यपरत्वम्, क्वचिद् ब्रह्मसाम्यपरत्वम्, क्वचिच्च सर्वप्रपञ्चनियन्तृपरमात्मैकत्वपरत्वं व्यवस्थापयन्तस्तेषां गौणार्थत्वमभ्युपगच्छन्ति ।[16] उक्तं च श्रीधरभट्टेन – "अभेदश्रुतयस्तु गौणार्था इति दिक्"[17] इति ।

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11. सि० सि० ५।७-८, १४; पृ० ५५-५७
12. त्रि० म० ना० ३।३
13. छा० उ० ३।१४।१
14. छा० उ० ६।८।७
15. मुण्ड० ३।२।९
16. सि० च०, पृ० ४०-४१
17. न्या० क०, पृ० २१३

सांख्ययोगदर्शनयोः – "नाद्वैतश्रुतिविरोधः जातिपरत्वात्"[18] इति सूत्रेण महर्षिणा कपिलेनाद्वैतश्रुतीनां विजातीयद्वैतनिषेधपरत्वं व्यवस्थापितम् ।

अतोऽद्वैतवाक्यानि "निरञ्जनः परमं साम्यमुपैति"[19] इत्यादिश्रुतिबलेन चिदेकरूपत्वादवैधर्म्यलक्षणाभेदपराण्येव, न त्वखण्डार्थपराणीति विज्ञानभिक्षुरत्र प्रतिपादयति।[20] मीमांसादर्शनेऽप्यद्वैतश्रुतयो जातिपरत्वेन व्यवस्थापिताः।[21]

तदेवं वास्तविकद्वैतप्रतिपादकेषु न्याय-वैशेषिक-सांख्य-योग-पूर्वमीमांसादर्शनेषु द्वैतश्रुतीनां सावकाशत्वेऽप्यद्वैतश्रुतीनामनवकाशः । उत्तरमीमांसादर्शने तु "जीवो ब्रह्मैव नापरः" इति श्रीशङ्करभगवत्पादोक्त्या उपर्युक्ताद्वैतश्रुतीनां सावकाशत्वेऽपि "द्वा सुपर्णा सयुजा सखाया"[22], "द्वे ब्रह्मणी वेदितव्ये"[23] इत्यादिद्वैतश्रुतीनां लोकसिद्धद्वैतानुवादकत्वेन व्यवस्थापनादेषां द्वैतश्रुतीनामत्रानवकाश इतीमानि दर्शनानि श्रुत्यैकदेशीनीत्युच्यन्ते ।

वीरशैवदर्शने तूभयविधश्रुतीनां समानरूपेण प्रामाण्यस्वीकारादिदं दर्शनं सर्वश्रुतिसमन्वयात्मकमिति विज्ञेयम् । तदुक्तं भाष्यकृद्भिः श्रीपतिपण्डिताराध्यभगवत्पादैः –

श्रुत्यैकदेशप्रामाण्यं द्वैताद्वैतमतादिषु ।
द्वैताद्वैतमते शुद्धे विशेषाद्वैतसंज्ञिते ।
वीरशैवैकसिद्धान्ते सर्वश्रुतिसमन्वयः ॥[24] इति ।

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18. सां० सू० १।१५४
19. मुण्ड० ३।१।३
20. सां० सू० १।१५४ प्र० भा० ।
21. शा० दी०, तर्कपादे, पृ० १२५
22. श्वे० उ० ४।६
23. त्रि० ता० ५।१७
24. ब्र० सू० श्रीकर० मङ्गलश्लो० १५

अस्यायमर्थः – "विश्च शेषश्च विशेषौ = परमात्मजीवौ, तयोरद्वैतं विशेषाद्वैतमिति विशेषाद्वैतशब्दस्य व्युत्पत्तिः । अत्र 'वि' इत्यनेन 'विश्चक्षुषि' व्योम्नि वाते परमात्मनि पक्षिणि"[25] इति निघण्टुषु पक्षिवाचकस्य विशब्दस्य परमात्मनोऽपि वाचकत्वात् "द्वा सुपर्णा", "हंस हंसेति"[26] इत्यादिश्रुतिषु च परमात्मनः पक्षिरूपेण वर्णनादत्र विशब्देन परमात्मा गृह्यते । एवमेव "यथाऽग्नेः क्षुद्रा विस्फुलिङ्गा व्युच्चरन्ति"[27] इत्यादिश्रुतिषु जीवानां परमेश्वरांशत्वव्यपदेशात् शेषशब्देन जीवो व्यवह्रियते । अद्वैतपदेन "यथा नद्यः"[28] इत्यादिश्रुतिसिद्धं सायुज्यं जीवब्रह्मणोरुपदिष्टम् । तस्माज्जीवेश्वरयोः संसारदशायां भेदः, मोक्षदशायामभेदो भ्रमरकीटन्यायेन ।[29] अर्थाद् यथा भ्रमराद् भिन्नः कीटो निरन्तरभ्रमरध्यानेन भ्रमरो भवति, तथा संसारदशायां परमात्मनो भिन्नो जीवो निरन्तरध्यानमहिम्ना जीवभावं परित्यज्य शिवस्वरूपो भवति । तदेवं भाष्यकारा वीरशैवदर्शनस्य 'विशेषाद्वैतम्' इति संज्ञयात्र द्वैताद्वैतश्रुत्योः समन्वयं सूचितवन्तः । उक्तं च तैरेव –

विशब्देनोच्यते शम्भुर्हंसहंसेति मन्त्रतः ।
शेषशब्देन शारीरो यथाग्नेरिति मन्त्रतः ॥
अद्वैतेन भवेद्योगो यथा नद्य इति श्रुतेः ।[30] इति ।

एवं द्वैताद्वैतश्रुतीनामत्र यथा समन्वय उक्तस्तथान्येषामपि परस्परविरुद्धश्रुतीनामत्र समन्वयो निरूप्यते । तदेवात्र संक्षेपेण प्रतिपाद्यते ।

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25. एका० को०, पृ० १८
26. ब्र० वि० ३४
27. बृ० उ० २।१।२०
28. मुण्ड० ३।२।८
29. कीटो भ्रमरयोगेन भ्रमरो भवति ध्रुवम् ।
    मानवः शिवयोगेन शिवो भवति सर्वदा ॥ (ब्र० सू० श्रीकर० १।२।६)
30. ब्र० सू० श्रीकर० मङ्गलश्लो० १६

तत्र तावत् श्रुतिः – "द्वे वाव ब्रह्मणो रूपे मूर्तं चैवामूर्तं च"[31] इति ब्रह्मणः सगुणनिर्गुणभेदेन द्वैविध्यमुक्त्वा, "अशब्दमस्पर्शमरूपमव्ययम्"[32], "निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम्"[33], "अस्थूलमनण्वह्रस्वमदीर्घमलोहितम्"[34] इत्यादिवचनैस्तस्य निर्गुणरूपत्वम्, "तदैक्षत बहु स्यां प्रजायेयेति"[35], "यः सर्वज्ञः सर्ववित्"[36], "सत्यकामः सत्यसंकल्पः"[37] इत्यादिवचनैस्तस्य सगुणरूपत्वं प्रतिपादितवती ।

न्यायवैशेषिकदर्शनयोरीश्वरस्तदभिमतनवद्रव्यान्तर्गतात्मद्रव्येऽन्तर्भवतीति स सगुण एव न निर्गुणः, द्रव्यमात्रस्य गुणक्रियावत्त्वाङ्गीकारात् । योगदर्शने पुरुषविशेष ईश्वर इत्यङ्गीकृत्य तस्य सर्वज्ञत्वाद्युत्कृष्टगुणयुक्तत्वं प्रतिपाद्य सगुणरूपत्वमेव समर्थितम् । तदेवं न्याय-वैशेषिक-योगदर्शनेष्वीश्वरस्य सगुणत्वप्रतिपादकश्रुतीनां समन्वयेऽपि निर्गुणत्वप्रतिपादकश्रुतीनामनवकाश इति तेषां श्रुत्यैकदेशित्वम् ।

अद्वैतवेदान्ते मायाशबलितस्य ब्रह्मणः सगुणत्वमिति, निरुपाधिकस्य च निर्गुणत्वमिति निरूपणेऽपि सगुणरूपस्य कारणीभूताया मायाया मिथ्यात्वेनेश्वरस्य सगुणरूपमपि मिथ्येति निर्गुणरूपस्यैव सत्यत्वमिति स्वीकारात् तन्मते सगुणश्रुतीनामनवकाशः । तस्मादद्वैतदर्शनमपि श्रुत्यैकदेशिदर्शनमिति वक्तुं शक्यते ।

वीरशैवदर्शने तु परशिवो विमर्शाख्यशक्तिविशिष्ट इत्यङ्गीक्रियते । इयं च शक्तिश्चन्द्रचन्द्रिकयोरिव परशिवेन साकमविनाभूता । अस्याश्च

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31. बृ० उ० २।३।१
32. कठ० १।३
33. श्वे० उ० ६।१९
34. बृ० उ० ३।८।८
35. छा० उ० ६।२।३
36. मुण्ड० १।१।९
37. छा० उ० ८।१।५

शक्तेरवस्थाद्वयं भवति। तत्रैका प्रलयकालीनाऽविभागपरामर्शरूपा, द्वितीया सृष्टिकालीना विभागपरामर्शरूपा। अविभागपरामर्शरूपेयं शक्तिः सच्चिदानन्दरूपा, विभागपरामर्शरूपा च शक्तिरिच्छा-ज्ञान-क्रियात्मिका। इच्छादिरूपेण विभागमप्राप्तया सच्चिदानन्दरूपया शक्त्या विशिष्टः पर-शिवो निर्गुण इति, सृष्टिकारणीभूतेच्छादिरूपेण विभागं प्राप्तया शक्त्या विशिष्टश्च परशिवः सगुण इति कथ्यते। तदेवं शक्तिसंकोचावस्थायां तस्य निर्गुणत्वम्, तद्विकासावस्थायां च परशिवस्य सगुणत्वमिति बोध्यम्। तदेवोक्तं भाष्यकारैः श्रीपतिपण्डिताराध्यैः –

सृष्टेः पूर्वं महादेवः शक्तिसंकोचहेतुना।
निर्गुणत्वेन शास्त्रेषु गीयते तत्त्ववेदिभिः॥
सृष्ट्यादौ परमेशस्य शक्तेः प्राचुर्यवैभवात्॥
सर्वज्ञत्वादिकल्याणगुणवानिति कीर्त्यते॥
तस्माद् द्वैतश्रुतीनां तु सृष्ट्युत्तरसमन्वयः।
अद्वैतश्रुतिबोधस्तु सृष्टेः प्रागेव कथ्यते॥
अथ सत्त्वादिवैशिष्ट्यात् सगुणत्वं सदाशिवे।
तत्साक्षिकत्वात् चिच्छक्त्या निर्गुणत्वं विधीयते।
सकलो निष्कलश्चेति तस्माद् वेदेषु गीयते॥[38] इति।

तदेवमेकस्यैव परशिवस्य सृष्टेः पूर्वतनकाले निर्गुणत्वम्, सृष्टिप्रारम्भ-काले च सगुणत्वमिति व्यवस्थाप्योभयविधश्रुतीनां समानरूपेण प्रामाण्य-प्रतिपादनादिदं दर्शनं सर्वश्रुतिसमन्वयात्मकमिति बोध्यते।

अपरं च, "निरवद्यं निरञ्जनम्"[39] इति श्रुतिर्ब्रह्मणो निर्विकारत्वं बोधयति। "बहु स्यां प्रजायेयेति"[40] इति श्रुतिर्ब्रह्मणः परिणामरूपविकारं बोधयति। तदत्र ब्रह्म जगदाकारेण परिणमते न वेति ब्रह्मण उपादानत्व-

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38. ब्र० सू० श्रीकर० १।३।७
39. श्वे० उ० ६।१९
40. छा० उ० ६।२।३

जिज्ञासा जागर्ति । तत्र नैयायिकवैशेषिकाः परमाणवो जगदुपादानम्, ईश्वरश्च निमित्तकारणमिति, सांख्ययोगदर्शनाचार्याः प्रकृतिर्जगदुपादानम्, पुरुषश्च निमित्तकारणमिति; मीमांसादर्शने परमाणव उपादानम्, अदृष्टश्च निमित्तकारणमिति; अद्वैतवेदान्ते च निर्विकारं ब्रह्म न जगतः परिणाम्युपादानम्, किन्तु विवर्तोपादानमित्येतेषु दर्शनेषु ब्रह्मण ईश्वरस्य वा परिणाम्युपादानकारणत्वानङ्गीकारेण तस्य निर्विकारत्वबोधक-श्रुतिवाक्यानां तत्र प्रामाण्यसम्भवेऽपि परिणामित्वबोधकश्रुतीनामनवकाशः ।

वीरशैवदर्शने तु –

आत्मशक्तिविकासेन शिवो विश्वात्मना स्थितः ।
कुटीभावाद्यथा भाति पटः स्वस्य प्रसारणात् ॥[41]

इति श्रीरेणुकभगवत्पादा यथा पटो विलक्षणप्रसारणे कुटीभावमापद्यते, तत्संकोचे च पटरूपेणावतिष्ठते; न चाभ्यां संकोचविकासाभ्यां पटस्य स्वरूपे विक्रिया जायते, तथा शक्तिविशिष्टः शिवोऽपि स्वात्मशक्तिविकासेन विश्वात्मना तिष्ठन् न विक्रियत इति पटदृष्टान्तेनाविकृतपरिणामवादं प्रतिपादितवन्तः । तस्माद् विश्वात्मावस्थायां विश्वरूपेण परिणामः, विश्वोत्तोर्णावस्थायां निर्विकारभावेनावस्थानमित्युभयविधश्रुतीनामत्र समन्वयः संजायते ।

किञ्च, भगवती श्रुतिः – "तमेव विदित्वातिमुत्युमेति नान्यः पन्था विद्यतेऽयनाय"[42] इति ज्ञानतिरिक्तस्य मोक्षसाधनत्वं निषेधयति, पुनः "विद्यां चाविद्यां च यस्तद्वेदोभयं सह"[43] इति कर्मणोऽपि मोक्षसाधनत्वं प्रतिपादितवती । अतः किं केवलाद् ज्ञानान्मोक्षः? उत कर्मज्ञानाभ्यामिति विवादः ।

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41. सि० शि० १०।६८
42. श्वे० उ० ३।८
43. ई० उ० ११

तत्र न्याय-वैशेषिक-सांख्य-योग-अद्वैतवेदान्तेषु ज्ञानादेव मोक्षः, कर्माणि तु चित्तशुद्ध्यर्थमिति ज्ञानस्यैव प्राधान्यमभ्युपगम्यते। तस्मादेतेषु दर्शनेषूभयविधश्रुतीनां न समानरूपेण प्रामाण्यम्, किन्तु गौणमुख्यरूपेण। वीरशैवास्तु –

अन्धपङ्गुवदन्योन्यसापेक्षे ज्ञानकर्मणी।
फलोत्पत्तौ विरक्तस्तु तस्मात् तद्द्वयमाचरेत्॥[44]
ज्ञाने सिद्धेऽपि विदुषां कर्मापि विनियुज्यते।
फलाभिसन्धिरहितं तस्मात् कर्म न संत्यजेत्॥[45]

इति श्रीरेणुकभगवत्पादोक्त्या शिवलिङ्गपूजारूपं नित्यकर्म शिवज्ञानं चेत्युभयोः समसमुच्चयत्वं स्वीकुर्वन्तीत्यत्र मोक्षसाधनत्वेन प्रतिपादित-योरुभयविधश्रुत्योः समानरूपेण प्रामाण्यमपि सम्भवतीत्युभयविधश्रुति-समन्वयः।

एवमेव यत्र यत्र द्वैताद्वैतदर्शनानि परस्परं विरुद्धार्थयोः श्रुत्योर्विषये कलहायन्ते, तत्र तत्र सर्वत्र वीरशैवदर्शनाचार्याः समन्वयदृष्ट्या कलहं निवारयन्ति। एतादृशश्रुतीनां समन्वयस्तु प्रकृतप्रबन्धे तत्र तत्र प्रसङ्गानु-सारेण दर्शितः। अत्रोपसंहारे तु तस्यैव कश्चनांशो दर्शितः। विस्तरस्तु विद्वद्भिस्तत्रैव द्रष्टव्यः। एतेन सिद्धान्तशिखामण्युक्तमिदं वीरशैवदर्शनं न कस्यापि दर्शनस्य खण्डनार्थं प्रवृत्तम्, किन्तु समन्वयार्थमिति विज्ञायते। इदमेवास्य दर्शनस्य माहात्म्यम्।

एवं दार्शनिकतत्त्वैर्विशिष्टत्वेन प्रतीयमानमिदं दर्शनं साम्प्रदायिक-तत्त्वैरपि सम्प्रदायान्तरानतिशेते। तथाहि – "एकेन जन्मना मुक्ति-र्वीराणां तु महेश्वरि" इत्यागमोक्त्या वीरशैवाः पुनर्जन्म नाङ्गीकुर्वन्ति। पुनर्जन्माभावे इदं कारणम् – मलावृतस्यैव जीवस्य पुनर्जन्म भवति न

44. सि० शि० १६-११-१२, पृ० ७४-७५
45. सि० शि० ५।४, पृ० ५४

पुनर्निवृत्तमलस्य । वीरशैवाचार्या आणवादिमलत्रयनिवृत्त्यर्थं क्रिया-मन्त्र-वेधाख्यं दीक्षात्रयं विदधति । एवं दीक्षात्रयेण निर्दग्धमलस्य जीवस्य कथं पुनर्जन्म भवेत्?

एतादृशदीक्षायां यावानधिकारः पुरुषस्य तावानेव स्त्रीणामपीतीद-मप्यत्र वैशिष्ट्यम् दीक्षाप्राप्तस्येष्टलिङ्गस्य पूजाया यावज्जीवं कर्तव्यत्व-नियमात्, ऋतुकाले सूतकप्राप्तौ स्त्रीणामिष्टलिङ्गपूजाया लोपो मा भूदिति यथाऽकरस्पर्शयोग्यापि जिह्वा मन्त्रोच्चारणे सदा सुनिर्मला, तथा ऋतु-स्नातापि नारी यद्यप्यकरस्पर्शयोग्या, तथापीष्टलिङ्गपूजामात्रार्थं सुनिर्मला भवतीति स्वेष्टलिङ्गैकपूजायामशौचं निषिध्य ऋतुमत्या अपि लिङ्गपूजाधि-कारं प्रदाय वीरशैवाचार्या धार्मिकजीवने स्त्रीपुरुषयोर्भेदं निराकृत्य साम्य-वादं प्रतिष्ठापयामासुः ।

इदानीन्तनसर्वकारः सामाजिकधार्मिकजीवने स्त्रीपुरुषयोर्भेदनिरा-करणे प्रयतते । प्रयासोऽयं बहुकालात् पूर्वमेव वीरशैवाचार्यैः कृतः, प्रयासे साफल्यं च प्राप्तम् । तस्मादेतदर्थमपि वीरशैवसम्प्रदायः सम्प्रदायान्तराणां मार्गदर्शकोऽभूदित्यत्र नातिशयोक्तिः एवं च स्त्रीपुरुषयोर्भेदं विनैव सर्वेऽपि मानवाः सच्चारित्र्येण, सौशील्येन, हृदयशुद्ध्या, प्रशान्तया धियेष्टलिङ्गा-र्चनाधिकृताः सन्त इह जन्मन्येव शिवसायुज्यं वीरशैवसम्प्रदायसम्मतं साधयितुं प्रभवन्ति ।

अपरं च, एतत्सम्प्रदाये पञ्चप्राणरूपत्वेन प्रतिपादिता लिङ्गाचार-सदाचार-शिवाचार-भृत्याचार-गणाचाराख्याः पञ्चाचाराः सर्वेषां मानवानां करणत्रितयं परिशोध्य तेषां नैतिकजीवननिर्माणे कारणीभूताः सन्ति । वीरशैवा एव यद्यन्येऽपि तानाचारानाचरेयुस्तर्हि शीघ्रमेव भारती-यानां मनसि विश्वकुटुम्बभावना जागृयादित्यत्र न शङ्कालवलेशोऽपि ।

इदानीन्तने विज्ञानप्रगतियुक्ते जगति विनैव तत्त्वज्ञानं विज्ञानमात्रेण मानवकुलस्य शान्तिः समाधानं च न प्राप्येत । तत्त्वज्ञानबोधनाय प्रवृत्तेषु भारतीयदर्शनेषु सिद्धान्तवैमत्या प्रायः परस्परं खण्डनमण्डनादिकं वर्तते, किन्तु –

सांख्यं योगः पाञ्चरात्रं वेदाः पाशुपतं तथा ।
एतानि मानभूतानि नोपहन्यानि युक्तिभिः ॥[46]

इति श्रीरेणुकभगवत्पादाः परस्परं खण्डनादिकं निराकृत्य समन्वयार्थं प्रयतितवन्तः । तस्मात् –

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखभाग्भवेत् ॥

इति विश्वकुटुम्बभावनायुक्तैर्वीरशैवाचार्यैः सिद्धान्तशिखामणौ प्रतिपादितमिदं वीरशैवदर्शनमेकमेव सर्वस्यापि जगतो हिताय अभ्युदयाय च प्रभवेदित्यत्र न कश्चन संशयावकाश इति शिवम् ॥

॥ इति श्रीसिद्धान्तशिखामणिसमीक्षाग्रन्थः सम्पूर्णः ॥

यया विना योन बिभर्ति रूपं पृथग्यतो या न दधाति सत्ताम् ।
तदात्मिकायै च तदात्मने च नमः शिवायै च नमः शिवाय ॥

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– Śrīmad Amareśvarāya Namaḥ –

Upasaṁhāra : Conclusion

It has been necessary to write an 'Upasaṁhāra' (conclusion) at the end of a deliberation of the nature of 'Pañcāvayava' (Five-membered syllogistic reasoning, the five members being 'Pratijñā', 'Hetu', 'Udāharaṇa', 'Upanaya' and 'Nigamana' – told in connection with 'Parārthānumāna'). The 'Śāstrakāras'

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would ascertain the 'Tātparya' (Purport) from the 'Upakrama' and 'Upasaṁhāra'. That has been the reason as to why among the six 'Liṅgas' (signs), which would decide the 'Tātparya', told in the 'Kārikā' (which would follow), the 'Upakrama' and 'Upasaṁhāra' have been considered as one : the 'Kārikā' – 'Upakramopasaṁhāra', etc.

"1. 'Upakrama-Upasaṁhāra', 2. 'Abhyāsa', 3. 'Apūrvatā', 4. 'Phalam', 5. 'Arthavāda', 6. 'Upapatti' – these have been the six 'Liṅgas' (signs) for deciding the 'Tātparya'."

Among those told in the 'Kārikā', 'Upakrama' and 'Upasaṁhāra' have been counted together as one 'Liṅga'. Therein 'Gauḍa-Brahmānanda-Svāmin' has also said :

"'Upakramopasaṁhāra ..... Tātparyanirṇaye' – in this statement of elders, there has been an indication of the culmination of the meanings of the starting and the ending parts of the matter under consideration have been the same as conveyed by the 'Upakrama' and the 'Upasaṁhāra'. (Hence, they have been together regarded as one 'Liṅga'). 'Abhyāsa' (2) has been listening again to some idea which would not pertain to anything else. 'Arthavāda' (5) has been that statement which would reveal either praise or condemnation of the matter. These three have been 'Śabdaniṣṭha', since they have been brought out through words. The first one has been a 'Liṅga' as it would decide the import by its dual meaning, because amidst many doubtful meanings that would come as the matter of

'Tātparya', the culmination of the meanings of the beginning and ending parts has been taken as the Tātparya; otherwise it would be useless." It has been through this matter of the work that the 'Ācārya' has pointed out that the first and the last ('Upakrama' and 'Upasaṁhāra') would form one 'Liṅga'.

In the present instant this has to be told : It has been decided that since the 'Upakrama' and the 'Upasaṁhāra' have been found to be conveying the same meaning on the basis of the fact that the statements pertaining to both would convey the same meaning. In the same way, in this research work called "Śrī Siddhāntaśikhāmaṇi Samīkṣā (Ṣaḍdarśanītulanātmika)", what has been pointed out by me in the beginning ('Upakrama'), should be told in the end ('Upasaṁhāra') also. This has been proper. This has been so because in both the means ('Aṅgas') of acquiring the import have been conveying the same meaning. But, here there has been a great objection. If the matter which has been same as that propounded earlier (in the thesis) would be to told here (in the 'Upasaṁhāra') also, then it would amount to tautology ('Punarukti'). If some other matter has been presented, then there would be the contingency of presenting the opposite matter. Thus there would be the binding with the noose ('pāśa') both ways. Then if it would be asked as to what should be the path by which the conclusion should be drawn, so that there wold be no occasion for culmination into that 'doṣa' (defect), this would appear to be the answer. Although in the logical procedure of the nature of 'pañcāvayava' ('Pratijñā',

etc.,) there has been the grasping of same idea of the 'pratijñā'-statement, there would no culmination into the thought of uselessness in the case of 'Nigamana'. Similarly in the present case also, although there has been the grasping of the same matter as of the 'Upakrama' from it, there has been no drawback in the case of the 'Upasaṁhāra'.

Further, when, for the purpose of realising the 'Ātman' who has been ever present, the 'Śruti' would teach afresh with such statements as "Tattvamasi Śvetaketo", etc., then, if there has been the same meaning between the 'Upakrama' and the 'Upasaṁhāra', how could there be the contingency of tautology? Or how could there be the contingency of trying to prove what has been already proved ('Siddhasādhana')? Similarly, what has been told in the 'Upakrama' would be again told in the Upasaṁhāra. In this connection I would like to tell a little here.

Here, in the world, the entire host of living beings, would have the natural tendency of desiring for what has been of their liking and rejecting what has not been of their liking. Therein happiness has been the object of desire for all. That has been the reason as to why all the philosophers would speak of its definition as – "Sarveṣām anukūlatayā vedanīyaṁ sukham" ["'Sukha' has been that which has been felt as favourable"]. That happiness has been of two kinds as 'Nitya' and 'Anitya'. Between them, happiness arising from the objects of senses ('vaiṣayika') has been 'Anitya' (transitory) and that arising from 'Mokṣa' has been

'Nitya' (eternal). Even this 'Vaiṣayika'-happiness would not be of the nature of happiness at all places and for all persons, but would be only so sometimes for some only and a little only. That has been the case behind the fact that the rays of the sun, although pleasant during cold time, would create affliction during summer. The sandal-paste, which has been the means of happiness during summer, would not be so in winter or during rains. Another point has been that the means of happiness for one person would be the means of sorrow for another person. Hence, it has been decided that the happiness of 'Mokṣa' has been for the liking of all.

In that context, there has been the opinion of the 'Śāstra' that the multitude of beings who have been oppressed by the sorrow obtained from the revolving in the eighty-four lakh wombs would attain human bodies in the end. This 'Jīva' who has attained human body would proceed with the desire to get eternal happiness; but he would undergo sorrow again and again. Thinking about this, the major 'Maharṣis' who were compassionate without any selfish reason, such as 'Gautama', 'Kaṇāda', 'Kapila', 'Patañjali', 'Jaimini' and 'Bādarāyaṇa', have written śāstras respectively called 'Nyāya', 'Vaiśeṣika', 'Sāṅkhya', 'Yoga', 'Pūrva-Mīmāṁsā' and 'Uttara-Mīmāṁsā' for the pacification of the sorrow of the beings or for their attainment of eternal happiness. Since they would follow the path of 'Veda', they have been designated as 'Vaidika-Ṣaḍdarśanāni' (six systems of philosophy which would follow the path of Veda).

Among these systems of philosophy, which have proceeded for the good of all human beings, there has been no mutual uniformity of opinion at all. "Mṛgyābhede'pi margabhedasya sambhavaḥ" ("In spite of the absence of difference in what has been sought, there has been the possibility of the difference in the path"), as per this statement of the scholarly persons, and as per the statement of 'Puṣpadanta' as "Rucīnāṁ vaicitryāt" ("Due to the variety in tastes), there would be the removal of mutual difference among the sages resorting to different paths. "Adhikārabhedena śāstrāṇyuktānyaśeṣataḥ" ("By virtue of difference in authority the 'Śāstras' have been told"), as per this statement, by virtue of difference in authority and by virtue of the successive process of expansion ('Śāstras' could be shaped). The same has been told by 'Śrī Madhusūdana Sarasvatī' :

"Those sages were not confused, because they were omniscient; but the difference in varieties have been shown by them with a view to remove heterodoxy thinking that there would be no entry into human values instantly in the case of those who have been inclined to external matters. Therein without knowing their intention, those who seek the intention even in the matter opposed to 'Veda', would accept their opinion as deserving to be accepted and would become inclined to many paths. Thus this has not been open to blame.

If it were asked as to how there would be the serial expansion of the systems of philosophy, the answer has been this : Please listen, therein, it has

been accepted that according to the 'Nyāya-Vaiśeṣikas' there would be the attainment of 'Apavarga' (emancipation) through the 'Tattvajñāna'. What has been that 'Tattvajñāna'? In response to this enquiry, the answer has been that it would be the knowledge of difference ('bheda-jñāna') which has been of the nature of body, sense, etc., as the object of enquiry ('Anuyogika') and 'Atman' as the counterpart ('Ātma-pratiyogika') or the knowledge of difference which has been of the nature of 'Ātman' as the object of enquiry ('Anuyogika') and body, senses, etc., as the counterpart ('Dehendriyādipratiyogika'). In the case of the knowledge of difference ('bhedajñāna'), it would be necessary to have the knowledge of both the 'Anuyogin' and the 'Pratiyogin'. With this idea in mind, the 'Nyāya-Vaiśeṣikas' would first consider in detail the gross 'Anātma' objects, then, as their counterparts, they would propound the (subtle) knowledge of the 'Ātman'. Since in the 'Sāṅkhya-yoga', 'Vivekakhyāti' (the apprehension of discrimination) has been the means to 'Mokṣa', both those systems would enquire into both the subtle objects (about 'Puruṣa' and 'Prakṛti'). In the 'Advaita-Vedānta' there has been first the acceptance of the knowledge of Brahman ('Brahma-jñāna') as the sole means of 'Mokṣa' and then that has been made firm through the establishment of the falsity of the world. Thus in that way the 'Nyāya-Vaiśeṣikas' would make efforts in deliberating about the gross objects of the world; the 'Acāryas' of 'Sāṅkhya' and 'Yoga' systems would make efforts to bring out the substance of 'Vivekakhyāti' between the subtle 'Prakṛti'

and 'Puruṣa'; the 'Advaita-Vedāntins' would make efforts to reveal the nature of Brahman which as been subtler than the subtlest. Thus this has been the serial expansion of thought among the systems of philosophy ('Nyāya-Vaiśeṣika' to 'Advaita-Vedānta').

It has been possible to show the serial expansion among the systems of philosophy through a 'Dṛṣṭānta'. It has been thus : In the deliberation about the nature of 'Ātman', the 'Nyāya-Vaiśeṣikas' have disproved the 'Ātmatva' of body, senses, mind and intellect (the opinion of the 'Cārvākas', etc.,) and have established 'Ātman' which has been other than those (body, etc.) and which has been 'Sadrūpa' and 'Nitya'. Although 'Ātman' has been 'Sadrūpa' (form of existence), it has not been 'Cidrūpa' (form of consciousness), but it has been dull like stone. The property in the form of knowledge would arise in it when it would get associated with mind. Thus in the opinion of the 'Nyāya-Vaiśeṣikas' 'Ātman' has been 'Sadrūpa' and the substatum of the properties such as knowledge, etc.

The 'Ācāryas' of 'Sāṅkhya-Yoga'-systems of philosophy, on the authority of 'Śrutis' such as – "Asaṅgo hyayaṁ Puruṣaḥ" ("This 'Puruṣa' has been without association"), "Sākṣī cetā Kevalo nirguṇaśca" ("He has been the witness, endowed with consciousness, all alone and without 'Guṇas'"), etc., they would say that 'Ātman' has been without association, has not been possibly the substratum of any 'Guṇa', has been 'Cidrūpa' by nature. Having accepted this, they have pointed out his 'Cidrūpatva' along with the 'Sadrūpatva' admitted by the 'Nyāya' system. The 'Sāṅkhya'

system would not accept 'Ātman's' nature of 'bliss' on the ground that he would be 'Nirguṇa' and Ānanda has been the transformation of 'Sattva-guṇa'.

In the 'Advaita-Vedānta', on the authority of the 'Śrutis' such as "Satyaṁ Jñānam Anantaṁ Brahma" ("'Brahman' has been truth, knowledge and infinite"], "Vijnanamanandam Brahma" ("'Brahman' has been special knowledge and bliss"), etc., it has been propounded that whatever has been 'Sat', that has been 'Cit' and that has been also of the nature of bliss. Having accepted this, they have propound the 'Ātman's' form of 'Sat', 'Cit' and 'Ānanda' (existence, intelligence and bliss).

Thus in this manner, it has been through the steady pursuit of the thoughts pertaining to 'Ātman' that the serial expansion from 'Nyāya' to 'Advaita' would clearly come to our notice. Among these six systems of philosophy, 'Advaita-Vedānta' has been of complete form. That has been the reason as to why some one of the 'Nyāya'-system has held that the 'Nyāya-darśana' has been protector of 'Advaita-tattva', by saying – "Idaṁ tu Kaṇṭakavāraṇaṁ Tattvaṁ tu Bādarāyaṇāt" ("This thorn-removing 'Tattva' has been from 'Bādarāyaṇa' "). Hence, the mutual difference of opinion among these systems has not been truly existing. Another point has been that it should be understood that these systems of philosophy have been taught for the sake of the 'Manda', 'Madhyama' and 'Uttama' 'Adhikārins' (persons entitled to have the respective knowledge).

Thus among these 'Darśanas' which have undergone serial expansion, both the 'Nyāya' and 'Vaiśeṣika' systems have admitted 'Akāśa', 'Kāla', 'Dik', 'Ātman', 'Manas' and 'Pṛthivī', etc., as eternal; both the 'Sāṅkhya' and 'Yoga' systems have admitted both 'Prakṛti' and 'Puruṣa' as eternal; the 'Mīmāṁsa-darśana' has admitted the world and the 'Vedas' as eternal in the form of a continuous flow; hence have been dual systems ('Dvaita-darśanāni').

In the 'Śaṅkara-Vedānta' ('Advaita'), since, as per the statement of 'Śaṅkara-Bhagavatpāda' as "Brahma satyam Jaganmithyā Jīvo Brahmaiva nāparaḥ" [" 'Brahman' has been real, the world has been false and the 'Jīva' has been none other than 'Brahman' "], it has been said that duality ('Dvaita') alone has been propounded as false; hence that Vedanta alone has been the 'Advaita'.

The mutual strife between these 'Dvaita' and 'Advaita'-systems would not be pacified without the co-ordination between 'Dvaita' and 'Advaita'. This co-ordination would be found in the 'Vīraśaiva-darśana' which has been of the nature of 'Dvaitādvaita' called 'Viśeṣādvaita'. That has been the reason as to why it has been told in 'Śrī Siddhānta-śikhāmaṇi' –

"O Agastya! there have been (many) 'Siddhāntas' which have been well-known, which would differ according to aptitudes, which would be associated with various practices and which would propound various tenets. 'Sāṅkhya', 'Yoga', 'Pāñcarātra', 'Vedas' and 'Pāśupata', these have been the 'Siddhāntas'

which have been quite authoritative and which should not be refuted with arguments. O great sage! among these, 'Sāṅkhya', etc., Veda has been predominant. The authoritativeness of these has been decidedly on the ground that they would follow 'Veda'".

Thus after having pointed out that the systems such as 'Sāṅkhya', etc., should not be refuted (by arguments) as those systems, 'Sāṅkhya', etc., would follow 'Veda', 'Śrī Reṇuka-Bhagavatpāda', has again said :

"O great sage! compared to the 'Sāṅkhya', etc., which have been based on some parts of 'Veda', the 'Śaivasiddhānta' which would follow the entire 'Veda', has been superior. The 'Śaiva' doctrine which has been known as 'Siddhānta' expounded by 'Śiva' has been authoritative like 'Veda', because it would bring out the significance of the entire Veda..... In the latter part of the great traditional lore called 'Siddhānta' which would start with 'Kāmika' and which has been taught by 'Śiva', the supreme doctrine of 'Vīraśaiva' has been advocated."

Thus after having indicated that 'Sāṅkhya', etc., have been based on parts of 'Veda' and having propounded that the 'Vīraśaiva-darśana' which has been declared in the latter part of the 'Siddhāntāgama' that has been infused with the content of the entire 'Veda', the 'Ācarya' ('Śrī Reṇuka') has revealed that the 'Vīraśaiva-darśana' infused with the content of the 'Veda', has been of the nature of co-ordination of the 'Śrutis' teaching 'Dvaitādvaita' and the 'Darśanas' dealing with 'Dvaitādvaita'.

Here this has been the conclusion : Among the 'Dvaita'-systems, the 'Naiyāyikas' and the 'Vaiśeṣikas' would admit secondary sense of the 'Śrutis' pertaining to Advaita and would create a situation beneficial to their 'Siddhānta'. It has been thus : (1) In the 'Śruti' "Ekamevādvitīyam Brahma", the term 'Advitīya' has been interpreted. The word 'Advitīya' would reveal the meaning of contrariety from the dissimilar object in common with one-ness. Similarly, (2) in the 'Advaita-Śruti', viz., "Sarvaṁ Khalvidaṁ Brahma", the revelation of the meaning that everything has been enveloped by Brahman should be accepted. Here the word enveloped ('vyāpta') would mean getting related. The acceptance of the meaning as it has been heard would be improper. Otherwise, if the form of Brahman would be obtained in everything as pot, cloth, etc., Brahman would have the superimposition of transitoriness and dullness. (3-4). In the 'Advaita-Śrutis' as "Tattvamasi" (That, i.e., Brahman you are) and "Brahma Veda Brahmaiva bhavati" ["(He who) would know Brahman would become 'Brahman' himself"], the meaning of ultimate emancipation ('Parakaivalyārtha') has been conveyed by some (– here, the first one) and the meaning of identity, with Brahman (– through the word 'Brahman') in others (– here, the second one). Similarly in some 'Śruti'-statements, the settlement of identity with 'Paramātman', the controller of the entire world, has been propounded. On the side of 'Dvaita', the correctness of the above-mentioned interpretation of these 'Śrutis' has been clearly confirmed by 'Śrīdhara-bhaṭṭa' by saying : "Abhedaśrutayastu

gauṇārtha iti dik" ["The 'Śrutis' pertaining to 'Advaita' have been of secondary significance"].

In the 'Sāṅkhya-Yoga' systems, 'Maharṣi Kapila' has settled that the 'Advaita-Śrutis' have been in favour of prohibiting the contrary 'Dvaita'.

Hence, the 'Advaita'-statements have been in favour of the meaning of 'Abheda' of the nature of contrariety of the form of 'Vaidharmya', but have not been in favour of the meaning of 'Akhaṇḍārtha' (total significance), by virtue of the support of the 'Śrutis' such as "Nirañjanaḥ paramam sāmyamupaiti" ["He who has been not been attached to anything ('nirañjana') would get supreme identity]. Thus 'Vijñānabhikṣu' has propounded. In the 'Mīmāṁsā-darśana' also, the 'Śrutis' pertaining to 'Advaita' have been settled as in favour of 'Jāti' (generality).

Thus it would become quite clear that in the systems which would admit 'Dvaita' as real, viz., 'Nyāya', 'Vaiśeṣika', 'Sāṅkhya', 'Yoga', and 'Pūrva-Mīmāṁsā', although the 'Dvaita-Śrutis' would have scope, yet the scope of the 'Advaita-śrutis' would not be suitable. In the 'Uttara-Mīmāṁsā' ('Vedānta') the scope of the afore-mentioned 'Advaita-śrutis' would become suitable through the statement of 'Śrī Śaṅkara-Bhagavatpāda's' as 'Jīvo Brahmaiva nāparaḥ' ('Jīva has been none other than Brahman'). But the 'Dvaita-Śrutis' such as "Dvā suparnā sayujā sakhāya" ["The two birds with charming feathers, the twins, the friends"], "Dve Brahmaṇī veditavye" ("The two 'Brahmans' should be known"), etc., would not have scope

because they would report only what has been found in the world. Thus these 'Darśanas' have been said to be 'Śrutyaika-deśīni' (those depending one some parts of 'Veda' only).

In the 'Vīraśaiva-darśana', both kinds of 'Śrutis' ('Dvaita' as well as 'Advaita') have been accepted as equally authoritative. Hence, it should be known as of the nature of co-ordination of all 'Śrutis'. So it has been said by 'Śrīpati-paṇḍitārādhya', the author of 'Śrīkara-bhāṣya' –

"In the 'Dvaita' and 'Advaita' systems, etc., parts of Veda have been authoritative. In the pure 'Vīraśaiva-siddhānta' alone, which has been 'Dvaitādvaita' called 'Viśeṣādvaita', there has been coordination of all kinds of 'Śrutis'."

This has been its meaning: "Viśca Śeṣaśca Viśeṣau-Paramātma-Jīvau" [" 'Vi' would mean 'Paramātman', 'Śeṣa' would mean 'Jīva', 'Paramātman' and 'Jīva', 'Tayor advaitam' = 'Viśeṣādvaitam'; this has been the derivative meaning of 'Viśeṣādvaita." In the 'Nighaṇṭus' it has been said – "Viścakṣuṣi vyomni vāte paramātmani pakṣiṇi" (" 'vi' would stand for eyes, sky, wind, 'Paramātman' and bird"). Since in the 'Nighantus' the word 'vi', expressive of bird, would be also the designation of 'Paramātman' since in the 'Śrutis' such as "Dvā Suparṇa", "Haṁsa Haṁseti", etc., and since 'Paramātman' has been described in the form of bird, here by the word 'vi' 'Paramātman' has been taken as the sense. In the same way, in the 'Śrutis' "Yathāgneḥ Kṣudrā visphuliṅgāḥ vyuccaranti"

("Just as small sparks would flash"), etc., since 'Jīvas' have been called the 'aṁśas' of the Paramātman, 'Jīva' has been designated by the word 'Jīva'. By the word 'Advaita', the sense of 'Sāyujya' between 'Brahman' and 'Jīva' as proved by "Yathā nadyaḥ", etc., has been taught. Hence, there has been 'bheda' between the 'Jīva' and the 'Īśvara' at the stage of 'Saṁsāra' (worldly life-cycle of birth and death) and at the state of 'Mokṣa', there has been 'Abheda' according to the maxim of 'Bhramara-Kīṭa' (bee and the insect). It means that 'Kīṭa' which has been different from the 'Bhramara', would become 'Bhramara' itself by virtue of incessant thinking of the 'Bhramara'; in the same way the 'Jīva', who has been different from the 'Paramātman', would give up his state of being 'Jīva' due to incessent thinking of 'Śiva' and would become 'Śiva' in form. Thus the author of the Bhāṣya (Śrīpati) has indicated the co-ordination between the 'Dvaita-śrutis' and the 'Advaita-śrutis' through the name of the doctrine as 'Viśeṣādvaita'. He himself has said :

" 'Śambhu' has been designated by the word 'Vi' on the authority of the 'Mantra' – 'Haṁsa Haṁsa'. The embodied self ('Jīva') has been designated by the word 'Śeṣa' on the authority of the 'mantra' – 'Yathagneḥ, etc.' 'Yoga' ('Sāmarasya') has been designated by the word 'Advaita' on the authority of the 'mantra' – 'Yathā nadyaḥ', etc.".

Thus just as the co-ordination between 'Dvaita-Śrutis' and 'Advaita-Śrutis' has been told here, so the co-ordination of the mutually opposing 'Śrutis' has been told here. The same would be propounded here :

Among those the 'Śruti' – "Dve vāva Brahmaṇo rūpe mūrtaṁ caivāmūrtaṁ ca" ["Two have been the forms of 'Brahman' as 'Mūrta' and 'Amūrta'"] on the basis of the difference between 'Saguṇa' and 'Nirguṇa'. Having said this, the 'Śruti' would propound 'Nirguṇa'-form through the 'Śruti' statements such as these : (1) "Aśabdam asparśam arūpam avyayam" ["He has no sound, no touch, no form; he has been liable to change"], (2) "Niṣkalam niṣkriyaṁ Śāntaṁ niravadyaṁ niranjanam" ["He has been one without parts, without 'Guṇas', with peace, without blame, without attachment"], (3) "Asthulamananṿahrasvamadīrghamalohitam" ["He has been not fat, not atomic, not short, not long, not reddish white"]; with these statements his 'nirguṇa'-forms have been propounded in the same way 'Saguṇa'-forms have been propounded by the 'Śruti'-statements such as these : (1) "Tadaikṣata bahu syāṁ prajayayeti" ["He had wished that he should become many"]; (2) "Yaḥ sarvajñaḥ sarvavit" ["He who has been omniscient and knower of all"]; (3) "Satyakāmaḥ Satyasaṅkalpaḥ" ["He has been the aspirant of truth and one of true resolve], etc.

In the 'Nyāya-Vaiśeṣika' systems, 'Īśvara' would merge into the 'Ātmadravya' counted among the nine 'Dravyas' of their acceptance. Hence he has been 'Saguṇa' only but not 'Nirguṇa', because all the Dravyas have been endowed with 'Guṇa' and 'Kriyā'.

In the 'Yogadarśana', 'Īśvara' has been admitted as 'Puruṣaviśeṣa' and having been propounded that he has been associated with excellent 'Guṇas' such as

omniscience, etc., his 'Saguṇa' form alone has been confirmed. Thus in this manner, in the 'Nyāya-Vaiśeṣika-Yoga-Darśanas', although there has been the combination of 'Śrutis' advocating 'Saguṇatva', there has been no scope for the 'Śrutis' advocating 'Nirguṇatva'. Hence, they have been depending on some parts of 'Śruti'.

In the Advaita-Vedānta, there has been 'Saguṇatva' in the case of Brahman who has been variegated by 'Māyā'. Brahman who has been 'nirupādhika' would be 'Nirguṇa'. Even though it has been so said, 'Māyā' who has been cause for his 'Saguṇa'-form has been false. Hence due to the acceptance that 'Saguṇa'-form of 'Īśvara' has also been false and that his 'Nirguṇa' form has been real, in that system also there has been no scope for 'Saguṇaśrutis'. Hence, it would be possible to say that 'Advaita-darśana' has also been the system depending on some parts of 'Śruti'.

In the 'Vīraśaiva-darśana', 'Paraśiva' has been accepted as endowed with 'Śakti' called 'Vimarśa'. This 'Śakti' has been inseparable with 'Paraśiva', like moonlight ('candrikā') with the moon. Of that 'Śakti' there have been two states. Between the two, one has been of the time of anhilation and has been of the nature of 'Avibhāga-parāmarśa' (reflection of the absence of division) and the other has been of the time of creation and has been of the nature of 'Vibhāga-Parāmarśa' (reflection of the division). This 'Śakti' which has been of the nature of 'Avibhāva-Parāmarśa' has been of the form of 'sat', 'cit' and 'ānanda' and the śakti which has been of the nature of 'Vibhāga-

Parāmarśa' has been of the form of 'Icchā', 'Jñāna' and 'Kriyā'. 'Paraśiva' with the 'Śakti' who has not undergone division in the form of 'Icchā', etc., and who has been of the nature of 'Saccidānanda' has been called 'Nirguṇa' and 'Paraśiva' with the śakti who has undergone division in the form of 'Icchā', etc., has been called 'Saguṇa'. Thus in this manner, it should be known that in the state of contraction of 'Śakti', 'Paraśiva' has been 'Nirguṇa' and in the state of expansion of 'Śakti' 'Paraśiva' has been 'Saguṇa'. The same has been told by Śrīpati Paṇḍitārādhya :

"Those who have been well-versed in 'Tattvas' have told in the 'Śāstras' about 'Mahādeva' as having assumed 'Nirguṇa'-state with a view to get contraction of his 'Śakti'. Due to the richness of the exuberance of the 'Śakti' of 'Parameśa' in the beginning of creation, he has been praised as the possessor of the auspicious qualities such as omniscience, etc. Hence, there would be post-creation relevance among the 'Dvaita-Śrutis' and the awareness of 'Advaita-Śrutis' has been said to be prior to creation. Then due to the speciality of 'Sattva', etc., there has been 'Saguṇatva' in 'Sadāśiva'. 'Nirguṇatva' has been prescribed in him by 'cicchakti' due to her as the witness. Hence he ('Parameśa') has been said to be 'Sakala' as well as 'Niskala' in the 'Vedas'."

Thus in this way, one and the same 'Paraśiva' has been settled as having 'Nirguṇatva' prior to the time of creation and as having 'Saguṇatva' at the commencement of creation. It has been through this settlement, since there has been the propounding of the authority

of both the 'Saguṇa' as well as the 'Nirguṇa' 'Śrutis', this 'Darśana' (Vīraśaiva) has been known as of the nature of co-ordination of all the 'Śrutis'.

Another point has been that the 'Śruti'-statement "Niravadyaṁ nirañjanam" ("Free from blame and free from attachment") would reveal the absence of deformity in the case of 'Brahman'. The 'Śruti'-statement "Niravadyaṁ nirañjanam" ("Free from blame and free from attachment") would reveal the absence of deformity in the case of 'Brahman'. The 'Śruti'-statement "Bahu syām prajāyeyeti" ("I should be born as many") would reveal variety in the form of transformations. Then here the desire to know whether 'Brahman' has been the 'Upādāna' (material cause) or ot with the intention to know whether Brahman uld transform into the form of the world or not. In t context, the 'Naiyāyikas' and the 'Vaiśeṣikas' ıld say that the 'atoms' have been the material ıse of world and the 'Īśvara' has been its instruıental cause; the 'Ācāryas' of 'Sāṅkhya-Yoga' systems would opine that 'Prakṛti' has been the material cause and 'Puruṣa' has been the instrumental cause; in the 'Mīmāṁsā-darśana' atoms have been the material cause and destiny ('Adṛṣṭa') has been instrumental cause; in the 'Advaita-Vedānta', Brahman who has been without any 'vikāra' has not been the transforming material cause of the world, but only illusory material cause. Thus in these 'Darśanas', due to the non-acceptance of 'Brahman' or 'Īśvara' as the transforming material cause, although there has been the possibility of authoritativeness of the 'Śruti'-

statements, which would teach the absence of transformation, there would be no scope for the 'Śrutis' pertaining to those which would be the 'Pariṇāmin' (one who would undergo transformation).

In the 'Vīraśaiva-darśana', however, it has been said :

"'Śiva' would stand in the form of the world through the expansion of his own 'Śakti', just as the cloth would appear in the form of the tent through its expansion."

Thus 'Śrī Reṇuka-Bhagavatpāda has propounded the 'Avikṛta-Pariṇāmavāda' (the theory of non-transforming 'Pariṇāma') with the example of cloth on the ground that just as the cloth would assume the form of the hut by its peculiar expansion and when it would again assume contraction, it would come back to its form of cloth; through those contraction as well as expansion of the cloth, there would no transformation in its 'Paṭa'-form; in the same way 'Śiva' also, who has been characterised by 'Śakti', and who would stand in the form of the expansion of his 'Śakti', would not undergo any transformation. Hence, in the state of 'Viśvātman', there would be transformation into the form of the world and in the state of him as 'viśvottīrṇa' (as beyond the world), he would remain in the state of the absence of transformation. Thus there would be co-ordination among the 'Śrutis'.

Further, the Śruti, "Tameva viditvā'timṛtyumeti nānyaḥ panthā vidyate'yanāya" ["One would go beyond death on knowing him only, there has not been any

other path to pursue"], would prohibit anything other than knowledge as being the means to 'Mokṣa'. Again through the 'Śruti'-statement as "Vidyāṁ cāvidyāṁ ca yastadvedobhayaṁ saha" ["He who would know both 'Vidyā' as well as 'Avidyā' together...."], it has been propounded that 'Karman' has also been the means to 'Mokṣa'. Hence, there has been a controversy as to whether 'Mokṣa' would be only through knowledge or through both 'Karman' as well as knowledge together.

Therein, the 'Nyāya-Vaiśeṣika-Sāṅkhya-Yoga-Vedānta' systems would accept the predominance of knowledge as the means to 'Mokṣa' taking that 'Karmans' as meant for the purification of the mind. Hence, among these systems, both the kinds of 'Śrutis' have not been authoritative on equal terms, but have been in terms of 'Gauṇa' and 'Mukhya'. 'Vīraśaivas', on the other hand, speak of 'Samanvaya' :

"Knowledge and action have been mutually interdependent. Hence, this idea, knowledge and action should both be adopted in practice by the 'Śivayogin' ('Virakta') for accomplishing the fruit in the form of liberation, higher or lower. Even when the knowledge has been fulfilled in realisation, action, too, would be made use of by the wise. Hence action which has not been associated with any desire for the fruit should not be discarded".

Thus as per the statement of 'Śrī Reṇuka-Bhagavatpāda', there has been the co-ordination between both kinds of Śrutis on the ground that both kinds of

'Śrutis' which have been propounded as the means to 'Mokṣa' have been equally authoritative, because, 'samasamuccaya' of both the daily duty in the form of 'Śivaliṅga-pūjā' and the knowledge of 'Śiva', has been accepted.

Thus wherever the 'Dvaita' and 'Advaita' systems would quarrel against one another about the 'Śruti's which have been opposed to one another, there in all such places, the 'Vīraśaiva'-teachers would resolve the quarrel through the view-point of co-ordination. The co-ordination of such 'Śrutis' has been pointed out here and there in accordance with the context. Here in this conclusion some parts of them have been stated. The details should be seen there by the scholars. By virtue of this, it could be seen that the 'Vīraśaiva-darśana' has not proceeded for the sake of refuting any system, but has proceeded for providing coordination. This has been greatness of this 'Darśana'.

Thus this 'Darśana' ('Vīraśaiva') which has been known as being endowed with speciality as regards the philosophical tenets, would surpass other religious traditions even in the traditional religious principles. This has been thus : On the authority of the 'Āgama'-statement as – "Ekena janmanā muktirvīrāṇaṁ tu Maheśvari" ["O Maheśvari! by one 'janma' only the 'Vīras" ('Vīraśaivas') would attain 'Mukti' "], the Vīraśaivas would not accept rebirth. In the absence of rebirth, there has been this reason – There would be re-birth only in the case of one who has been covered by 'Malas' but not in the case of one who has been

relieved from 'Malas'. The 'Vīraśaiva-Acaryas' would prescribe the three 'Dīkṣas', viz., 'Kriyādīkṣā', 'Mantra-dīkṣā' and 'Vedhādīkṣā' for the purpose of the removing respectively the three 'Malas', viz., 'Kārmika', 'Māyīya' and 'Āṇava'. How could there be rebirth in the case of 'Jīva' who has his three 'Malas' burnt by the three 'Dīkṣas'?

In such a 'Dīkṣā', women would have as much claim as men have. This has been another speciality here (in the 'Vīraśaiva'). There has been a condition that the worship of the 'Iṣṭaliṅga' obtained through 'Dīkṣā' should be worshipped all through one's life. Hence, in the case of women who have been in 'Sūtaka' on having been in the period of menses, the worship of the 'Iṣṭaliṅga' should not be lost. Thus, just as the tongue which has been unfit for touch by the hand, has been pure for the recitation of 'Mantras' at all times, so do a woman who has taken bath in the period of menses. Although she has been unfit to be touched by hand, she has been quite pure for the purpose of the worship of the 'Iṣṭaliṅga'. Hence the privilege of 'Liṅgapūjā' has been given even to the women in menses by prohibiting the impurity for the worship of the 'Īṣṭaliṅga'. By doing so the 'Vīraśaiva-Ācāryas' have established the 'Sāmyavāda' (the theory of equality among all) between women and men in the religious life.

The present day government has tried to deny difference between women and men in the social as well as religious way of life. This effort has been done by the 'Vīraśaiva-Ācāryas' from a very long time and

they have achieved success in their effort. Hence, in this also there has not been any exaggeration if it has been said that in this respect also the 'Vīraśaiva'-tradition has been the source of guidance to other traditions. Thus, having been eligible for the 'Iṣṭaliṅga'-worship without discrimination between women and men, all the human beings adorned with good behavior, good practices, purity of heart and calm mind, would be able to achieve union with 'Śiva' as admitted in the opinion of the 'Vīraśaiva'-tradition.

Another point has been thus : In this tradition, the five 'Ācāras' called 'Liṅgācāra', 'Sadācāra', 'Śivācāra', Bhṛtyācāra' and 'Gaṇācāra' have been propound as the five 'Prāṇas'. They would be the causes for the formation of moral-life after having been causes for purifying their three 'Karaṇas' (body, senses and mind). The 'Vīraśaivas' and others, if they were to be followers of those 'Ācāras', would awaken the conception of the universe as one family. In this respect there would be not even the slightest of doubt.

In the present world which has been endowed with progress in science, would not possibly achieve peace and satisfaction with merely science without 'Tattvajñāna'. In the Indian systems of philosophy which have been meant for the awakening of the 'Tattvajñāna', would largely become engaged in the mutual refutation and establishment of views due to difference of opinion. But 'Śrī Reṇuka-Bhagavatpāda' has made efforts for coordination by avoiding mutual refutation and establishment. This has been said thus :

" 'Sāṅkhya-Yoga-Pañcarātra-Vedas-Pāśupata', these have been the 'Siddhāntas' which have been quite authoritative and which should not be refuted with arguments." Hence, there has not been any scope for doubt that the 'Vīraśaiva-Ācāryas' who have been endowed with the conception of the universe as a family would become capable of striving for the good of the world as told in :

"Let all become endowed with happiness, become free from all diseases; let all see auspicious things and no one should be caught with any kind of sorrow." 'Iti Śivam!'

"I offer salutations to Śiva ('Śakti-Pārvati') and to 'Śiva', – 'Śiva' without whom one would not assume his form, and 'Śiva' without whom she would not have her existence. To her who has been of that nature and to him who has been of that nature, I offer my salutations."

– *End of the Upasaṁhāra* –

Here ends the work,
Śrī Siddhānta-Śikhāmaṇi-Samīkṣā



सहायक-ग्रन्थसूची

संस्कृत

१. अद्वैतब्रह्मसिद्धिः, कलकत्ता विश्वविद्यालय, कलकत्ता १९३२ ई० ।

२. अद्वैतसिद्धिः, निर्णयसागर प्रेस, मुम्बई १९३७ ई० ।

३. अनुभवसूत्रम् (तन्त्रसंग्रहः, भाग १), सं० सं० वि० वि० वाराणसी १९७० ई० ।

४. अमरकोशः, निर्णयसागर प्रेस, बम्बई १९३९ ई० ।

५. अर्थसंग्रहः, चौखम्बा संस्कृत सीरीज, वाराणसी १९७६ ई० ।

६. ईशाद्यष्टोत्तरशतोपनिषदः, नि० सा० प्रेस, बम्बई १९२५ ई० ।

७. ईशावास्योपनिषत् शाङ्करीव्याख्या, शङ्करविलास संस्कृत पाठशाला, मैसूर १९७६ ई० ।

८. उपनिषद्वाक्यमहाकोशः, गुजराती प्रिंटिंग प्रेस, बम्बई १९४० ई०।

९. ऋग्वेदसंहिता, वैदिक संशोधन मण्डल, पूना १९४१ ई० ।

१०. एकाक्षरनामकोषसंग्रह, राजस्थान प्राच्यविद्या प्रतिष्ठान, जोधपुर, १९६४ ई० ।

११. कारिकावली, मुक्तावली-प्रभा-दिनकर्यादिटीकासमन्विता, बाल-मनोरमा प्रेस, मद्रास १९२३ ई० ।

१२. किरणावली, उदयनाचार्यकृता, १०, रघुनाथ चटर्जी स्ट्रीट, कलकत्ता १९६३ बं० ।

१३. किरातार्जुनीयम्, निर्णयसागर प्रेस, बम्बई १९२२ ई० ।

१४. कुलार्णवतन्त्रम्, मोतीलाल बनारसीदास, दिल्ली १९७५ ई० ।

१५. क्रियासारः, भाग १-३, प्राच्यविद्या संशोधनालय, मैसूर १९५४, ५७, ५८ ई० ।

१६. गुरुवंशकाव्यम्, वाणीविलास मुद्रणालय, श्रीरङ्गम् ।

१७. चन्द्रज्ञानागमः, काशीनाथ ग्रन्थमाला, मैसूर १९५६ ई० ।

१८. तत्त्वप्रदीपिका (चित्सुखी) उदासीन संस्कृत विद्यालय, काशी १९५६ ई० ।

१९. तत्त्वावली, चन्द्रकान्ततर्कालङ्कारकृता, कलकत्ता १९२६ वि० सं० ।

२०. तन्त्रयात्रा, रत्ना प्रकाशन, कमच्छा, वाराणसी १९८२ ई० ।

२१. तन्त्राधिकारिनिर्णयः, राजराजेश्वरी मुद्रणालय, वाराणसी १९४५ वि० सं० ।

२२. तन्त्रालोकः, काश्मीर संस्कृत ग्रन्थावलिः, श्रीनगर, १९३६ ई० ।

२३. तर्कभाषा, चौखम्बा संस्कृत संस्थान, वाराणसी १९७७ ई० ।

२४. तर्कभाषा, आचार्यबदरीनाथशुक्लकृतहिन्दीटीकायुता, मोतीलाल बनारसीदास, वाराणसी १९७६ ई० ।

२५. तर्कसंग्रहः, नवटीकोपेतः, चोखम्बा संस्कृत संस्थान, वाराणसी १९७६ ई० ।

२६. नयविवेकः, मद्रास विश्वविद्यालय, मद्रास १९३७ ई० ।

२७. नैषधीयचरितम्, निर्णयसागर प्रेस, बम्बई १९२८ ई० ।

२८. नैष्कर्म्यसिद्धिः, बनारस संस्कृत सीरीज, बनारस १८९० ई० ।

२९. न्यायकुसुमाञ्जलिः, सं० सं० वि० वि०, वाराणसी १९७३ ई० ।

३०. न्यायकोशः, भाण्डारकर प्राच्यविद्या संशोधनालय, पूना १९२८ ई० ।

३१. न्यायदर्शनम्, चौखम्बा संस्कृत संस्थान, वाराणसी १९७० ई० ।

३२. न्यायदर्शनम्, भाष्य-वार्त्तिक-तात्पर्यटीकासहितम्, एम० पी० एण्ड पी० एम० कलकत्ता १९३६ ई० ।

३३. न्यायभूषणम्, षड्दर्शनप्रकाशनप्रतिष्ठानम्, वाराणसी १९६८ ई० ।

३४. न्यायमञ्जरी, चौखम्बा संस्कृत सीरीज, वाराणसी १९७१ ई० ।

३५. न्यायसारः, निर्णयसागर प्रेस, बम्बई १९१० ई० ।

३६. न्यायसुधा, चौखम्बा संस्कृत सीरीज, वाराणसी २९०९ ई० ।

३७. न्यायसूत्रवृत्तिः, मेडिकल हाल प्रेस, बनारस।

३८. न्यायलीलावती, चौखम्बा संस्कृत सीरीज, वाराणसी १९३४ ई०।

३९. पञ्चदशी, भार्गव पुस्तकालय, वाराणसी १९५६ ई०।

४०. पातञ्जलयोगदर्शनम्, चौखम्बा संस्कृत संस्थान, वाराणसी १९७० ई०।

४१. पारमेश्वरतन्त्रम्, वीरशैवलिङ्गब्राह्मणग्रन्थमाला, सोलापुर १९०४ ई०।

४२. पाराशरस्मृतिः, श्रीवेङ्कटेश्वर स्टीम प्रेस, बम्बई १९८१ वि० सं०।

४३. प्रकरणपञ्चिका, चौखम्बा संस्कृत ग्रन्थमाला, वाराणसी १९०४ ई०।

४४. प्रकरणपञ्चिका, न्यायसिद्धिव्याख्यासंवलिता, काशी हिन्दू विश्व-विद्यालय, वाराणसी १९६१ ई०।

४५. प्रत्यभिज्ञाहृदयम्, मोतीलाल बनारसीदास, वाराणसी १९७३ ई०।

४६. प्रभाकरविजयः, संस्कृत साहित्य परिषत्, कलकत्ता १९३६ ई०।

४७. प्रशस्तपादभाष्यम्, न्यायकन्दलीसंवलितम्, सं० सं० वि० वि०, वाराणसी १९७७ ई०।

४८. प्रस्थानभेदः, आनन्दाश्रम, पूना १९७७ ई०।

४९. बृहदारण्यकवार्त्तिकसारः, १-२ भाग, अच्युत ग्रन्थमाला, वाराणसी १९७७, १९९९ वि० सं०।

५०. बृहदारण्यकोपनिषत्, शाङ्करभाष्यम्, गीताप्रेस, गोरखपुर।

५१. ब्रह्मसूत्रपूर्णप्रज्ञभाष्यम्, श्रीनिम्बार्क पीठ, प्रयाग २०३१ वि० सं०।

५२. ब्रह्मसूत्रशाङ्करभाष्यम्, रत्नप्रभा-भामती-न्यायनिर्णयव्याख्यात्रयो-पेतम्, निर्णयसागर प्रेस, बम्बई १९०९ ई०।

५३. ब्रह्मसूत्रशाङ्करीवृत्तिः, शङ्करविलास संस्कृत पाठशाला, मैसूर १९७४ ई०।

५४. ब्रह्मसूत्रश्रीकरभाष्यम्, १-२ भाग, प्राच्यविद्या संशोधनालय, मैसूर १९७७ ई०।

५५. भास्करी, सरस्वतीभवन टेक्स्ट नं० ८३, इलाहाबाद १९५० ई०।

५६. मनुस्मृतिः, मन्वर्थमुक्तावलीसमेता, खेमराज श्रीकृष्णदास, बम्बई १९४५ वि० सं०।

५७. महाभारतम् (वनपर्व, शान्तिपर्व), चित्रशाला प्रेस, पुणे १९३०, १९३२ ई०।

५८. मानमेयोदयः, षड्दर्शनप्रकाशनप्रतिष्ठानम्, वाराणसी १९७८ ई०।

५९. मीमांसादर्शनम्, शाबरभाष्यसहितम्, आनन्दाश्रम, पूना १९७६ ई०।

६०. मीमांसान्यायप्रकाशः, भाण्डारकर प्राच्यविद्या संशोधनालय, पूना १९७२ ई०।

६१. याज्ञवल्क्यस्मृतिः, निर्णयसागर प्रेस, बम्बई १९४२ ई०।

६२. योगवासिष्ठः, भाग १-२, निर्णयसागर प्रेस, बम्बई १९१८ ई०।

६३. योगसारसंग्रहः, मोतीलाल बनारसीदास, वाराणसी २०१४ वि० सं०।

६४. योगसूत्रभाष्यम्, तत्त्ववैशारदीसहितम्, जीवानन्द विद्यासागर, कलकत्ता १९४० ई०।

६५. योगसूत्रभोजवृत्तिः, जीवानन्द विद्यासागर, कलकत्ता, १९३६ ई०।

६६. रघुवंशमहाकाव्यम्, छन्नूलाल ज्ञानचन्द पाठक, वाराणसी।

६७. रत्नत्रयम्, वाणीविलास मुद्रणालय, श्रीरङ्गम् १९२३ ई०।

६८. लिङ्गधारणचन्द्रिका, जंगमवाडी मठ, वाराणसी १९०५ ई०।

६९. वातुलशुद्धाख्यतन्त्रम् (तन्त्रसंग्रहः, भाग) सं० सं० वि० वि०, वाराणसी १९७० ई०।

७०. वायुपुराणम्, खेमराज श्रीकृष्णदास, बम्बई १९३३ ई०।

७१. विवरणप्रमेयसंग्रहः, अच्युत ग्रन्थमाला, वाराणसी १९९६ वि० सं०।

७२. विशेषार्थप्रकाशिका, मुरुघामठ, धारवाड १९६१ ई०।

७३. विष्णुपुराणम्, खेमराज श्रीकृष्णदास, बम्बई १९६७ वि० सं०।

७४. वीरशैवधर्मशिरोमणिः, कन्यका परमेश्वरी प्रेस, मैसूर १९०८ ई०।

७५. वीरशैवसदाचारसंग्रहः, वीरशैवलिङ्गब्राह्मणग्रन्थमाला, सोलापुर १९०५ ई० ।

७६. वीरशैवानन्दचन्द्रिका, मुरुसाविरमठ, हुबली १९३६ ई० ।

७७. वेदान्तकल्पलतिका, भाण्डारकर प्राच्यविद्या संशोधनालय, पूना १९६२ ई० ।

७८. वैदान्तपरिभाषा, चौखम्बा विद्याभवन, वाराणसी, १९७७ ई० ।

७९. वेदान्तसारः, निर्णयसागर प्रेस, बम्बई १९३४ ई० ।

८०. वेदान्तसारवीरशैवचिन्तामणिः, वी०लि०ब्रा० ग्रन्थमाला, सोलापुर १९०५ ई० ।

८१. वेदान्तसिद्धान्तमुक्तावली, जीवानन्द विद्यासागर, कलकत्ता १९३५ ई० ।

८२. वैराग्यशतकम्, चौखम्बा विद्याभवन, वाराणसी १९३७ ई० ।

८३. वैशेषिकसूत्ररसायनव्याख्या, व्हि० एस्० वेङ्कट राघवाचार्य, मद्रास १९५८ ई० ।

८४. वैशेषिकसूत्रोपस्कारः, चौखम्बा संस्कृत संस्थान, वाराणसी १९६९ ई० ।

८५. शक्तिविशिष्टाद्वैतदर्शनम्, रम्भापुरी संस्थान मठ, बालेहोन्नूर, १९६१ ई० ।

८६. शङ्करदिग्विजयः, ज्ञानमन्दिर, हरिद्वार, २००० वि० सं० ।

८७. शास्त्रदीपिका, निर्णयसागर प्रेस, बम्बई, १९१५ ई० ।

८८. शिवगीता, पीताम्बरा पीठ, दतिया, १९६० ई० ।

८९. शिवतत्त्वरत्नाकरः, बी० एम्० नाथ एण्ड कं०, मद्रास १९२७ ई०।

९०. शिवतत्त्वरत्नाकरः, भाग १-२ प्राच्यविद्या संशोधनालय, मैसूर १९६४, १९६९ ई० ।

९१. शिवमहापुराणम्, पण्डित पुस्तकालय, काशी २०२० वि० सं० ।

९२. शिवसूत्रविमर्शिनी, काश्मीर संस्कृत ग्रन्थावलि, श्रीनगर १९९१ ई०।

९३. शिवाद्वैतदर्पणः, पूवल्ली बृहन्मठ ग्रन्थमाला, हूली १९२८ ई० ।

९४. शिवाद्वैतपरिभाषा, काशीनाथ ग्रन्थमाला, मैसूर १९६४ ई० ।

९५. शिवाद्वैतमञ्जरी, वीरशैवलिङ्गिब्राह्मणग्रन्थमाला, सोलापुर १९०९ ई० ।

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९७. श्रीकरभाष्यचतुःसूत्री, जंगमवाडी मठ, वाराणसी १९५६ ई० ।

९८. श्रीमद्भगवद्गीता, अष्टटीकोपेता, मुंशीराम मनोहरलाल पब्लिशर्स प्रा० लि०, नई दिल्ली १९७८ ई० ।

९९. श्रीमद्भगवद्गीता, शङ्करानन्दीव्याख्योपेता, अच्युत ग्रन्थमाला, वाराणसी २०२३ वि० सं० ।

१००. श्रीमद्भागवतम्, श्रीभागवत विद्यापीठ, अहमदाबाद २०२९, २०३१ वि० सं० ।

१०१. श्रीशङ्कराचार्यविरचितप्रकरणग्रन्थाः, ओरियण्टल बुक एजेन्सी, पूना १९५२ ई० ।

१०२. श्लोकवार्त्तिकम्, न्यायरत्नाकरव्याख्यायुतम्, रत्ना पब्लिकेशन्स, वाराणसी १९७८ ई० ।

१०३. षड्दर्शनसमुच्चयः, चौखम्बा संस्कृत सीरीज, वाराणसी १९०५ ई०।

१०४. संस्कृतसाहित्यविमर्शः, पं० द्विजेन्द्रनाथशास्त्रिकृतः, भारती प्रतिष्ठान, मेरठ, १९५६ ई० ।

१०५. संक्षेपशारीरकम्, उदासीन संस्कृत विद्यालय, वाराणसी २०१५ वि० सं० ।

१०६. सप्तपदार्थी, कलकत्ता संस्कृत सीरीज, कलकत्ता १९३४ ई० ।

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१०८. सर्वमतसंग्रहः, त्रिवेन्द्रं संस्कृत सीरीज, त्रिवेन्द्रम् ।

१०९. सांख्यतत्त्वकौमुदी, सारबोधिनीयुता, नि० सा० प्रेस, बम्बई १९४० ई० ।

११०. सांख्ययोगकोशः, आचार्यकिदारनाथत्रिपाठिकृतः, का० हि० वि० वि०, वाराणसी १९७४ ई० ।

१११. सांख्यसूत्रप्रवचनभाष्यम्, जीवानन्द विद्यासागर, कलकत्ता १९३५ ई० ।

११२. सांख्यसूत्रानिरुद्धवृत्तिः, जीवानन्द विद्यासागर, कलकत्ता १९३५ ई०।

११३. सारस्वती सुषमा (त्रैमासिकी अनुसंधानपत्रिका), सं० सं० वि० वि०, वाराणसी ।

११४. सिद्धान्तकौमुदी, चौ० सं० सी०, वाराणसी १९६६ ई० ।

११५. सिद्धान्तचन्द्रोदयः (तर्कसंग्रहव्याख्या), नि० सा० प्रे० बम्बई १८२२ श० सं० ।

११६. सिद्धान्तबिन्दुः, दक्षिणामूर्ति मठ, वाराणसी १९७८ ई० ।

११७. सिद्धान्तलेशसंग्रहः, अच्युत ग्रन्थमाला, वाराणसी २०११ वि० सं०।

११८. सिद्धान्तशिखामणिः, तत्त्वप्रदीपिकाख्यासहितः, भाग १-२, वीरशैव-लिङ्गब्राह्मणग्रन्थमाला, सोलापुर १९०५ ई० ।

११९. सिद्धान्तशिखामणिः, एन्० आर० करिबसवशास्त्रिकृतः कन्नड-तात्पर्यदीपिकासहितः, वीरशैवग्रन्थप्रकाशिकाग्रन्थावलिः, मैसूर १९२१ ई० ।

१२०. सिद्धान्तशिखामणिः, काशीनाथशास्त्रीकृतभावप्रकाशाख्यकन्नड-व्याख्यासहितः, काशीनाथ ग्रन्थमाला, मैसूर १९७२ ई० ।

१२१. सिद्धान्तशिखोपनिषद्वीरशैवभाष्यम्, काशीनाथ-ग्रन्थमाला, मैसूर, १९३० ई० ।

१२२. सुप्रभेदागमान्तर्गतपञ्चाचार्यपञ्चमोत्पत्तिप्रकरणम्, वीरशैवलिङ्ग-ब्राह्मणग्रन्थमाला, सोलापुर १९०३ ई० ।

१२३. सूक्ष्मागमः, काशीनाथ ग्रन्थमाला, मैसूर १९५६ ई० ।

१२४. स्कन्दपुराणम्, खेमराज श्रीकृष्णदास, बम्बई १९३५ वि० सं० ।

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१२६. हनुमन्नाटकम्, चौखम्भा संस्कृत सीरीज, वाराणसी १९७८ ई०।

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१२८. निरीश्वरवाद भारतीय एवं पाश्चात्य, बिहार हिन्दी ग्रन्थ अकादमी, पटना १९७३ ई०।
१२९. न्यायपरिचय, म० म० पणिभूषण तर्कवागीश कृत, चौखम्बा विद्याभवन, वाराणसी १९६८ ई०।
१३०. न्यायप्रकाश, लक्ष्मीवेंकटेश्वर स्टीम प्रेस, बम्बई १९३४ ई०।
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१३२. भारतीयदर्शन, चटर्जी एवं दत्त कृत, पुस्तक भण्डार, पटना द्वि० संस्करण।
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१३५. भारतीयदर्शन का इतिहास, भाग १, डा० एस्० एन्० दासगुप्त कृत, राजस्थान हिन्दी ग्रन्थ अकाडमी, जयपुर १९७८ ई०।
१३६. भारतीय दर्शन मे मोक्ष चिन्तन, अशोककुमार लाड कृत।
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१३८. विचारचन्द्रोदय, पीताम्बरजी कृत, कर्णाटक प्रेस, बम्बई १८१९ ई०।
१३९. विचारसागर, खेमराज श्रीकृष्णदास, बम्बई १९६२ ई०।

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१४३. शक्तिविशिष्टाद्वैतसिद्धान्त जङ्गमवाडी मठ, वाराणसी १९३७ ई०।
१४४. शैवमत, डा० यदुवंशी कृत, बिहार राष्ट्रभाषा परिषत्, पटना १९५५ ई० ।
१४५. हिन्दुत्व, रामदास गौड कृत, शिवप्रसाद गुप्त, सेवा उपवन, वाराणसी १९३८ ई० ।

कन्नड

१४६. अष्टावरणविवेक, श्री ष० ब्र० शम्भुलिङ्ग शिवाचार्य, बिजापुर १९२३ ई० ।
१४७. मणिकान्ति, डा० ज०च० नि० कृत, एस्० एस्० चित्तरगी बागलकोट, १९५१ ई० ।
१४८. मणिमुकुर प्रभे, ताराग्रन्थ प्रकाशन, धारवाड १९७६ ई० ।
१४९. महादेवियक्कन वचनगळु, कर्णाटक विश्वविद्यालय, धारवाड १९७३ ई० ।
१५०. वचनगळल्लि वीरशैव धर्म, डा० एच्० तिप्पे रुद्रस्वामी कृत, डी० वि० के० मूर्ति, मैसूर १९६९ ई० ।
१५१. वीरशैवसाहित्य मत्तु इतिहास, भाग १, बी० शिवमूर्तिशास्त्री कृत, शरणसाहित्य कार्यालय, बेंगलोर, १९६२ ई० ।
१५२. श्रीजगद्गुरुपञ्चाचार्यरे वीरशैवमत स्थापकरु, श्रीचन्द्रशेखर शास्त्री, रायचूर, १९७१ ई० ।
१५३. सिद्धराम शिवयोगि, कन्नड शोधप्रबन्ध, कर्णाटक विश्वविद्यालय, धारवाड, १९७५ ई० ।

१५४. सिद्धान्तशिखामणि सोन्दर्यदर्शन, डा० ज० च० नि०, १९७६ ई०।

१५५. हिन्दू दर्शनसार, श्रीनिवासाचार्यकृत, मैसूर विश्वविद्यालय, मैसूर १९४० ई० ।

मराठी

१५६. वीरशैवरत्न, काशीनाथशास्त्री कृत, जङ्गमवाडी मठ, वाराणसी १९५२ ई० ।

अंग्रेजी

१५७. इण्डियन फिलासफी, वाल्यूम २, डॉ० राधाकृष्णन्, डी० आर० भागी फार ब्लैकी एण्ड सन् प्रा० लि०, बाम्बे १९७७ ई० ।

१५८. इण्ट्रोडक्शन टू श्रीकरभाष्य, वाल्यूम १, सी० हयवदन राव, बेंगलोर १९३६ ई० ।

१५९. ए हिस्ट्री आफ इण्डियन फिलासफी, वाल्यूम ६, डॉ० एस० एन० दासगुप्त, कैम्ब्रिज यूनिवर्सिटी प्रेस १९५५ ई० ।

१६०. ए हिस्ट्री आफ साउथ इण्डिया, के० ए० नीलकण्ठ शास्त्री, आक्सफोर्ड यूनिवर्सिटी प्रेस, १९६६ ।

१६१. ए हैण्डबुक आफ वीरशैविज्म, एस० सी० नन्दीमठ, मोतीलाल बनारसीदास, दिल्ली १९६९ ई० ।

१६२. दी इण्डियन् रिव्यू, (जर्नल), वाल्यूम १६, मई १९१५, मद्रास ।





Taking it as a great task, I have completed the translation of the learned Ph.D. Thesis of His Holiness Śrī Jagadguru Dr. Chandrashekhara Shivacharya Mahaswamiji of Śrī Kāśi Jñānasiṁhāsanapīṭha. The title of the Thesis is : Śrīsiddhāntaśikhāmaṇi – Samīkṣā. As it is a comparative account of Śrīsiddhāntaśikhāmaṇi with the other Indian systems of philosophy, the title has been modified as – Śrī Siddhāntaśikhāmaṇi and Indian Philosophy.

The study is divided into eight chapters (Paricchedas). The first chapter is devoted to the 'Stutis' of Śiva, Śakti, and the early history of Vīraśaivism. The second chapter gives details about the author, Śivayogi Śivācārya, and summarises the sources of the text. This is followed by Śrī Reṇuka's visit to Śrīlaṅka and the installation of three crores of Liṅgas to complete Śrī Rāvaṇa's original intention of installing nine crores of Liṅgas. The third chapter gives a comparative account of 'Īśvara-Svarūpa' according to all schools of Indian Philosophy. The fourth chapter is devoted to the comparative information about 'Jīva-Svarūpa'. The fifth chapter deals with the account of creation according to all schools of Indian Philosophy. The sixth chapter gives details about nature of 'Bandha' and 'Mokṣa' comparatively according to all schools. The seventh chapter deals with all the doctrines of all schools of Indian Philosophy. The eighth chapter gives an account of 'Aṣṭāvaraṇa' and 'Pañcācāra' in detail.

Twarith Mudran Gadag